











BEETON'S BIBLE DICTIONARY

THEORY OF THE DYNAMICS

BEETON'S  
BIBLE DICTIONARY

A CYCLOPÆDIA OF  
THE TRUTHS AND NARRATIVES OF  
THE HOLY SCRIPTURES

WITH THE CORRECT PRONUNCIATION OF THE  
LEADING NAMES AND WORDS, AND  
THEIR ORIGINAL MEANING

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CONSISTING IN ALL OF  
TWO THOUSAND COMPLETE ARTICLES

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# BIBLE DICTIONARY.

## Aaron.

### A.

**AARON**, *air'-on*. [Lofty Mountain, Mount of Light, or Teacher.] First high priest of the Hebrews [Ex. xxviii. 1], son of Amram, and elder brother of Moses. [Ex. vi. 20.] Being a more ready speaker than Moses, he was appointed to assist his brother in their interviews with Pharaoh and in guiding and controlling the Israelites in their journey from Egypt to Canaan. [Ex. iv. 16; vii. 1.]

Aaron married Elisheba, the daughter of Amminadab, and had four sons, Nadab, Abihu, Eleazar, and Ithamar. [Ex. vi. 23.] Aaron and his sons were specially and divinely appointed to the priest's office [Heb. v. 4], but before his consecration, and while Moses was in the Mount receiving the law from God, the people became impatient, and Aaron, at their request, made them the image of a calf, cast in gold, and permitted them to indulge in idolatrous rites. [Ex. xxxii. 1-6.] There were aggravating circumstances attending this act [Ex. xxxii. 25] which made it peculiarly evil, and Aaron was shortly afterwards punished severely by the loss of his two sons. [Lev. x. 1, 2.] Still later, Aaron and his sister Miriam favoured a conspiracy in the camp, and spoke reproachfully concerning Moses. [Num. xii. 1-15.] Subsequently, Korah and others were offended both with Moses and Aaron, charging them with taking upon themselves authority which belonged as much to others as to them. Moses expostulated in vain, and the rebels were suddenly destroyed. [Num. xvi.] Immediately after this fearful exhibition of divine wrath, the Israelites renewed their murmurings against Moses and Aaron [Num. xvi. 41]. A dreadful plague having appeared suddenly in the midst of them, Aaron took a censer, with incense, and ran quickly into the midst of the congregation, and stood between the living and the dead, until he had made an atonement for them, and the plague was stayed. [Num. xvi. 44-50.] A signal attestation was granted to Aaron's official authority, which should for ever have repressed rebellion. [Num. xvii. 10.]

When the supply of water was miraculously furnished in the desert of Zin, Aaron

## Abana.

neglected to acknowledge the omnipotence of God [Num. xx. 7-13], and for this he was denied the privilege of entering into the promised land. In the fortieth year after he had left Egypt, he was commanded to go up with Moses his brother, and Eleazar his son, into Mount Hor, in sight of all the congregation, that he might die there. [Num. xx. 28.] The place of Aaron's death is called Mosera in Deuteronomy x. 6; but the same spot is denoted in both passages. Some commentators are of opinion that the verses 6, 7, 8, 9, in the tenth of Deuteronomy, are an interpolation. Burckhardt, however, tells us that Mount Hor stands upon the western side of a valley once called Mosera. Josephus and other Jewish authorities place the sepulchre of Aaron on Mount Hor, where it is still venerated by the Arabs.

The circumstances of Aaron's death are peculiarly interesting and impressive. On his way to the mount, his official robes were transferred to Eleazar, his son and successor. Aaron died at the age of 123 years. The people mourned for him thirty days. [Num. xx. 29.] Aaron is called the saint, or holy one, of the Lord [Ps. cvi. f6]. B. about 2430; D. 2553 A.M.

**AARONITES**, *air'-on-ites*. [1 Chron. xii. 27.] Levites of the family of Aaron: the priests who served the sanctuary. Eleazar, Aaron's son, was their chief: the high priest who succeeded his father Aaron. [Num. iv. 16.]

**AB.** (See MONTH.)

**ABADDON**, *ab-bad'-don*. [The Destroyer.] [Rev. ix. 11.] The Hebrew name for the angel of the bottomless pit, and answering to the Greek name Apollyon.

**ABANA**, *ab'-ba-na*. [2 Kings v. 12.] A river of Syria, near Damascus, supposed to be one of the branches of the Barradi, or Chrysorrhoeas. It rises at the foot of Mount Lebanon; divides into several small streams eastward of Damascus, watering the whole country in the vicinity; then they unite again, and the river continues its course till it empties into a small marshy lake, fifteen or twenty miles distant from the city.

This and the river Pharpar supplied an abundance of water, and rendered the country around Damascus, though on the edge of a desert, one of the most beautiful and fertile



## Abarim.

spots in that part of the world; while the streams of Judaea or Israel, with the exception of the Jordan, are nearly dry the greater part of the year, and, running in deep and rocky channels, give but partial fertility to the land through which they flow. This may well account for the question of Naaman the Syrian:—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

**ABARIM**, *ai-bar'-im*. [Deut. xxxii. 49.] A general name given to a mountainous ridge, running from north to south, east of Jordan, and before the northern border of Moab. Nebo was one of the conspicuous mountains in the chain, and Pisgah was one of the highest of the summits of Nebo. The modern Mount Dhana is supposed to be a part of Abarim. *Ije-abarim* [Num. xxi. 11.], meaning "heaps of Abarim," is another name for the same chain.

**ABBA**, *ab'-ba*. [Rom. viii. 15.] The Hebrew word *ab*, from which *abba* is derived, signifies, in its root, *acquiescence*. The title *abba* was not allowed to be used by servants or slaves when addressing the head of the family,—a circumstance which gives much force to the term in the passage cited. The full meaning of this term cannot be expressed in our language. It implies a high degree of love, confidence, and submission, as well as a most endeared and intimate connection and fellowship. [Mark xiv. 36; Gal. iv. 6.] The word *ab* (meaning *father*) is mentioned as one of the first and simplest words of infancy. [Isa. viii. 4.] We have an illustration of its simplicity in the *a-b ab* of our children's spelling books.

**ABDON**, *ab'-don*. The son of Hillel, an Ephraimite; he judged the Israelites eight years. [Judg. xii. 14.] A.M. 2840.

**ABDON**, son of Micah, one of Josiah's messengers sent to consult Huldah. [2 Chron. xxxiv. 20.]

**ABDON**, a city of the tribe of Asher. [Josh. xxxi. 20.]

**ABEDNEGO**, *ai-bed'-ne-go*. [Servant of Light.] [Dan. i. 7.] One of the captive Hebrew youths taken by Nebuchadnezzar into Nebud. His original name was Azariah [the Help of Jehovah], but after the custom of the Babylonians to give new names to their servants, it was changed to that of Abednego. He, with others, refused to eat of the king's meat, preferring to live upon the simplest food than defile themselves with idolatrous practices, or the eating of things offered to idols. When Nebuchadnezzar commanded [Dan. iii.] that all his subjects should worship the golden image which he had set up, Abednego, with his companions Shadrach and Meshach, flatly refused. As a punishment for their offence they were cast into a fiery furnace—a furnace heated "one seven times more than it was wont to be heated;" the men who cast them in were overwhelmed by the fury of the

## Abel-Shittim.

flames, but the three young men were unhurt. "There was not a hair of their head singed, neither were their coats changed, nor did the smell of fire pass on them." When the king looked into the furnace, he saw the men were not alone, but that the "Son of God"—by which expression it is most probable we should understand an angel—walked with them. The furnace was, no doubt, an enclosure so constructed that one could observe what was going on inside, the mouth of the furnace being probably an iron gate. Astonished by the wondrous sight which he beheld, Nebuchadnezzar ordered the release of the young men, and made a new decree as tyrannical in its true character as the edict under which the young men had been convicted. [About A.M. 2424.]

**ABEL**, *ai'-bel*. [A breath, a vapour.] The second son of Adam and Eve. [Gen. iv. 2.] He appears to have been a true worshipper of God. From the narrative we learn that he offered a sacrifice of blood, an offering of his flock; while his elder brother Cain gave a thank-offering of the fruits of the ground. Abel's sacrifice was accepted, and Cain's offering rejected; the result was that Cain, in bitter indignation against his brother, rose up and murdered him. [Gen. iv. 3-8.] In the New Testament [Matt. xxiii. 35], Abel is distinguished by the title, righteous. He is also one of the faithful "elders" mentioned in the Epistle to the Hebrews. [Heb. xi. 4.] [About A.M. 128.]

**ABEL**, Great Stone of, *a'-bel* [1 Sam. vi. 18], was in the field of Joshua of Beth-Shemesh, where the ark of the Lord rested when it was returned by the Philistines to Kirjath-Jearim.

**ABEL-BETH-MAACHAH**, *a'-bel-beth-ma'-a-ker*. [2 Kings xv. 29.] A city in the northern district of the tribe of Naphtali, lying south-east of Casarea Philippi. To this place Sheba, the son of Bichri, fled and posted himself when pursued by Joab, general in the army of David. The citizens, however, who feared a siege if they harboured him, cut off his head at the suggestion of a woman, and it was thrown over the wall to Joab. [2 Sam. xx. 14-22.] The city was afterwards captured. [1 Kings xv. 20; 2 Kings xv. 29.]

**ABEL-MAIM**, *a'-bel-may'-im*. [2 Chron. xvi. 4.] Appears to be another name for Abel-beth-Maachah.

**ABEL-MENOLAH**, *a'-bel-me-ho'-lah*. [Judg. vii. 22.] A town in the plain of Jordan, distinguished as the birthplace of Elisha. [1 Kings xix. 16.]

**ABEL-MIZRAIM**, *a'-bel-mis'-ray-im*. [The Mourning of the Egyptians.] [Gen. i. 10, 11.] The place where Joseph and his company halted seven days, in passing from Egypt to Canaan to bury Jacob.

**ABEL-SHITIM**, or **SHITIM**, *a'-bel-shi'-tim*. [Num. xxxiii. 49; xxv. 1.] A town six or seven miles distant from the east bank of the



Abia.

Jordan, opposite to Jericho. It was the place of one of the last encampments of the Israelites on that side of the river. Some have supposed (and modern geographers confirm the opinion) that Shittim was a village, and Abel-Shittim the plain or valley in which it was situated. It was at this place, almost at the end of their journeyings, that the Israelites fell into the grossest idolatry, for which they were visited with a desolating plague which destroyed 24,000 people. The spies whom Joshua sent to Jericho went from Shittim. [Josh. ii. 1.]

ABIA, Course of, *a-bi'-a*. In 1 Chron. xxiv. we have an account of the divisions of the priests into twenty-four classes, courses, or orders, who ministered at the altar in rotation. The courses were distinguished by the name of the most prominent member of the family from which the course was taken. The eighth of these courses fell to the family of Abia, or Abijah; and to this course belonged Zechariah, the father of John the Baptist. [Luke i. 5.]

ABIATHAR, *a-bi'-a-thar*. [Plenty.] [1 Sam. xxii. 20.] The tenth high priest of the Jews, and fourth in descent from Eli. Doeg, at the command of king Saul, fell upon the priests of the Lord at Nob, and slew them. Among the slain was Ahimelech. His son Abiathar escaped from the carnage, and taking with him some part of the priest's garments, fled to David at Keilah, and told him what Saul had done. David received Abiathar, and protected him, and he afterwards became high priest. Thus there were two high priests in Israel at the same time—Abiathar in the party of David, and Zadok in the party of Saul [2 Sam. viii. 17]; but in consequence of his supporting Adonijah in his pretensions to the throne of David, Solomon, upon becoming king, thrust Abiathar out of the priesthood [1 Kings ii. 27], and conferred the office exclusively upon Zadok. (See ZADOK.) Thus was fulfilled the word of God to Eli [1 Sam. ii. 37]; for Abiathar was the last of the priests of the house of Ithamar, to which Eli belonged; and Zadok, who succeeded him, was of the family of Eleazar; and so the priesthood passed into its former channel.

ABIEZER, *a-bi'-e-zer*. [Help.] [Judg. viii. 2.] The passage contains a highly figurative expression. Gideon was of the family of Abiezer. The Ephraimites complained because they were not called upon to go out to battle against the Midianites. Gideon attempted to pacify them, representing his own victory with a force of three hundred men—chiefly of the family of Abiezer—as of very little importance in comparison with the capture of two of the princes of Midian, which the men of Ephraim had accomplished. Though the latter, in respect to numbers, might be as the gleanings of the vineyard, yet, in the glory and importance of it, it was

Abilene.

more than the whole vintage which the men of Abiezer had gathered. A. M. 2255.

ABIGAIL, *ab'-e-gale*. [The Father's Joy.] [1 Sam. xxv. 3.] The wise and beautiful wife of the churlish and wicked Nabal. When her husband had exposed himself to the anger of David, by his rude and contemptuous treatment of his messengers, Abigail hastened to meet him, while he was on his way with four hundred men to revenge the insult. She managed the affair with so much prudence as to pacify David, and obtain his blessing. About ten days after her return, the Lord visited Nabal with sickness, and he died, and Abigail became David's wife. A. M. 2043.

ABIHU, *a-bi'-hew*. [God is my Father.] [Ex. xxviii. 1.] One of the sons of Aaron, who, with his brothers, Nadab, Eleazar, and Ithamar, were separated or set apart by God to the office of the priesthood. Soon after they entered on their sacred duties, Nadab and Abihu were guilty of a violation of God's commands respecting the manner of offering incense, and were instantly consumed. [Lev. x. 1, 2.] This event happened in the wilderness of Sinai. The nature of their offence is very obvious; they used common fire instead of the fire which they were required to use; and some suppose they were drawn into this presumptuous sin by the too free use of wine.

ABIJAH, *ab-i'-jah*. [Father of the Sea.] [1 Kings xiv. 1.] A son of Jeroboam, who died under interesting circumstances in early life. (See JEROBOAM.)

ABIJAH [2 Chron. xiii. 1], the son of Rehoboam and Michaiah, succeeded his father as king of Judah. He made war against Jeroboam, king of Israel, and defeated him with a loss of 500,000 men. He began to reign in the 18th year of Jeroboam, and was succeeded by his son Asa, in the 20th year of Jeroboam, so that he reigned only a part of three years. There is an apparent contradiction in respect to the parentage of this personage, as it is given in 1 Kings xv. 2. and 2 Chron. xiii. 2, which may be explained as follows: Abishalom is the same with Absalom. [2 Chron. xi. 21.] The term daughter is given indifferently in the Bible, not only to one's own child, but to a niece, grand-daughter, or great grand-daughter. Rehoboam had already taken two wives from the family of David [2 Chron. xi. 18], and of course would find no difficulty in taking a third wife from the same family, in the line of Absalom. We have only to suppose, then, that Maachah and Michaiah mean the same person, and that she was the daughter of Uriel, and the grand-daughter of Absalom, and the whole difficulty is removed.

ABILENE, *ab'-be-le'-ne* [Luke iii. 7], a province of Syria, lying west of Damascus and north of Galilee, of which Lysanias was governor in the time of the ministry of John the Baptist. A. D. 28.

## Abimelech.

**ABIMELECH**, *ab-bim'-me-lek*. [King or father of the King.] [Gen. xx. 2, and xxvi. 1], was king of Gerar, and being deceived by Abraham, he sent and took Sarah, Abraham's wife, to be his wife. He was, however, warned in a dream of Sarah's relation to Abraham, and thus withheld from the commission of sin. [Gen. xx. 6.] Abimelech, having rebuked Abraham, restored Sarah to him with many gifts, and offered him a dwelling-place in any part of the land. God afterwards remitted the punishment of the family of Abimelech. At a subsequent period, Abimelech (or his successor of the same name) was deceived, in like manner, by Isaac, respecting his wife Rebekah, while they dwelt in Gerar during a time of famine in Canaan. [Gen. xxvi. 6-10.]

**ABIMELECH** [Judg. ix. 18], a son of Gideon, who, after the death of his father, persuaded the men of Shechem to make him king. He afterwards put to death seventy of his brothers, who dwelt in his father's house at Ophrah, leaving only Jotham, the youngest, alive. After several defeats, he was, at last, mortally wounded by a piece of a millstone, thrown upon his head by a woman from the top of a tower in Thebez. That it might not be said a woman slew him, he called to his armour-bearer to stab him with his sword, and thus he died. [Judg. ix. 54-57.]

**ABINADAB**, *a-bin'-a-dab* [Noble father.] [1 Sam. xvi. 3], one of the eight sons of Jesse, and one of the three of his sons who followed Saul in battle.

**ABINADAB** [1 Sam. xxxi. 2], one of Saul's sons, who was slain at the battle of Gilboa.

**ABINADAB**. [1 Sam. vii. 1, and 1 Chron. xii. 7.] A Levite of Kirjath-Jearim, with whom the ark of the Lord was deposited when it was recovered from the Philistines.

**ABINADAB**. [1 Kings iv. 11.] One of the twelve officers appointed by Solomon to provide alternately, month by month, food for the king and his household.

**ABIRAM**, *ab-i'-ram*. [Father of Loftiness.] [Num. xvi. 1.] One of the sons of Eliab, the Reubenite, who were destroyed with Korah, for a conspiracy against Moses. (See KORAH.)

**ABIRAM**. [1 Kings xvi. 34.] The first-born of Hiel the Bethelite.

**ABISHAG**, *ab'-i-shag*. [Whose Father is Error.] [1 Kings i. 15.] A fair woman of Shunem, in the tribe of Issachar, who was selected by the servants of David to minister to him in his old age, and to cherish him. After David's death, and the ascension of Solomon to the throne, Adonijah desired Abishag in marriage, but Solomon perceived his policy, and caused him to be put to death. [1 Kings ii. 25.] 2990.

**ABISHAI**, *Ab'-i-shi*. [Father of Gifts.] [2 Sam. ii. 18.] A son of Zeruiah. He was a nephew of David, and among the chief of his mighty men. He accompanied David to

## Abner.

the camp of Saul, and counselled him to take Saul's life.

Abishai, with Joab his brother, attacked and defeated the Syrians and the children of Ammon. [2 Sam. x.] David appointed him, in conjunction with Joab and Ittai, to the command of the people when they went forth to battle against Israel, in the wood of Ephraim. [2 Sam. xviii. 2.]

Abishai afterwards rescued David from the giant Philistine, Ishbi-benob, whom he smote and killed. [2 Sam. xxi. 16, 17.]

The victory over the Edomites in the valley of Salt, which is ascribed to David [2 Sam. viii. 13], is ascribed to Abishai [1 Chron. xviii. 12]. Probably Abishai actually obtained the victory, but as he was an officer under David, it might also, with propriety, be spoken of as David's achievement.

Abishai was associated with Joab in the assassination of Abner. [2 Sam. iii. 30.]

**ABNER**, *ab'-ner* [The Father's Lamp] [1 Sam. xiv. 50], the son of Ner, was a near relation of Saul, and a faithful and distinguished general of his armies. We first hear of him particularly as the captain of the host, of whom Saul inquired concerning the stripling David, whose victory over Goliath had excited his astonishment; and after a little time, Abner introduced David to Saul, with the head of the giant Philistine in his hand.

It was through the want of vigilance in Abner that Saul's life was placed in David's power, in the wilderness of Ziph. [1 Sam. xxvi.]

After David was anointed king of Judah, Abner procured the appointment of Ishbosheth, Saul's son, as king of Israel; and in process of time, the army of David, under Joab, and the army of Israel, under Abner, arrayed themselves on either side of the pool of Gibeon. While occupying this position, twelve men of each army met, and fought desperately. This contest was followed by a general battle, which resulted in Abner's defeat. He fled, but was pursued by Asahel, who "was light of foot as a wild roe." When in the heat of pursuit, Abner counselled him to desist, and threatened to turn upon him and slay him, if he did not; but Asahel refused to turn aside, and Abner, "with the hinder end of his spear," smote him so that he died. Joab and Abishai were also engaged in the pursuit, but at Abner's entreaty they desisted and returned.

As David's strength increased, the house of Saul, though faithfully served by Abner, became gradually weaker, till at length Ishbosheth charged Abner with an offence against Saul's family. He was exceedingly irritated by the charge, and immediately forsook the interests of Saul's house, and espoused the cause of David. David received him cordially, and sent him away in peace to persuade Israel to submit to David's government.

Abram.

While he was gone on this errand, Joab returned; and hearing what had been done, he went to the king, and warned him against Abner as a spy and traitor. Soon after, and without Dav-*J*'s knowledge, Joab sent for Abner; and when he arrived, took him aside privately, and murdered him, in revenge of the death of his brother Asahel; and they buried him in Hebron.

The estimation in which he was held by the king and people appears from a Sam. iii. 38

ABRAM, ABRAHAM, *ai'-bram*, *ai'-bra-ham*. [The Lofty Father—the Father of Multitudes.] [Gen. xi. 27.] Son of Terah, born at Ur, a city of Chaldaea. While dwelling in his father's house he received divine instruction to quit both country and kindred, and go forth into a strange land which should be shown him. [Heb. xi. 8.] The injunction was accompanied by a promise that his posterity should become a great and powerful people, and that in him all families of the earth should be blessed. In obedience to the command, Abram, with Sarai his wife, and Terah his father, with other members of the family, left Ur for Canaan, but he stopped for some time at Haran, a place in the north-east of Mesopotamia. There Terah died. [Gen. xi. 31; Acts vii. 4.] Abram was then seventy-five years old; he pursued his journey towards Canaan, and came to Sichem [Gen. xii. 1-6], the promise of his posterity being renewed to him. A grievous famine soon visited the country, and Abram was obliged to go into Egypt. Fearful that Sarai's beauty might attract the notice of the Egyptians, and that if they supposed her to be his wife they would kill him to secure her, he proposed that she should pass for his sister. It happened as he expected. The servants of Pharaoh, the king of Egypt, commended her beauty so much that he sent for her, and took her into his house, and loaded Abram with tokens of his favour; but Pharaoh discovered the falsehood, and sent away Abram and his wife, and all that he had. [Gen. xii. 17-20.]

Having become very rich in cattle, silver, and gold, he returned from Egypt to Canaan. Lot, his nephew, had been with him, and shared his prosperity; and it happened that Lot's servants fell into some strife with the servants of Abram. As it was evident that their property was too great for them to dwell together, Abram generously proposed to his nephew to avoid controversy by an amicable separation. He offered Lot his choice of the territory, on the right or left, as it pleased him. Lot chose to remove to the eastward, and occupy that part of the fertile plain of Jordan where Sodom and Gomorrah stood. [Gen. xiii. 11.]

Then we are told that the Lord appeared again to Abram, and renewed the promise of the land of Canaan, as his inheritance. Abram thence removed his tent to the plain

Abram.

of Mamre, in Hebron. In an invasion of the cities of the plain by several of the petty kings or chiefs of the adjoining provinces, Sodom was taken, and Lot and his family carried captives. When Abram received intelligence of this event, he armed his trained servants, born in his house (three hundred and eighteen in number), pursued the kings, and defeated them, and brought Lot and his family, and their substance, back to Sodom; restoring to liberty the captives who had been taken, with all their property, of which he generously refused to take any part, as the reward of his services or as the spoils of victory. On his return, he was met by Melchisedeck, king of Salem, and priest of the Most High God, to whom he gave a tenth of all that he had.

Two or three years after this, the Lord appeared again to Abram in a vision; repeated to him his promises, and accompanied them with the most gracious declaration of his favour. He appointed a certain sacrifice for him to offer, and towards night caused a deep sleep to fall upon him, attended by a horror of great darkness, during which there were revealed to him some of the most important events in his future history, and in that of his posterity; which were all accomplished in due time, and with wonderful exactness. [Gen. xv.]

In the same day, the covenant respecting the land of Promise was renewed and confirmed, with the strongest expressions of divine favour. Sarai, however, was childless, and she proposed to Abram that Hagar, an Egyptian woman living with them, should be his wife; by whom he had a son, whom he called Ishmael.

At ninety-nine years of age, he was favoured with another most remarkable vision. The Almighty was revealed to him in such a manner that he was filled with awe, and fell upon his face, and we are told that "God talked with him." The promise respecting the great increase of his posterity, and their character and relation to God, as well as respecting the possession of Canaan, was repeated in the most solemn and explicit terms: his name was changed from Abram to Abraham, and the circumcision of every male child, at eight days old, was established as a token of the covenant between him and God. (*See* CIRCUMCISED.) At the same time, the name of Sarai [my Princess] was changed to Sarah [the Princess], and a promise was given to Abraham that Sarah should have a son, and be the mother of nations and kings.

Abraham, finding that the blessings of the covenant were to be bestowed on his future offspring, immediately thought of Ishmael, in whom he had probably before supposed the promises were to be fulfilled, and he uttered the solemn and affecting prayer—*O that Ishmael might live before thee.* God heard him, and almost while he was yet

## Abram.

speaking, answered him by making known his great purposes respecting Ishmael. [Gen. xvii. 20.]

As soon as the vision had closed, Abraham hastened to obey the divine command, and with Ishmael his son, and all the men of his house, was circumcised the self-same day. He was not long without another divine communication. As he sat in the door of his tent in the heat of the day, three men approached him. He received them with all the courtesy and hospitality which distinguishes eastern manners, and after they had refreshed themselves they inquired of him respecting Sarah, and repeated the promise respecting the birth of her son.

It was on this occasion, or in connexion with these circumstances, that a divine testimony was given to the patriarchal character of Abraham. [Gen. xviii. 19.] It was because of his faithfulness that he was favoured with a revelation of God's purposes respecting the devoted cities of the plain, and with an opportunity to plead for them; and it was for Abraham's sake, and probably in answer to his prayers, that Lot and his family were rescued from the sudden destruction which came upon Sodom.

After this, Abraham removed to Gerar, and here he made a second attempt to have Sarah taken for his sister. Here, also, the prediction was fulfilled respecting the birth of a son. Sarah had a son, whom he called Isaac, and who was duly circumcised on the eighth day.

Abraham was much tried by an unhappy occurrence in which Hagar and Ishmael were principally concerned; but God supported him by an explicit promise, that in Isaac his seed should be called. [Gen. xxi. 10-13.]

Abraham so obviously had the favour and blessing of God in all that he did, that Abimelech, the king, proposed to make with him a covenant of perpetual friendship; and a matter of wrong about a well, of which Abimelech's servants had violently deprived Abraham, was thus happily adjusted. [Gen. xvi. 23-31.]

We now come to one of the most interesting and important passages in the patriarch's history. God was about to try him, that he might exhibit to the world, in all following time, an extraordinary example of the power of faith. He was commanded to take his only son Isaac, and in whom all the promises of God were to be accomplished—and to offer him up for a burnt-offering, upon a distant mountain. Without an inquiry or murmuring word, and with a promptness which showed the most entire submission, Abraham obeyed the mysterious command. A journey of three days was accomplished. Every preparation for the offering was made, and the sacrificial knife was in his uplifted hand, when his purpose was arrested by a voice from heaven, requiring him to spare

## Absalom.

the lad; inasmuch as the proof of the father's faith and obedience was full. A ram was provided in the neighbouring thicket, which Abraham took, and offered up; and after having been favoured with special tokens of the divine approbation, he returned with his son to Beersheba. This grand trial and illustration of the patriarch's faith took place, as it is supposed, upon Mount Moriah. In commemoration of it, he gave to the place the name of Jehovah-jireh (*the Lord will see, or the Lord will provide*), intimating a general truth respecting the divine faithfulness and care; and in prophetic allusion, as some suppose, to the great sacrifice which, in fulness of time, was to be offered upon that same spot for the sins of men. [Gen. xxii. 14.]

At the age of one hundred and twenty-seven years Sarah died, and Abraham purchased the cave of Machpelah, in the field of Ephron, near Hebron, for a family burial-place, and there buried his wife. [Gen. xxiii. 19.]

Isaac had now arrived at mature age, and Abraham called one of his servants, probably Eliezer [Gen. xv. 2], and made him swear that he would obtain a wife for Isaac, not among the Canaanites (where they then dwelt, and who were to be cut off according to the revealed purpose of God), but in Abraham's native country, and from among his own kindred. This enterprise terminated successfully and every desire of the patriarch respecting Isaac's marriage was answered.

Abraham married a second time, and had several sons; but he made Isaac his sole heir, having in his lifetime distributed gifts among the other children, who were now dispersed; and at the great age of one hundred and seventy-five years he died in peace, and was buried by Isaac and Ishmael, in the same sepulchre with Sarah. A.M. 2183.

ABSALOM, *ab'-sa-lom*. [Father of Peace.] [2 Sam. iii. 3.] Was a son of David, by Maacah, daughter of Talmi, king of Geshur. He was remarkable for his beauty, and for his hair, which is said to have weighed 200 shekels when cut off every year. As to the precise meaning of this weight, however, there has been much speculation. It is supposed that the shekel by which its weight is expressed, means a lighter weight, by one-third or one-half, than the common shekel. Others suppose that the value, and not the weight, is denoted; and others, still, contend that, what with gold-dust and powder, which were both profusely used in dressing the hair, the weight (supposing weight to be meant, and the common shekel to be used) is not at all incredible; being, according to Michaelis, not quite three pounds Troy weight, though it may be sufficiently remarkable to be noticed by the historian. It may, however, be urged that value and not weight is meant. Human hair is valuable; in the south of France there is a market for hair; it may be, and is so asserted by some



## Absalom.

authorities, that the value of Absalom's hair was thirty pounds of our English money.

Absalom had a fair sister whose name was Tamar; and Amnon his half-brother having injured her, Absalom was revenged by taking Amnon's life at a feast, to which he had invited him [2 Sam. xiii. 29], and immediately after this, he fled to the house of Talmai, his mother's father, at Geshur.

Joab, in order to secure Absalom's return and restoration to his father's favour, employed a woman of Tekoa to appear before David, and feign a case similar, in its leading circumstances, to the situation of Absalom, and having obtained his decision, to apply the principle to the real case. After a favourable decision was obtained in the feigned case, the woman began to plead for Absalom's return. The king immediately suspected Joab's concern in the plot, and the woman confessed that it was wholly planned by him.

David, however, directed Joab to go to Geshur, and bring Absalom back to Jerusalem, after an absence of three years; but his father would not receive him into favour, nor admit him to his presence; nor did he see his face for two years more.

Wearied with his banishment, Absalom often attempted to obtain an interview with Joab; but for some cause Joab was not disposed to go to him. To compel him to come, Absalom resorted to a singular expedient; he directed his servants to set fire to Joab's fields. Joab immediately came to Absalom; was persuaded to plead with the king in his behalf; succeeded in his effort, and Absalom was received into full favour.

But, with a proud and wicked heart, he could not cease to do evil. His father's throne became the object of his ambition, and he procured chariots and horsemen, and other appendages of rank and royalty; and stood in the public places courting the favour of the people by the meanest arts; persuading them that their rights were not regarded by the government, and that it would be for their interest to elevate him to power, that equal justice might be administered to all. By these, and other means, Absalom "stole the hearts of the men of Israel."

In pursuing his wicked and traitorous design, and with a pretended regard to filial duty, he asked his father's permission to go to Hebron, and pay a vow which he said he had made. The unsuspecting king consented; and Absalom immediately sent men throughout Israel, who were, at a given signal, to proclaim him king in Hebron.

He also took two hundred men from Jerusalem, though they did not know his plan; and then sent for Ahitophel, who was David's counsellor, that he might have his advice and assistance.

Absalom's party increased rapidly; and intelligence of the conspiracy was com-

## Accho.

municated to the king, and so alarmed him that he fled from the city.

At length, David persuaded Hushai to go to Absalom, who had now come back to Jerusalem with his party, and become his servant; and when opportunity occurred, to give such counsel as should defeat Ahitophel's plans, and bring confusion and discomfiture upon Absalom. [2 Sam. xv.]

By a train of singular providential interpositions, Absalom's ruin was hastened.

Before David's men went out to battle with the revolted party, he gave them special charge respecting Absalom, and commanded them to deal gently with him for his father's sake.

The two parties met in the wood of Ephraim, and the battle was severe and bloody. [2 Sam. xviii. 6-8.]

Absalom rode upon a mule, and in passing under the thick boughs of an oak, he was caught by his head in the fork or angle of two branches, and the mule passed onward, leaving him suspended in the air. Joab, one of David's chief captains, being informed of it, took three darts, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak; and they took his body, and cast it into a pit in the wood, and covered it with stones. A.M. 2981.

ACCAD, *ak'-kad*. [Fortress.] [Gen. x. 10.] A city in Shinar, built by Nimrod. Modern travellers have intimated the probability that the ruins of this ancient city are to be seen about six miles from the present Bagdad.

ACCHO, *ak'-ko*. [Sand heated by the Sun.] Now Acca or Acre [Judg. i. 31], or Ptolemais (so called after the first Ptolemy, king of Egypt, into whose hands it fell about one hundred years before Christ), was a seaport town on the bay of Acre, over against Carmel, about thirty miles south of Tyre. It was in the territory assigned to the tribe of Asher, and one of the cities from which they were unable to expel the Canaanites; and it is even now considered the strongest place in Palestine. It is mentioned in Acts xxi. 7. Its population is from 10,000 to 15,000, chiefly Jews. The remains of this ancient city are very numerous. Buckingham, who visited it in 1816, found several fragments of buildings that he had no doubt were constructed in the earliest ages, especially thresholds of doors, pillars for galleries or piazzas, and slabs of fine marble, which he supposed were used for the pavement of courts. These ruins are now used in the erection of new buildings, and all appearances of ancient grandeur are fading away. The place has been noted in modern times for the successful resistance it made, under Sir Sydney Smith, to the French army in 1799. It has an old cathedral, and a bishop of the Greek Church. The Romish monks have an inn, which serves them instead of a convent.

## Accursed.

**ACCURSED, CURSED.** The Greek word *Anathema*, and the Hebrew word answering to it, signify things accursed, set apart or devoted to destruction. But the phrase is variously rendered:—(1) Josh. vi. 17, Devoted to destruction. (2) 1 Cor. xii. 3, A deceiver. (3) Gal. i. 8, 9, Separated from the Church.

**ACELDAMA, a-kel'-da-ma.** [Field of Blood.] [Acts i. 19.] A field said to have been intended for the burial of strangers, which the chief priests bought with the money returned by Judas, as the price of the Saviour's blood. [Matt. xxvii. 6-8.] It was just without the wall of Jerusalem, south of Mount Zion, and is supposed to have been originally called the Potter's Field, because it furnished a sort of clay suitable for potter's ware. *Acceldama* is now used as a burying-place by the Armenian Christians in Jerusalem.

**ACHAIA, ak'-zi-yah.** [Acts xviii. 12; Rom. xvi. 5; 2 Cor. xi. 10.] In the most comprehensive use this term was applied to all the region lying south of Thessaly and Macedonia as far as the Morea, and sometimes included the whole of Greece; but in a limited use it embraced only the district between Macedonia and the Peloponnesus, of which Corinth was the capital.

**ACHAN, OF ACHAR, a'-kan or a'-kar.** [Troubling, or Troubled.] [Josh. vii. 18.] A son of Carmi, of the tribe of Judah, who secretly took and concealed several valuable articles from among the spoils of Jericho, in direct violation of the divine command. [Josh. vi. 17, 18.] For this sin judgment came upon the whole camp of Israel. By a process which God appointed, Achan's guilt was discovered, and he was taken into a valley north of Jericho, thence called the valley of Achor, and was there stoned to death.

**ACHISH, a'-kish.** [Angry.] [1 Sam. xxi. 10.] A king of Gath, to whom David fled, and with whom he afterwards formed an alliance, through fear of Saul.

**ACHMETHA, ak'-me-tha.** [Strong Box, or Press.] [Ezra vi. 2.] The Ecbatana of ancient Media, and the place where the records of the kingdom were preserved. The place is occupied, as it is supposed, by the modern city Hamadan, in Persia. It was surrounded by seven walls, and at one period was considered the strongest and most beautiful city of the east, except Nineveh and Babylon.

**ACHOR, Valley of, a'-kor.** [Trouble causing Sorrow.] [Hosea ii. 15.] A place in the vicinity of Jericho, where Achan was stoned for an offence which brought trouble upon the whole camp. The figurative use of the word in the passage cited is susceptible of divers interpretations. The most common is, that as the valley of Achor was the place of great distress and trouble to the Israelites on their first entrance to Canaan,

## Adam.

it would become a place of hope and joy on their return from the captivity which they were then enduring. This opinion is perhaps confirmed by Isa. lxy. 10.

**ACHSHAPH, ak'-shaf.** [Enchantment.] [Josh. xii. 20.] A city conquered by Joshua, and afterwards assigned to the tribe of Asher. It was not far from Accho. [Josh. xix. 25.]

**ACHZIB, ak'-zib.** [Deceit.] 1. [Josh. xix. 29.] A city of the tribe of Asher. [Judg. i. 31.] Its present name is Zib. It is found near the sea coast, ten or twelve miles north of Ptolemais, and was visited by Buckingham in 1816. 2. [Josh. xv. 44, and Mic. i. 14.] A town of Judah.

**ACKE, ai'-ker.** [1 Sam. xiv. 14.] In the passage cited, it is supposed to be used proverbially for a very small space.

**ACTS, akts.** The fifth book in the order of the New Testament is called "The Acts of the Apostles," and commonly referred to as *The Acts*, and sometimes *Acts*, without the article. It is supposed to have been compiled by Luke, the physician and evangelist, as early as A.D. 64, and may be regarded as a continuation of his version of the Gospel. It was originally written in Greek, and contains the history of the Christian Church during the interesting period which elapsed from the ascension of our Saviour to the imprisonment of Paul at Rome—a period of about thirty years. It contains a minute history of the descent of the Holy Spirit on the day of Pentecost; the manner and success of the preaching of the Apostles; and the gathering and establishing of Christian churches by them, both among Jews and Gentiles; the conversion of Paul; and the travels and labours of himself and his companions; the trials and sufferings they endured in propagating the gospel, and the signs and wonders which were wrought in attestation of their authority. It has sometimes been called the "first missionary report, but with no financial account."

**ADAM, ad'-am, ad'-a-mah.** [Red, Red Earth.] [Gen. i. 19.] The great ancestor of the human family. On the sixth and last day of the work of creation, man was made of the dust of the ground, yet in God's image and after His likeness. The Lord God breathed into his nostrils the breath of life, and caused him to become a living soul. He also gave him dominion over the fish of the sea, and the fowls of the air, and every living thing that moved upon the earth. The complete dominion which was given to him is expressed in a variety of forms. [Gen. i. 26-30, and ii. 16-20.]

We are told that a garden was planted by the hand of God for the residence of Adam. Every tree that was pleasant to the sight, or good for food, grew there; and it was refreshed and fertilized by a river that flowed through the midst of it.



Adder.

This garden was committed to the care of Adam, to "dress it, and to keep it," and of every tree but one he was allowed to eat: but of one peculiar tree—called the tree of knowledge of good and evil—he was forbidden to eat, under the penalty of death. As soon as he was fixed in this happy abode God brought to him the beasts of the field and the fowls of the air, which He had created, and Adam gave them names; and whatsoever Adam called every living creature that was the name thereof.

But it was not good that man should be alone, and his Creator formed a companion for him; bone of his bone, and flesh of his flesh—a helpmeet for him; that is, as a friend and associate fitted to aid and comfort him, and like him pure and immortal. They were perfectly happy in each other, and in the favour and communion of God. We are not informed how long they continued in this pure and happy state, but we know they lost it. Adam disobeyed the command of God. At the suggestion of Eve, his wife, who had been herself tempted by the serpent to eat, he partook with her of the fruit of the forbidden tree, and thus they incurred the displeasure of their Maker.

The first indication of guilt was the consciousness of shame; and the next, a vain attempt to conceal themselves from the presence of the Omniscent. They were discovered—Adam casting the blame on Eve, Eve attributing it to the serpent. Dread penalties, known as "the Curse," came upon all the actors in "the Transgression."

The history of Adam closes abruptly. He lived to the age of nine hundred and thirty years.

**ADDER.** Commonly called the viper. The word rendered in our translation, viper, is *Shephon*, and most probably the blind-snake.

**ADDUMMIM**, *ad-dum'-mim*. [The Red Land.] [Josh. xv. 7.] A rising ground at the entrance of the wilderness of Jericho. The name signifies *red* or *bloody*, in allusion, as it is supposed, to the frequent murders committed in its vicinity. There are circumstances to show that the scene of our Saviour's parable of the Good Samaritan was laid here. [Luke x. 30-36.]

**ADMAM**, *ad'-mah*. [Earth.] [Deut. xxix. 23.] The most easterly of the five cities of the plain, or vale of Siddim, which were miraculously destroyed by fire, because of their great wickedness. Some infer from Isa. xv. 9, the last clause of which is translated by the Septuagint "and upon the remnant of Adama," that Admah was not entirely destroyed; but the more probable supposition is, that another city of the same name was afterwards built near the site of the former.

**ADONI-BEZEK**, *a-do'-ni-be'-zek*. [Lord of Bezek.] [Judg. i. 5.] Lord or king of Bezek. He fled from the armies of Judah, but

Adoni-zedek.

was caught, and disabled by having his thumbs and great toes cut off, so that he could neither fight nor fly. He was then carried to Jerusalem, where he died. [Judg. i. 4-7.] He seems to have regarded the maiming he suffered as a just requital of his own cruelty, he having mutilated seventy kings or chieftains in the same inhuman manner. Died A.M. 2579.

**ADONIJAH**, *ad-o-ni'-jah*. [Jehovah is my Lord.] [2 Sam. iii. 4.] David's fourth son. He was born at Hebron, and after the death of his brothers Amnon and Absalom, he made pretensions to the throne of his father. He prepared himself with horses and chariots, and other marks of royalty, and took counsel with Joab and Abiathar how he could best accomplish his purpose.

Bathsheba, Solomon's mother, fearing that her son's title to the throne might be disturbed, immediately informed the king of Adonijah's revolt; and Nathan the prophet confirming the statement of the matter, David gave Bathsheba the strongest assurances that her son should reign after him; and he caused Solomon to be actually anointed and proclaimed king with great shoutings. [1 Kings i. 39.]

Adonijah was just ending a feast when he heard the noise of the shouting, and Jonathan came in and told him all that had taken place. His guests fled precipitately, and Adonijah himself ran and caught hold of the horns of the altar, which seems to have been regarded as a place of safety from violence.

After David's death, Adonijah persuaded Bathsheba to ask Solomon her son, who was now on the throne, to give him Abishag for his wife. Solomon saw at once through the policy of Adonijah and his self-interested advisers. He knew that he might as well have asked for the kingdom at once, as to ask for the king's widow, for then, being the elder brother, he could make a plausible claim to the throne at the first favourable juncture; which would directly contravene the express appointment of God made known to David, and probably to his family also. [1 Chron. xxviii. 5.] So he caused him to be put to death by the hand of Benaiah.

**ADONIRAM**. (See ADORAM.)

**ADONI-ZEDEK**, *a-don'-i-zedek*. [Lover of Justice.] [Josh. x. 1.] King of Jerusalem, at the time the country was entered by the Israelites. Hearing of Joshua's victories over Ai and Jericho, and finding that the inhabitants of Gibeon (one of the most important cities of the kingdom) had made a league with him, he called four other kings of the Ammonites to his aid, and laid siege to Gibeon with a view to destroy it, because it made peace with Joshua and the children of Israel.

But the Lord was against them, and with the edge of the sword and a violent hailstorm which overtook them, they were completely

## Adoram.

overthrown and destroyed. The victory was attended with a signal miracle. [Josh. x.]

Adonizedek, with his allies, fled, and concealed themselves in a cave at Makkedah. They were soon discovered, however, and were confined and watched until the last of their adherents were either cut off or driven into some fortress. They were afterwards called out of the cave, and brought before Joshua.

In the presence of the men of Israel, who were summoned for the purpose, Joshua required the captains of his army to put their feet upon the necks of the captive kings, declaring at the same time that such would be the doom of all the enemies of Israel. He then caused them to be hanged on separate trees until evening, and then their bodies were taken down and cast into the cave in which they had concealed themselves. [Josh. x. 27.] About the year A.M. 2553.

ADORAM, *a-do'-ram*. [Lord of Light.] [2 Sam. xx. 24.] An officer of the customs, under David.

ADORAM. An officer of Rehoboam's treasury (perhaps the son of the former), who was stoned to death by the people of Israel who followed Jeroboam. [1 Kings xii. 18.] Some suppose him to have been the same with Adoniram [1 Kings v. 14], who was over the customs in Solomon's reign, and that the people were so indignant at the oppression they had suffered through his agency, that they took this method of revenge.

ADRAMMELECH, *ad-ram'-me-lek*. [Magnificence of the king, King of fire.] [Isa. xxxvii. 38.] A son of Sennacherib, king of Assyria. He and his brother Sharezer killed their father, while he was in the act of idolatry. Their motive for this patricidal act is not known. They both fled to Armenia, and Esarhaddon succeeded to the crown.

ADRAMMELECH. [2 Kings xvii. 31.] An idol god of Sepharvaim, supposed to represent the sun, while another idol called Anammelech, represented the moon. Sacrifices of living children were made to these idols.

ADRAMYTIIUM, *ad-ra-mil'-ti'-um*. [Acts xvii. 2.] A seaport of Mysia, opposite the island of Lesbos, in the north-western part of Asia Minor. It is known by the modern name of Edremit or Ydramit, and lies about sixty or eighty miles north of Smyrna. It was in a ship belonging to this port that Paul embarked, when he was about to go from Cæsarea to Rome, as a prisoner.

ADRIAN, *a'-dri-ah* [Acts xxvii. 27], is now the gulf which lies between Italy on one side, and the coast of Dalmatia on the other. It is called the Gulf of Venice. In the apostles' time, it is supposed to have denoted the whole breadth of the Mediterranean sea, from Crete to Sicily.

## Agabus.

ADULLAM, *ad-ul'-lam*. [Justice of the People.] [Josh. xv. 35.] An ancient and celebrated city of Judah, fifteen or twenty miles south-west of Jerusalem. The king of the place was slain by Joshua. It was fortified by Rehoboam, and, probably on account of its strength, was called the Glory of Israel. [Mic. i. 15.] Near this city was a cave, where David secreted himself when he fled from Achish. The cave is described by a modern traveller as uneven, intricate, and very capacious; he says it is perfectly plain that four hundred men might conceal themselves in the sides of the cave, as David's men did, and escape observation. [1 Sam. xxii. 1.]

ADULTERY. By this expression in the Scriptures is generally understood all manner of unchastity in heart, speech, or behaviour. Strictly it denotes uncleanness between a man and woman, one or both of whom are married. By the Jews it was punished with death. On the occasion of a man accusing his wife of adultery, she was brought before the Supreme Council, and subjected to a trial by ordeal. The officiating priest solemnly abjured her, in the presence of a number of her own sex, to declare the truth, and represented to her the danger of drinking the "Waters of Jealousy." Were she really guilty, if she persisted in her innocence, she had to say Amen to the horrible imprecations of vengeance upon her, were she uttering a falsehood. The priest then wrote the abjuration and curse upon a piece of parchment or bark, filled a new earthen vessel with holy water from one of the sacred basins of purification, mingled therewith some dust, taken from the pavement of the tabernacle, or pavement, and having read the writing to the woman, and received her second Amen, washed off the whole or part of the ink wherewith the curse was written, into the mixture of dust and water. Meanwhile, an assistant priest took off her upper garments, dishevelled her hair, and exposed her person to the waist. She was then caused to drink off the bitter water, while barley meal, mixed with oil, was offered on the altar. If she was innocent, it was said she would only be invigorated by the drink; if she were guilty, her eyes would start out of her head, her body swell, her flesh rot, and she would miserably perish in a very short time. [Num. v. 12, 31.] The story of the woman taken in adultery, and brought to Christ, is not contained in the most ancient versions of the Gospel.

AGABUS, *ag'-a-bus*. [A locust.] [Acts xi. 28.] A prophet who foretold [A.D. 43] the famine, which, as profane history informs us, took place the following year. A few years after [Acts xxi. 10], he met Paul at Cæsarea, and warned him of the sufferings he would endure if he prosecuted his journey to Jerusalem. Some have sup-

Agag.

posed that Agabus was one of the seventy disciples, and that he suffered martyrdom at Antioch.

AGAG, *a'-gag*. [Flaming.] [Num. xxiv. 7.] Was a king of the Amalekites. Some think this was the common name of their kings, as Pharaoh was the common name of the kings of Egypt. From the allusion to him in the prophetic passage above cited, we may suppose him to have been one of the greatest kings of the earth.

Another person of the same name was captured by Saul, at the time the Amalekites were destroyed [1 Sam. xv. 8]; but his life was spared, and he was afterwards brought to Samuel, who neved him in pieces [1 Sam. xv. 33]; a punishment not uncommon in other places and later times.

Hammedatha, Haman's father, is called an Agagite [Esth. iii. 1], probably because he was an Amalekite.

AGAR or HAGAR, *a'-gar*. [Flight.] [Gal. iv. 25.] The history or condition of Hagar is used allegorically in this passage to illustrate the nature of the dispensation from Mount Sinai. Mount Sinai is called Agar by the Arabians. (See HAGAR.)

AGRIPPA, *A'-grip'-pa*. [One who at his birth causes pain.] [Acts xxv. 13.] Son and successor of Herod the persecutor. [Acts xii. 1.] Porcius Festus, the successor of Felix in the government of Judaea, came to Casarea; and while there, Agrippa, (who was governor or king of several of the eastern provinces of the Roman empire) came, with his sister Bernice or Berenice, to pay him a visit of congratulation upon his accession to office. The conversation between them turning upon Paul, who was then in confinement at Casarea, and whose remarkable history must have been very notorious, Festus stated the whole matter to Agrippa, and greatly excited his curiosity to see and hear him.

Festus, to gratify his friends, but under the pretence of getting from Paul the subject-matter of his complaint, that he might communicate it to the Emperor, to whom he had appealed, took the judgment-seat with great pomp, and surrounding himself with the chief men of the city, ordered Paul to be brought into his presence.

When the devoted apostle appeared before them, Festus, addressing himself particularly to Agrippa, assigned the reasons for requiring Paul to appear at that time, and then gave the prisoner an opportunity to state his own case, which he did with unparalleled force and eloquence. Festus could only meet his arguments with the charge of madness; but Agrippa, to whose conscience he made an abrupt, though not the less respectful and irresistible appeal, was compelled to make that memorable exclamation, "Almost thou persuadest me to be a Christian." Paul closed his address by a most affectionate exhortation to the king; the

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assembly then separated, and we hear nothing more of Agrippa but an expression of his regret [Acts xxvi. 32] that the faithful and eloquent apostle could not be set at liberty. Agrippa was born A.D. 20; died A.D. 90.

AGUR, *a'-gur*. [One of the Assembly, Son of' Jakeh.] Imagined by some to be Solomon; but Solomon had no reason thus to dignify his name, nor could he, the wealthiest monarch of all the earth, pray against riches.

AAAB, *A'-hab*. [Father's Brother.] [1 Kings xvi. 29.] The son of Omri, and his successor as king of Israel. He reigned 22 years, and the seat of his kingdom was at Samaria. He married Jezebel, a Zidonian woman of proverbially wicked character. She was a gross idolater, and Ahab followed her in all her idolatrous practices, became at once a worshipper of Baal, and even made a grove, and built an altar for this abominable service. At a very early period of his history, the sacred historian says of him, "that he did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

He was warned by the prophet Elijah of approaching drought and consequent famine, which was very sore in Samaria. In the third year of the famine, Ahab called Obadiah, the governor of his house, and a godly man, to pass through half the land, while he would pass through the other half, and see if they could not collect grass enough, on the margins of fountains and brooks to save their horses and mules from perishing.

In the course of his journey, Obadiah met Elijah, who had been commanded by God to show himself to Ahab, and, at Elijah's request, Ahab came to meet him.

When Ahab appeared in Elijah's presence, he abruptly said to him, "Art thou he that troubleth Israel?" The prophet replied by a faithful rebuke of the king's idolatry, and proposed to demonstrate to him, that the gods he was serving were no gods. To this end, he persuaded Ahab to gather the prophets of Baal, whom he worshipped, into one company, in Mount Carmel; and there the folly of their idolatry was exposed in a most signal manner. The prophets of Baal were all taken, and destroyed at Elijah's command, and before Ahab could return to Samaria there was a great rain.

About six years after this, Benhadad, king of Syria, with a vast army, besieged Samaria, but Ahab sallied out upon him by surprise, cut off a large proportion of his army, and put to flight the residue; Benhadad himself escaping upon a horse.

The king of Syria, supposing that his defeat was owing to some advantage of location which Ahab's army enjoyed, flattered himself that if he could go to battle on the plain, he should conquer him. Accordingly, in about a year, he laid siege to Samaria again,

## Ahab.

Of this, Ahab had an intimation from the prophet immediately after the former victory, and he had prepared himself accordingly. He again obtained the victory, and the Syrians lost 100,000 footmen in one day, besides 27,000 who were killed by a wall, which fell upon them at Aphek, whither they fled. Benhadad was among the captives, and after making a treaty with the victorious Ahab, he went his way.

Ahab was immediately informed that he had been guilty of a great sin in suffering the king of Syria to escape, inasmuch as he had been delivered into his hands by a marvellous interposition of God's providence, and his character and conduct had been such as to mark him for the divine displeasure. Besides this, the motive of Ahab in making this treaty may be regarded as ambitious, if not corrupt; and he was therefore informed that his own life should go for that of Benhadad, and his people for Benhadad's people.

Heavy and fearful as this sentence was, we find the wicked king of Israel sinking deeper and deeper in guilt. Naboth, one of his neighbours, had a vineyard, which was situated just by Ahab's palace, and as it was a convenient and desirable spot for him to possess, he asked Naboth to give it to him, promising, at the same time, to give him a better vineyard, or the worth of it in money, as he might choose. All this seemed very fair, but Naboth did not wish to part with his vineyard on any terms. It was the inheritance he had received from his fathers, and for this and other causes, its value to him was peculiar, and such as neither money nor any other vineyard in exchange could compensate. He therefore declined the king's proposal.

Mortified and disappointed by Naboth's refusal, he laid down upon his bed, and refused to eat. Jezebel, his wicked wife, inquired the cause of his sadness, and assured him that he might set his heart at rest, for he should have his desire; and she forthwith commenced a train of measures, which resulted in the murder of Naboth; and Ahab then took possession of the vineyard.

But his judgment lingered not. Elijah was sent to charge him with the sin to which he had been accessory, and to forewarn him, not only of his fearful doom, but of the certain and utter destruction of his posterity: "in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine."

Guilty as Ahab was, he had not yet lost all sense of sin, and when the judgments of God were so near him, he humbled himself and fasted; and for this he was exempted from the punishment in his own person, but it was inflicted on his son.

The circumstances of Ahab's death are deeply interesting and instructive. He proposed to Jehoshaphat, king of Judah, to make war on Ramoth-gilead, which was in the pos-

## Ahasuerus.

session of the king of Syria. Jehoshaphat expressed his willingness to join him, but suggested the propriety of first inquiring what the will of the Lord was respecting the enterprise. So Ahab summoned his four hundred false prophets, and they all prophesied favourably.

Jehoshaphat seems to have been suspicious of the character of Ahab's prophets, and he therefore inquired if there was no prophet of the Lord besides them. Ahab referred him to Micaiah, expressing, at the same time, his aversion to him, because his prophecies were always evil. However, Micaiah was sent for, and the messenger (having probably been instructed to that effect by Ahab) informed him of what had been done, and desired him to prophesy favourably, as the other prophets had done.

When Micaiah came before the two kings, who were seated on a throne, at the entrance of the gate of Samaria, and all the prophets before them, the question was proposed to him, as it had been proposed to the other prophets: "Shall we go against Ramoth-gilead to battle, or shall we forbear?" The prophet advised him to go, but evidently with such a tone and manner as indicated that he was not speaking in the spirit of prophecy. Ahab solemnly and earnestly desired him to speak the whole truth in the name of the Lord. Micaiah then disclosed all, showing him, not only that he would be defeated at Ramoth-gilead, but that God had suffered the prophets who had spoken favourably to be filled with a lying spirit, that they might lead him on to the certain ruin which awaited him.

Ahab sent the faithful prophet back to Samaria, and ordered him to be imprisoned till his return from the battle. So the infatuated kings of Israel and Judah, in the face of the counsel of the Almighty, went up to battle against the king of Syria, at Ramoth-gilead.

In order to secure himself against the direct aim of the enemy, Ahab entered the battle in disguise. But a certain man drew a bow at "a venture," yet the arrow was directed with unerring aim to the heart of the wicked Ahab, and the blood flowed out into the chariot, so that he died that night. His army was scattered, in literal accordance with Micaiah's prophecy. His body was carried to Samaria to be buried, and the blood was washed from the chariot in the pool of Samaria, and the dogs licked it as it was foretold. [1 Kings xxi. 19.] A.M. 3105.

AHAB. [Jer. xxix. 21, 22.] A son of Koliah, and a false prophet, who, with Zedekiah, another false prophet, prophesied falsely to the children of Israel, when in captivity at Babylon.

AHASUERUS, *a-ha-u-e'-rus*. [The Lion King.] [Dan. ix. 1.] The father of Darius the Median, and the same with Astyages.



## Ahasuerus.

**AHASUERUS.** [Ezra iv. 6.] Supposed to be the son and successor of Cyrus.

**AHASUERUS.** [Esth. i. 1.] The husband of Esther. Who this king was is alike uncertain and unimportant. We are told that he reigned from India to Ethiopia, over one hundred and twenty-seven provinces; that his palace was in Shushan, the royal city of Persia, and that in the third year of his reign, he made a splendid feast for his princes, servants, and people, which is particularly described in Esth. i. 3-8. In the height of this magnificent entertainment, the king summoned Vashti his wife into the royal presence, that he might show his guests her great beauty. She declined going, and for that cause was separated from the king and from the royal estate, and was succeeded by Esther, the cousin and adopted daughter of Mordecai, a Jew, who resided at the palace.

Haman, the chief officer of the king's household, considering himself insulted by Mordecai, obtained a royal decree that all the Jews of the kingdom should be destroyed. Esther, having received intelligence of this cruel plot, embraced a favourable opportunity to make it known to the king, and implore his protection of herself and her people. The king could not, indeed, reverse the decree, but he caused Haman to be hung, and Mordecai to be advanced to the highest post in the kingdom; and also despatched messengers in every direction, to inform the Jews that they were at liberty to gather themselves together for self-defence, and to destroy all that should assault them.

Availing themselves of the royal favour, the Jews were not only protected, but were enabled to slay between 70,000 and 80,000 of their enemies. Ahasuerus reigned forty-eight years, and there is reason to believe that Esther and Mordecai remained in favour with him to the end. [Esth. ix. 31; x. 3.] About A.M. 3475.

**AHAVA, a-ha'-va.** [Water.] [Ezra. viii. 15.] A river in Assyria, where Ezra assembled the captives who were returning from Judaea, and where he proclaimed a fast. Some have supposed it to have been in the country called Ava. [2 Kings xvii. 24.] Its precise situation is not known.

**AHAZ, a'-haz.** [A possessor.] [2 Chron. xxviii. 1.] Ahaz was the son of Jotham, and at the age of twenty, succeeded him as king of Judah.

He gave himself up to gross idolatry, and even sacrificed his own children to the gods of the heathen. This course of wickedness brought upon him, and upon his kingdom, severe judgments. They suffered under a succession of disastrous wars, and their allies often proved unfaithful, and involved them in great distress. Ahaz at last abandoned himself to the most desperate iniquity, and the kingdom of Judah was brought low, and made waste, because of his great sin.

Early in his reign (probably the second

## Ahaz.

year), the kings of Syria and Israel, who, just at the close of Jotham's reign and life, had confederated for the destruction of Judah, and actually invaded the kingdom with a powerful and victorious army, were about to lay siege to Jerusalem.

At this juncture, God directed his prophet Isaiah to take his son, Shear-jashub, and go to Ahaz, who should be found at a particular spot in the city of Jerusalem, and make known to him the counsel of the Lord. This favour was shown to the wicked king as the representative of the house of David, and for the people's sake with whom God had made a covenant. [Isa. vii. 1.]

Isaiah, having found Ahaz at the place designated, told him that the bounds of the invading army were fixed; that their purpose respecting Jerusalem would be defeated, and that in a limited time the kingdoms from which they came should be destroyed; and to confirm the prophetic testimony, the king was told to ask any sign which would satisfy him. Probably from indifference, but professedly from a better motive, he refused to ask a sign; but God saw fit to give him one of unerring import: "Behold," said He, "a virgin shall conceive and bear a son, and shall call his name Immanuel" [Isa. vii. 14; Matt. i. 23; Luke i. 31-35]. "Butter and honey shall he eat, that he may know to refuse the evil and choose the good, for before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

Within three or four years after the prophecy was uttered, the kings of both Israel and Syria were destroyed [2 Kings xv. 30; and xvi. 9]. This was probably the primary accomplishment of the prophecy, but it received its more striking and literal fulfilment in the birth of Immanuel; for Herod the Great was the last who could be called the king of either Judah or Israel; and though he lived till Immanuel was born, he died while he was yet an infant; and then, Shiloh being come, the sceptre departed finally from Judah, as it had long before departed from Israel. [Gen. xlix. 10.]

Notwithstanding all these mercies and judgments, Ahaz seemed fully bent on carrying out the wicked purposes of his heart. He sent ambassadors to Tiglath-pileser, king of Assyria, and made him a magnificent present of all the gold and silver of the temple, and besought his assistance against the Syrians, who still harassed him. The king of Assyria complied with his wishes, besieged Damascus, took it; and slew the king. Ahaz went to Damascus to congratulate Tiglath-pileser, and saw there an altar, the fashion of which pleased him; and he ordered one to be made like it, and put up in the stead of God's altar, contrary to the form prescribed. [Exod. xxvii. 1-8.] Here he sacrificed to the gods of Damascus.

## Ahaziah.

[2 Chron. xxviii. 23.] So greedy was this abandoned man to commit iniquity, that he wantonly mutilated and abused the furniture of the temple, broke the vessels in pieces, made him altars in every corner of Jerusalem, and seemed resolved to show how reckless he was of the consequences of sin. He was cut off in the midst of his wickedness at the early age of thirty-six, and was succeeded by his son Hezekiah. [2 Chron. xxix. 1.] Though he was buried in Jerusalem, his body was not admitted to the sepulchres of the kings, but was treated with ignominy, as were the bodies of Jehoram and Joash before him.

He died in the sixteenth year of his reign. Ascended the throne about A.M. 3265; died 3281.

**AHAZIAH**, *a-ha-zi'-ah*. [Whom Jehovah upholds.] [1 Kings xxii. 40.] Was the son and successor of Ahab, king of Israel. So wicked was he, that when Jehoshaphat, king of Judah, had joined with him to build a fleet at Ezion-geber for the Tarshish trade, God sent his prophet to tell him, that because of his alliance with Ahaziah, even in this secular enterprise, his fleet should be destroyed. [2 Chron. xx. 35-37.]

Ahaziah had a fall in his house at Samaria which occasioned a fit of sickness; and he sent to an idol god at Ekron, to inquire if he should recover. His messengers were met by the prophet Elijah, who informed them that Ahaziah's sickness would be fatal. They returned, and made the occurrence known to the king, who, supposing from the description that Elijah was the man they met, forthwith sent an officer and fifty men to seize him. The prophet was sitting on the brow of a hill, when the officer approached and announced the king's summons. At the prayer of Elijah, the officer and his men were instantly consumed by fire from heaven. The same doom came upon a second officer and his party of fifty men. The third officer fell on his knees before Elijah, and besought him to spare his life and the lives of his men. At an intimation from God, Elijah went down with them, and told the king in person that he should not recover; and he soon after died, and Jehoram, his brother, succeeded him. [2 Kings i. 17.]

**AHAZIAH** [2 Kings viii. 25], called also **AZARIAH** [2 Chron. xxii. 6], was a son of Jehoram and Athaliah, and at the age of twenty-two, succeeded his father as king of Judah, though, in 2 Chron. xxii. 2, it is said he was forty-two years old when he began to reign.

Joram, the king of Israel, was wounded in a battle with the king of Syria at Ramoth-gilead, and was carried to Jezreel to be healed. There Ahaziah visited him; and Jehu, who was left to sustain the siege (and who was in the meantime anointed king over Israel), came down to Jezreel to execute

## Ahimaaz.

the judgment of the Lord upon Joram, the son of Ahab, and the representative of the house of Ahab.

As soon as his approach was announced by the watchman, Joram and Ahaziah went out, each in his chariot, to meet him. And they met in the portion of Naboth, with which one of Ahab's daring crimes was so closely associated. Jehu reminded Joram of the iniquities of his house, and he, suspecting treachery, warned Ahaziah to flee. Jehu then smote Joram (or Jehoram, as he is called 2 Kings ix. 24) through the heart with an arrow. He pursued and slew Ahaziah also, though he had strength to reach Megiddo [2 Kings ix. 27], where he died, and was carried thence to Jerusalem, and buried, from respect to the memory of Jehoshaphat, his ancestor. In 2 Chron. xxii. the circumstances of the death of Ahaziah are stated somewhat differently; but the variation is not substantial, and therefore requires no particular notice.

**AHIAH**, *a-hi'-ah*. [Brother of Jehovah.] [1 Kings iv. 3.] The son of Shisha, one of Solomon's scribes or secretaries.

**AHIAH** [1 Sam. xiv. 3-18], called also **ABIATHAR** in Mark ii. 26, supposed by some to be the same with Ahimelech [1 Sam. xxi. 1], was the son of Ahitub, and his successor in the priest's office. (See **AHIMELECH** and **AHITUB**.)

**AHIJAH**, *a-hi'-jah*. [Brother of Jehovah.] A prophet who dwelt at Shiloh. It was probably he who encouraged Solomon during the building of the temple, and who threatened him with the rent of his kingdom after his shameful fall. [1 Kings vi. 11; and ix. 6.]

**AHIKAM**, *a-hi'-kam*. [Brother of the Enemy.] One of the princes of Judah. He mightily exerted himself to save the life of the prophet Jeremiah. [Jer. xxvi. 24.]

**AHIMAAZ**, *a-him'-a-az*. [Anger.] [1 Sam. xiv. 50.] Son and successor of Zadok the priest.

During the revolt of Absalom, Zadok, and Abiathar, another of the priests, stayed in Jerusalem with Hushai, David's friend; while Ahimaaz and another young man (son of Abiathar), whose name was Jonathan, stationed themselves at Enrogel, a short distance from the city; and it was agreed that whatever Hushai should hear respecting Absalom's plans, he should communicate to Zadok and Abiathar, and they to their sons Ahimaaz and Jonathan, by whom the intelligence should be communicated to David.

As soon as Absalom had rejected the counsel of Ahithophel, and adopted that of Hushai, Zadok and Abiathar were promptly informed of it, and directed to send with all possible haste to David. But (perhaps to avoid suspicion) the message was sent by a female. The transaction was seen by a lad, who went immediately and informed Absalom.



# Ahimelech

Ahimaaz and his companion set off at once, however, and when they came to Bahurim, the site of which is now uncertain, they concealed themselves in a well, to escape the observation of their pursuers. The woman of the house near which they were concealed covered the mouth of the well with a blanket, on which she spread corn to dry; and when Absalom's messengers came up in the pursuit, and inquired where they were, she deceived them, and told them that the young men were in great haste, and had passed on. Thus they escaped, and, while their pursuers returned to Jerusalem, they hastened to David with their message.

At his own urgent request, Ahimaaz was employed to carry the intelligence of Absalom's death to David his father. He outran Cushai, who had been previously despatched on the same errand. Before he had delivered his message, however, Cushai came up, and made known the sad event. The whole history of the transaction, as recorded 2 Sam. xviii. 19-33, is of thrilling interest, but it would be out of place here.

AHIMELECH, *a-him'-e-lek*. [Brother of the King.] [1 Sam. xxi. 1.] Is supposed by some to be the same with Ahiah; but others suppose Ahiah to have been the son of Ahitub, and his successor in the priesthood, and Ahimelech to have been his brother and successor in the same office. It is immaterial which of these opinions is correct. David, in his flight from Saul, came to Nob, where Ahimelech the priest dwelt. He represented himself to be in great haste on the king's urgent business, and by this means obtained from Ahimelech some of the hallowed bread, and also the sword of Goliath, which was preserved among the sacred things.

Doeg, the Edomite, a principal servant of Saul, who happened to be at Nob, and to be a witness of the interview between David and Ahimelech, told Saul of the matter, who immediately summoned Ahimelech and all the priests that were with him (eighty-five persons) into his presence. He charged them with a conspiracy in aiding and abetting his enemy; and they replied by declaring their ignorance of any hostile views, on the part of David, towards Saul, or his kingdom. This defence (sufficient as it surely was) availed them nothing, however; and the king commanded his guard to slay them. The guard declining to lay violent hands on the priests of the Lord, the king commanded Doeg to fall upon them; and he did, and smote them, and also the city of Nob, where they dwelt, and all the men, women, and children, as well as all the flocks and herds which were found there. Abiathar, Ahimelech's son, was the only one who escaped, and he fled with an ephod in his hand, to David.

AHINOAM, *a-hin'-o-am*. [Brother of Grace.] [1 Sam. xiv. 50.] The daughter of Ahimaaz, and the wife of Saul.

# Ajalon.

AHINOAM. [1 Sam. xxv. 43.] A woman of Jezreel, and one of David's wives. She was taken captive by the Amalekites in the siege of Ziklag, and afterwards rescued from captivity by David. [1 Sam. xxx. 18.]

AHO, *a-hi'-o*. [Brotherly.] [2 Sam. vi. 3.] A son of Abinadab, who, with his brother Uzzah, was intrusted by David with the transportation of the ark from Kirjath-jearim to Jerusalem.

AHITHOPHEL, *a-hil'-o-fel*. [2 Sam. xv. 12.] A native of Giloh, and the familiar friend, companion, and counsellor of David. [1 Chron. xxvii. 33; Ps. lv. 12-14.] He was indeed one of the most eminent counsellors of the age. [2 Sam. xvi. 23.]

Absalom persuaded him to join in the conspiracy against his father David; but the cunning measures which Ahithophel proposed for the accomplishment of Absalom's ambitious plans, were all defeated by the counsel of Hushai. Ahithophel, seeing that the probable issue would be the utter ruin of Absalom and his cause, which would almost necessarily involve his own destruction, returned to Giloh, and deliberately hung himself.

AHITUB, *a-hi'-tub*. [Friend of Goodness.] [1 Sam. xiv. 3.] The son of Phineas, and grandson of the high priest Eli. Some suppose that he succeeded Eli in the priesthood.

AHITHUB. The name of Zadok's father. [1 Chron. vi. 8.]

AHOLIAH, *a-ho'-li-ab*. [Exod. xxxv. 34.] Son of Ahisamach, of the tribe of Dan, who, with Bezaleel, was divinely appointed to construct the tabernacle and its furniture.

AHOLIAH and AHOLAH, *a-ho'-li-bah*. [My Tabernacle is in her.] [Ezek. xxiii. 4.] Symbolical names for Judah and Samaria.

AHUSATH, *a-huz'-zath*. [Possession.] [Gen. xxvi. 26.] A particular friend of Ahimelech, king of Gerar, and one of those who attended him when he met Isaac, and made a treaty with him at Beersheba.

AI, *ai'*. [A Heap of Ruins.] [Josh. vii. 2.] Called also Aiath [Isa. x. 28], and Aija [Neh. xi. 31], was an elevated spot east of Bethel, the scene of Joshua's defeat, and afterwards of his victory. [Josh. viii.]

AIR. [An eye, a fountain.] [Josh. xv. 32.] Originally a city of the tribe of Judah, but afterwards allotted to the tribe of Simeon. [1 Chron. iv. 32.] It is supposed to have been near Hebron.

AJALON, *ad'-ja'-lon*. [Place of Gazelles.] [Josh. x. 12.] A village of Canaan, situated in the tribe of Dan, between Jerusalem and Ekron. In the vicinity of Ajalon is the valley of the same name, memorable for the miracle of Joshua.

AJALON. [Josh. xix. 42.] A town in the country of Zebulun, where Elon was buried. Its site is now unknown.

AJALON. [2 Chron. xxviii. 18.] A city in the south of Judah, captured by the Philistines.

## Akkrabbim.

**AKKRABIM**, Ascent of, *ak-rab'-bim*, or Maaleh-Akrabbim. [Serpents.] [Num. xxxiv. 4; Josh. xv. 3.] Was a range of hills on the southern border of Judah towards the Dead Sea. Its name is supposed to denote that it was infested with serpents.

**ALEXANDER**, *al-ex-an'-der*. [The Helper of Men.] [Mark xv. 21.] The son of Simon the Cyrenian.

**ALEXANDER**. [Acts iv. 6.] A distinguished Jew, who, with others, took part against Peter and John.

**ALEXANDER**. [Acts xix. 33.] A Jew of Ephesus, who took a conspicuous part in the controversy between Paul and the populace of that city, and attempted, without success, to quell the commotion.

**ALEXANDER**. [1 Tim. i. 19, 20; and 2 Tim. iv. 14.] A coppersmith, and apostate from Christianity, whom Paul mentions in terms of severe reproach.

**ALEXANDRIA**, *al-ex-an'-dri-a*. [The City named after Alexander.] [Acts. xviii. 24; xxvii. 6.] A celebrated city of Egypt, founded by Alexander the Great, about B.C. 333. It was situated on a strip of land on the southern coast of the Mediterranean, and between that and the lake Mareotis, rather south of the present city of the earth. Historians tell us that its free population exceeded 300,000, and an equal number of slaves.

From the days of the apostles to the Saracen invasion Alexandria was under the dominion of Rome, and as it afforded an extensive market for grain, the centurion who had charge of Paul on his way as a prisoner to Rome, readily "found a ship of Alexandria, laden with corn, sailing into Italy." Some of the persecutors of Stephen were from this city, and so was the eloquent Apollos. Here also lived Clement, Origen, and Arius, the founder of the sect of Arians. And here, too, was the Greek or Alexandrian version of the Bible made by seventy-two learned Jews, and hence called the Septuagint, or version by the seventy.

**ALEXANDRIANS**, *al-ex-an'-dri-ans*. [Acts xi. 9.] Jews from Alexandria, who were present at Jerusalem when Stephen preached there, and where they had a synagogue by themselves. Perhaps the Libertines and Cyrenians worshipped with them, or each sect or school might have had separate synagogues. In either case they are properly described as being "certain of the synagogue which is called the synagogue of the Alexandrians," &c.

**ALLELUIA** or **Hallelujah**, *hal-le-loo'-yah*. [Rev. xix. 1.] A Hebrew word signifying *Praise ye the Lord*. It was a common exclamation of joy and praise in the Jewish worship, and begins and concludes several of the Psalms, as cvi., cxl., cxlii., cxvii., and cxxxv.

**ALPHA**, *al'-fa*. The name of the first letter to the Greek alphabet, the last being Omega. (*See* **OMEGA**.) Both words are applied to God.

## Altar.

**ALPHAËUS**, *al-fe'-us*. [Learned Chief.] [The father of the apostles James and Jude. Mary his wife, it is thought by some, was the sister of Mary the mother of Christ, and that this accounts for his sons being called the brethren of our Lord. [Gal. i. 19; Mark vi. 3.] He is considered to be the same with Cleophas. [Mark x. 3.]

**ALPHAËUS**. The father of Matthew or Levi, the evangelist. [Mark ii. 14.]

**ALTAR**. [Gen. viii. 20.] A structure appropriated exclusively to the offering of sacrifices, under the Jewish law. (*See* **SACRIFICES**.) Though sacrifices were offered before the Flood, the word altar does not occur until the time of Noah's departure from the ark.

Altars were of various forms, and at first very rude in their construction, being nothing more, probably, than a square heap of stones, or mound of earth. The altar on which Jacob made an offering at Bethel was the single stone which had served him for a pillow during the night. [Gen. xxviii. 18.] The altar which Moses was commanded to build [Exod. xx. 24.] was to be made of earth. If made of stone, it was expressly required to be rough, the use of a tool being regarded as polluting. [Exod. xx. 25.] It was also to be without steps. [Exod. xx. 26.] (*See* also Deut. xxvii. 2-6, and Josh. viii. 31.)

Among the ancient Egyptian pictures lately discovered in the ruins of Herculaneum we have models of the altar.

The altars required in the Jewish worship were (1), The altar of burnt-offering, or the brazen altar, in the tabernacle in the wilderness; this altar stood directly in front of the principal entrance.

It was made of shittim wood, seven feet and six inches square and four feet and six inches high. It was hollow, and covered or overlaid with plates of brass. The horns (of which there was one on each corner) were of wood, and overlaid in the same way. A grate or net-work of brass was also attached to it, either to hold the fire or to support a hearth of earth. The furniture of the altar was all of brass, and consisted of such articles as a shovel to remove the ashes from the altar, and a pan to receive them; the skins or vessels for receiving the blood of the victims, and hooks for turning the sacrifice. At each corner was a brass ring, and there were also two staves or rods over-laid with brass, which passed through these rings, and served for carrying the altar from place to place.

The fire used on this altar was perpetually maintained. It was kindled miraculously, and the flame was cherished with the most devoted care. It was also a place of constant sacrifice: fresh blood was shed upon it continually, and the smoke of the burning sacrifice ascended up towards heaven without interruption.

In the first temple (which in its general

## Alvah.

plan was constructed after the pattern of the tabernacle in the wilderness, that being a tent and this a house), the altar of burnt-offering stood in the same relative position as in the tabernacle. It was much larger, however, being thirty feet square and fifteen feet high; its particular plan being appointed expressly by divine authority [1 Chron. xxviii. 11-20]; and in the second temple it occupied the same position, though it was still larger and more beautiful than in the first.

The altar of incense, or the golden altar, stood within the holy place, and near to the inmost veil. [Exod. xxx. 1-6.] It was made of the same wood with the brazen altar, and was eighteen inches square and three feet high. The top, as well as the sides and horns, was overlaid with pure gold, and it was finished around the upper surface with a crown or border of gold. Just below this border, four golden rings were attached to each side of the altar, one near each corner. The staves or rods for bearing the altar, passed through these rings, and were made of the same wood with the altar itself, and richly overlaid with the same precious metal.

Upon this altar incense was burnt every morning and every evening, so that it was literally perpetual. [Exod. xxx. 8.] Neither burnt sacrifice, nor meat offering, nor drink offering, was permitted upon this altar; nor was it ever stained with blood, except once annually, when the priest made atonement. [Lev. xvi. 18, 19.]

ALVAV, *al'-vav*. [Iniquity.] A descendant of Esau, and prince of the Edomites. [Gen. xxxvi. 40. 1 Chron. i. 51.]

ALVAN, *al'-van*. [Tall, thick.] The son of Shobab the Horite. [Gen. xxxvi. 23. 1 Chron. i. 40.]

AMALEK, *am'-ma-lek*. [Uncertain.] [Gen. xxvi. 12-16.] He was the son of Eliphaz, and grandson of Esau. Some have supposed him to be the father of the Amalekites, but they are mentioned as a powerful people long before the birth of Amalek. [Gen. xiv. 7.] The Arabians have a tradition that he was the son of Ham.

AMALEKITE, *am-mal'-e-kites*. [1 Sam. xv. 6.] A powerful people, but of uncertain origin and residence. They are called [Num. xxiv. 20] the first of all the nations. They were signally defeated in a contest with the children of Israel at Rephidim, and, for their guilt in opposing the progress of God's people, they became objects of His terrible judgments. They were afterwards defeated and repulsed by Gideon [Judg. vii. 12-25], and by Saul [1 Sam. xv.], and by David [1 Sam. xxx.], till at last the word of the Lord was fulfilled to the very letter, and their name was blotted from the earth. [1 Sam. xxx. 17; and 1 Chron. iv. 43.]

AMANA, *a-ma'-nah*, or *am'-a-nah*. [Fixed, perennial.] [Song of S. iv. 8.] A southern peak of one of the mountains of Lebanon;

## Amaziah.

probably so called from a river of that name which flowed from it.

AMASA, *a-ma'-sah*. [Burdensome.] [1 Chron. ii. 17.] A son of Jether, who is elsewhere called Ithra. [2 Sam. xvii. 25.] Absalom placed him at the head of his troops in the rebellion against his father David; but he was defeated by his cousin Joab. Afterwards, David, recognizing the relationship between them, not only pardoned Amasa, but made him captain of his host in the room of Joab.

On the revolt of Sheba, David required Amasa to assemble the people within three days, and march with them to suppress it; but in consequence of his delay, the king despatched Abishai with such an army as could be mustered at the moment, and, together with Joab, they pursued after Sheba. At a particular place in Gibeon, Amasa joined them. The envious and mortified Joab approached to salute him, and seized the opportunity to give him a deadly wound.

AMASAI, *am'-as-ai*. [Burdensome.] [1 Chron. vi. 25.] A Levite, and one of the sons of Elkanah. He was chief of a gallant party that came to David, when he was flying from Saul. [1 Chron. xii. 16-18.] David gladly availed himself of their aid, and gave them commissions in his army.

AMAZIAH, *am-a-zai'-ah*. [Whom Jehovah bears.] [2 Kings xiv. 1-20.] A.M. 3165. The eighth king of Judah, and son and successor of Jehoash. He commenced his reign in the twenty-fifth year of his age. His character is peculiarly described: "He did that which was right in the sight of the Lord, but not with a perfect heart." [2 Chron. xxv. 2; 2 Kings xiv. 3.]

At the commencement of his reign, he showed an outward regard to the law of the Lord; but power and ambition turned his heart; he fell into a snare, and was destroyed by the hand of violence.

Amaziah resolved to make war upon the Edomites, who had revolted from the kingdom of Judah several years before [2 Kings viii. 20]; and for this purpose he raised an army of 300,000 men from among his own subjects, and hired 100,000 men of Israel, for whose services he paid one hundred talents of silver. Before he commenced his expedition, however, he was directed to dismiss his hired soldiers, and was told that if he did not, he should certainly fall before his enemies. After some hesitation he complied with the divine command.

Amaziah met the Edomites in a place called the Valley of Salt, and gained a signal victory over them, slaying 10,000, and taking 10,000 prisoners. Elated by his success, and forgetful of the God of battles, who had given him the victory, he took the idols which his vanquished enemy had worshipped, and set them up as his own gods. The anger of the Almighty was kindled against him, and He sent a message to him, the very terms of

Amen.

which exposed and rebuked his sin. [2 Chron. xxv. 15.] The king was already hardened enough to question the authority of God's messenger, and even to threaten him with death. He was warned of the destruction he would bring upon himself for his idolatry and unbelief.

Thus given up to follow his own devices, he sought occasion of war with the king of Israel. The answer of the king to the challenge was given in the form of a fable, but was expressive of the utmost contempt, and contained at the same time a severe rebuke to the king of Judah for his pride and vain-glory.

Amaziah was not to be deterred from his purpose; and he met the army of Israel at Beth-shemesh in Judea, and it is said by Jewish historians, that the army of Judah was suddenly seized with a panic, and fled before Israel without a blow on either side. Amaziah, however, was taken prisoner by the king of Israel, who forthwith proceeded to break down a section of the city wall, six hundred feet in length, and marched through the breach, plundered the temple of its gold and silver vessels, seized the king's treasures, and taking such hostages as he pleased, returned in triumph to Samaria, leaving the king of Judah to reflect on the folly and madness of rejecting the counsel, and disobeying the command, of God. [2 Kings xiv.] About fifteen years after this disgraceful defeat, Amaziah fled from Jerusalem to Lachish to escape a conspiracy; but he was followed to the place to which he fled, and put to death, and his body taken back to Jerusalem, and buried with his fathers.

AMEN, *a'-men*. [So be it.] [Deut. xxvii. 15.] This word, though variously used, has substantially the same meaning. It is an affirmative response, and is used to denote assent, or entire acquiescence. [Deut. xxvii. 15-26.] It is sometimes translated *verily*, and was frequently used by our Saviour when He was about to utter some distinct, important, and solemn truth. Its repetition, "verily, verily, I say unto you," strengthens the assertion.

It was the custom among the early Christians for all the worshippers to say Amen about the close of the prayer, or at the giving of thanks. [1 Cor. xiv. 16.] And Jewish writers say, "there is nothing greater in the sight of God than the Amen with which the Israelite answers." The promises of God are Amen, because they are made sure and certain in Christ. [2 Cor. i. 20.] Amen is one of the titles of our Saviour [Rev. iii. 14], as He is the faithful and true witness. "Amen and amen" is the eloquent and sublime conclusion of one of David's triumphant songs. [Ps. xli. 13.]

AMMINADAB, *am-min'-a-dab*. [Power of the Prince.] [Exod. vi. 23.] Aaron's father-in-law. The allusion to the chariots

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of Amminadab, or Amminadib [Song of S. vi. 12.] may refer to the known beauty and swiftness of the vehicles of some famous chieftain or charioteer of that period.

AMMONITES, *am'-mo-nites*, or children of Ammon [Gen. xix. 38], were the descendants of Benammi, a son of Lot, by incest. He was born in the neighbourhood of Zoar, but his posterity spread northward, and occupied the mountainous regions of Gilead, between the rivers Arnon and Jabbok. Originally their possessions were bounded north by the river Jabbok, west by Jordan, south by Arnon, and stretched eastwardly into Arabia. The Amorites, under Sihon their king, expelled them from the richest part of their possessions, which lay between the two rivers; but Moses recovered it from the Amorites, and divided it between Reuben and Gad. The western boundary of the Ammonites then became a branch of the river Jabbok, (on which their capital city, Rabbah or Rabbath-Ammon, stood), and the mountains of Gilead bounded them on the east, while the main stream of the Jabbok continued to be their northern boundary, and the land of Moab the southern. This last is intended by "the kingdom of Ammon," as used in the sacred history.

The children of Ammon were gross idolaters. [Judg. x. 6.] Their chief idol was Moloch, supposed to be the same with Baal, Milcorm, &c., and their history is full of the judgments which their sins brought upon them, though they were spared, by God's express command, when Israel passed by them from Egypt. [Deut. xi. 10; 2 Chron. xx. 10.]

Three hundred years afterwards, the king of the Ammonites made war upon the Israelites, under the pretence that they had taken their land [Judg. xi. 13], and after a severe battle the Ammonites were routed with great slaughter.

In the beginning of Saul's reign [1 Sam. xi. 1], the Ammonites, under Nahash their king, attacked Jabesh-gilead, but proposed to spare the inhabitants, provided they would all consent to lose their right eye. During the time allowed for their answer they collected a sufficient force to meet the Ammonites, and so completely routed them, that two of them were not left together.

Fifty or sixty years after this, one of the kings of the Ammonites died, and David, who seems to have been under some obligation to him, sent a message of condolence to his son and successor. This friendly act was not received kindly; the messengers of David were grossly abused and insulted. Expecting that David would attempt to revenge the insult, they obtained large supplies of men from the Syrians. David, hearing of their preparation for hostilities, sent Joab with a chosen troop from the army of Israel to meet them. The result



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was fatal to the Ammonites: they and their allies were subdued, and fled. Rabbath their capital and all the rest of their cities were destroyed by the Israelites; the king's crown was taken from his head, and put on David's head, and the people reduced to a state of abject servitude. [2 Sam. xii. 29-31.]

In this condition they remained till the reign of Jehoshaphat, when they united with the Moabites and others, and made war upon Judah, and were miraculously cut off. [2 Chron. xx.] Jotham fought and prevailed against them, and made them tributary for several years. The most dreadful judgments were threatened against them and their chief city, because they seized and occupied a part of the territory of Israel [Jer. xlix. 1-6]; and again, because they insolently triumphed over the Israelites in the days of their captivity. [Ezek. xxv. 2-7, 10.] And every threat was executed to the very uttermost, in due time, as profane history abundantly attests. They soon became extinct as a nation, and Origen, a writer of the third century, assures us that in his time they were only known under the general name of Arabs. Where their capital once stood is now the village of Amman, twenty miles south-east of the modern town of Szalt.

AMNON, *am'-non*. [Faithful.] [1 Chron. iii. 1.] Was the eldest son of David, and was guilty of violating the chastity of his half-sister Tamar. [2 Sam. xiii.] David was very angry, though he did not punish Amnon, but his brother Absalom determined to revenge the injury; and after cherishing his purpose for two years, he finally executed it in his house at a feast to which he had invited Amnon, with the rest of his father's family.

AMON, *a'-mon*. [Foster-child.] [2 Kings xxi. 18-26.] The fourteenth king of Judah, and the son and successor of Manasseh. He was a wicked king, and died in his own house by the hands of his servants, who conspired against him. He was succeeded by his son Josiah.

AMORITES, *am-mo'-rites*. [Mountaineers.] [Gen. x. 16.] A Syrian tribe descended from Canaan, and among the most formidable of the tribes with whom the Israelites contended. They were of gigantic stature and great courage [Amos ii. 9], and inhabited one of the most fertile districts of the country, being bounded on three sides by the rivers Arnon, Jabbok, and Jordan. The Israelites asked permission of the king to travel through their territory, promising to injure nothing, not even to draw water from their wells, but the request was refused. The Amorites collected, and attempted to oppose their progress, but were totally defeated, and their territory taken and divided between the tribes of Reuben and Gad.

Ananias.

AMOS, *a'-mos*. [Burden.] [Amos i. 1.] One of the lesser prophets, who lived in the reign of Uzziah, king of Judah, nearly eight hundred years before Christ. He was a contemporary of Hosea. The place of his birth is not known; but while employed as herdsman, he was divinely appointed to prophesy against Israel. Being driven from Bethel upon the false representation made to the king by the idolatrous priest Amaziah [Amos vii. 10-17], he went to Tekoa, an obscure town ten or fifteen miles south of Jerusalem. The time and manner of his death are uncertain.

AMOS, Prophecy of, is the thirtieth in the order of the books of the Old Testament, and is full of interest and instruction. It has been remarked as a peculiar feature of this prophecy, that it abounds with illustrations drawn from husbandry and the scenes of rustic life; but it certainly contains some of the most perfect specimens of sublime thought and beautiful expression that are to be found in any language. We may refer specially to chapters v. vii. and ix.

AMPHIPOLIS, *am-fip'-po-lis*. [Around the City.] [Acts xvii. 1.] A city of European Turkey, originally founded by Cimon, the renowned Athenian general [B.C. 500], and formerly the capital of eastern Macedonia. It lies on the river Strymon, about seventy miles east of Thessalonica. It is now an obscure place, and is called by the Turks, Emboli.

AMRAPHEL, *am'-ra-fel*. [Guardian of the Gods.] [Gen. xiv. 1.] The king of Shinar, or Babylonia, who, confederated with other kings, made war on Sodom and the other cities of the plain; plundering them, and making prisoners of their inhabitants. Among the captives was Lot, Abraham's nephew. [Gen. xiv. 12.]

ANAK, *a'-nak*. [Long-necked Giant.] [Num. xiii. 22.] Was the son of Arba, who gave the name of Kirjath-Arba, or city of Arba, to what is otherwise called Hebron. [Josh. xiv. 15.] Anak had three sons, who were giants; and their children, who were called Anakim, were also remarkable for their stature and fierceness. In the time of Moses, they occupied the territory between Hebron and Jerusalem, and were divided into several tribes or clans. [Josh. xi. 21, 22.] They were, however, cut off by Joshua and Caleb, and the Israelites entered into their possessions.

ANANIAS, *an-na-ni'-as*. [Whom Jehovah graciously gave.] [Acts v. 1-10.] One of the professed converts to the Christian faith under the preaching of the apostles. When the disciples had thrown their property into a common stock, Ananias sold his estate, and brought a part of the purchase-money, pretending it was the whole proceeds of the sale. Being charged by Peter with his flagrant and aggravated sin, he fell down dead upon the spot. His wife Sapphira

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phirs, who was privy to the fraud of her husband, but ignorant of his dreadful end, being asked for how much their estate had been sold, confirmed the falsehood which Ananias had told, and instantly met the same dreadful doom.

ANANIAS. [Acts xii. 12.] A primitive disciple who lived at Damascus, and was commissioned to visit Paul soon after his conversion, and restore him to sight. The apostle tells us what took place on that occasion, and also speaks of Ananias as a devout man, and highly esteemed in the place of his residence. It is thought by many that he was one of the seventy disciples, and that he died a martyr.

ANANIAS. [Acts xxiii. 2.] A Jewish high priest. When Paul was commencing his defence before the Jewish Sanhedrim, Ananias, who is called the high priest, ordered him to be struck upon the mouth. The apostle, sensible of the violation of his rights, rebuked the high priest for his breach of the very law he was appointed to administer. Upon being reminded of the official character of Ananias, as "God's high priest," the apostle replied that he was not aware of his holding that office. But how could he be ignorant of so notorious a fact? asks the caviller. Profane history furnishes an answer which triumphantly vindicates the truth. In consequence of some misunderstanding between the Jews and Samaritans, Ananias had been a few years before deposed from office, and sent a prisoner to Rome. Jonathan succeeded him as high priest, but being murdered by Felix, there was an interval in which the office was vacant. During this interval Paul was arraigned. On this occasion Ananias assumed the office of president of the Sanhedrim (having been formerly high priest), but without any authority. Hence the force and propriety of the apostle's answer. Ananias was one of Paul's accusers before Felix, and had formed a design to waylay and assassinate him; but his murderous purpose was defeated. [Acts xxv. 3.]

ANATHEMA. [1 Cor. xvi. 22.] In its usual acceptance it means the devoting of an animal, person, or place to destruction. (See ACCURSED.)

ANATHEMA MARANATHA is a Syriac exclamation, signifying *let him be accursed whom the Lord curses*. These were the words with which the Jews began the sentence of utter excommunication; not only cutting the subject off from their communion, but consigning him, as far as it was possible, to everlasting perdition. The use of such a dreadful curse by the apostle shows in what light he regarded the sin of not loving the Lord Jesus Christ.

ANATHOTH, *an'-a-thoth*. [Answer to Prayer.] A city of the tribe of Benjamin, situated a few miles north of Jerusalem. It was the birth-place of Jeremiah [Jer. i. 1,

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and the subject of one of his prophecies [Jer. xi. 19-22], as well as of Isaiah's. [Isa. x. 30.] It is also an interesting place in connection with the Jewish history. [2 Sam. xxiii. 27; 1 Kings ii. 26; Neh. vii. 27.]

ANCHOR. [Acts xxvii. 29.] The anchor was in ancient times cast from the stern of the ship. In the passage cited, reference may be had to an anchor with four flukes or arms, such as are sometimes used by boats in shallow water; or it may mean four distinct separate anchors.

ANDREW *an'-drew*, [Manly, or a Strong Man.] [John i. 40.] The son of Jonas, and brother of Simon Peter, was a native of Bethsaida, in Galilee, and originally a disciple of John the Baptist, whom he left to follow our Saviour. When he had found the Messiah, he forthwith sought his brother Simon, and brought him to Jesus, and soon after they both attached themselves to the little band of His disciples, and followed Him till the close of His ministry. The events with which Andrew was particularly connected are recorded in Matt. iv. 18-20; Mark xiii. 3; and John i. 35-40, vi. 3-13, xii. 22.

ANGEL. [Gen. xxiv. 7.] This word both in the Greek and Hebrew languages, signifies a *messenger*. The original word is often applied to men. [2 Sam. ii. 5; Luke vii. 24, and ix. 52.] When the term is used, as it generally is, to designate spiritual things, it denotes an office held as the messenger of God, or the agents by whom He makes known His will, and executes the purposes of His government.

Our knowledge of the existence of such beings is derived wholly from revelation, and that rather incidentally. We know, from their residence and employment, that they must possess knowledge and purity far beyond our present conceptions; and the titles applied to them denote the exalted place they hold among created intelligences.

Of their appearance and employment we may form some idea from the following passages, viz.: Gen. xvi. 7-11. Compare Gen. xviii. 2, xix. 2, with Heb. xiii. 2; Judg. xiii. 6; Ezek. x.; Dan. iii. 28, and vi. 22; Matt. iv. 11, xviii. 10, and xxviii. 2-7; Luke i. 19, xvi. 22, and xxii. 43; Acts vi. 15, xii. 9; Heb. i. 14, ii. 16; 2 Thess. i. 7; Rev. x. 1, 2, 6.

Of their number some idea may be inferred from 1 Kings xxii. 19; Ps. lxxviii. 17; Dan. vii. 10; Matt. xxvi. 53; Luke ii. 9-14; 1 Cor. iv. 9; Heb. xii. 22.

Of their strength we may judge from Ps. ciii. 20; 2 Pet. ii. 11; Rev. v. 2, xviii. 21, xix. 17.

And we learn their inconceivable activity from Judg. xiii. 20; Isa. vi. 2-6; Matt. xiii. 49, xxvi. 53, Acts xxvii. 23; Rev. viii. 13.

These are but a few of the leading passages in which some intimations are given of this superior order of spiritual beings. We are also taught that there is an order of evil



## Angels.

**spirits, ministering to the will of the prince of darkness, and both active and powerful in their opposition to the will and government of God.** [Matt. xxv. 41.]

The references given, if examined closely, will afford very satisfactory knowledge respecting the character, employment, &c., of the heavenly messengers, as given in the Scriptures.

**ANGELS.** The expression, Matt. xviii. 10, seems to denote the relation which the children of God sustain to Him, and of course to His people, and the watchful care and protection which they enjoy. The same idea is suggested in other passages; as Ps. xci. 11, 12; Luke xv. 10; Acts xii. 15.

**ANGELS** in heaven have never sinned, and are not therefore partakers of the benefit of redemption, as men are. Yet it is obvious, that as this wonderful scheme of mercy and grace declares and illustrates the infinite glory of the divine attributes and perfections, so their conceptions of the divine character are enlarged by the contemplation of it, and their happiness greatly increased. [Eph. iii. 10; 1 Pet. i. 12.]

**ANGELS** will be the future companions of the heirs of salvation. [Heb. xii. 22, 23; Rev. v. 11, 12.]

**ANGELS** are to sustain an important office in the future, and final administration of God's government on earth. [Matt. xiii. 39; xxv. 3-33; 1 Thess. iv. 16.]

**ANGELS** are not proper objects of adoration. [Col. ii. 18; Rev. xix. 10.]

**ANGEL OF HIS PRESENCE** [Isa. lxiii. 9], by some is supposed to denote the highest angel in heaven, as "Gabriel who stands in the presence of God;" but others believe it refers to no other than the Saviour's blood, the brightness of the Father's glory; not only the messenger of His presence, but the express image of His person.

**ANGEL OF THE CHURCH.** [Rev. ii. 1.] It is said that the minister of the Jewish synagogue was called the angel of the church, because he addressed God in their behalf, and offered supplications as their representative, messenger, or angel. Hence, the persons in charge of the seven churches of Asia are addressed as the angels of those churches, respectively.

**ANGEL OF THE LORD** [Gen. xvi. 7] is one of the common titles given to Christ, in the Old Testament. [Exod. xxiii. 20. Compare Acts vi. 30-32, and 37, 38.]

**ANISE, an'-is** [Matt. xxiii. 23], properly dill, or a plant of the same family with dill. It grew abundantly in Judæa, and the title of it was scrupulously paid by the Pharisees. (See MINT.)

**ANNA, an'-na.** [Gracious.] [Luke ii. 36.] A descendant of Asher, and a prophetess. She was very constant in her attendance on the services of the Temple. At a very advanced age, she listened to the prophetic blessing which Simcon uttered while he held

## Anoint.

the infant Redeemer in his arms, and joined in it with great fervour.

**ANNAS, an'-nas.** [Whom Jehovah graciously gave.] [Luke iii. 2.] At the commencement of John's ministry, Caiaphas was high priest of the Jews, and they had only one; but it was customary often to continue the title to one who had held the office, after he ceased to officiate. This was the case with Annas. He is mentioned first because he was eldest in years and office. Five of his sons had filled the office in succession; and he was father-in-law to the high priest at that time. When our Saviour was apprehended by the Jewish mob, He was carried before Annas first, to secure the favour and sanction of one who had great influence, and by him was sent to Caiaphas. [John xviii. 13-24.]

**ANOINT, a-noint'.** [Gen. xxx. 13.] The earliest use of this word in the sacred writings is in the passage cited; and it signifies in that connection the pouring of oil upon the stone which Jacob had set up for a pillar. [Gen. xxviii. 18.]

The anointing of persons, places, and things, with oil or ointment of a particular composition, was a mode of consecration prescribed by divine authority, and extensively practised among the Hebrews. [Exod. xxviii. 41.] The ingredients of the ointments, embracing the most exquisite perfumes and balsams, are minutely given, Exod. xxx. 23-33, and the common use of it was expressly forbidden. [Exod. xxx. 33.]

It was customary at festivals, and on other great and joyful occasions, to anoint the head with fragrant oils; hence, it became a sign of joy or happiness. This fact explains 2 Sam. xiv. 2; Ps. xxiii. 5, xcii. 10; Eccl. ix. 8; Matt. vi. 17. It is supposed that anointing was a daily custom. [Ruth ii. 3.] The anointing of kings and rulers is particularly prescribed, and we have frequent accounts of the process. [2 Sam. xix. 10; 1 Kings i. 37, xix. 15, 16.]

We find it was sometimes done privately by a prophet [1 Sam. x. 1, xvi. 1-13; 1 Kings xix. 16; 2 Kings ix. 1-6], and was a symbolical intimation that the person so anointed would at some future day ascend the throne. After the monarchy was established, the anointing was done by the priest, [1 Kings i. 39], probably in some public place [1 Kings i. 3-34], and, at least on one occasion, in the Temple, surrounded by the royal guards. [2 Kings xi. 12, 13.]

It was common to anoint the person, or some part of it (as the head, feet, hair, &c.), for the sake of health or cleanliness, or as a token of respect, and also in connection with religious observances. [Matt. vi. 17; Luke vii. 46; John xii. 3.] In cases where it was intended to show respect, the most expensive materials were used, and the ceremony was performed in such a manner as to de-

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note the most humble and submissive reverence.

The anointing of the sick with oil was also common. The healing properties of oil are well known, and though the cures wrought by the disciples of our Lord were obviously miraculous, they still employed the ordinary means of cure. [Mark vi. 13.] The apostolic direction, James v. 14, respecting the anointing of the sick, shows us that, together with prayer, the appropriate means of healing should be employed in dependence upon or in the name of the Lord. This anointing, it will be observed, is commended with a view to its healing effect, for which purpose it was in constant use among the Jews. Of course, to employ it for the professed purpose of sanctifying the soul, or preparing it for death, is highly superstitious. It is clear that the use of this passage to justify such practices is a gross perversion of language.

The bodies of the dead were often anointed to preserve them from corruption. [Mark xiv. 8, xvi. 1, and Luke xxiii. 56.]

ANointed, The, or MESSIAH, who is constituted our High Priest and Intercessor, was anointed with the Holy Ghost, of which the anointing of priests under the Jewish dispensation is supposed to be typical. [Pa. xlv. 7; Isa. lxi. 1; Dan. ix. 24; Luke iv. 18, 21; Acts iv. 27, and x. 38.] The terms *anoint*, *anointed*, and *anointing*, are employed also in a variety of forms to illustrate the sanctifying influences of divine grace upon the soul. [2 Cor. i. 21; 1 John ii. 20-27; Rev. iii. 18.]

ANT. [Prov. vi. 6, and xxx. 25.] A little insect, remarkable for industry, economy, and architectural skill. They are called by an inspired writer "exceeding wise," and Cicero was so filled with wonder at their wisdom that he declared they must have mind, reason, and memory.

ANTI-CHRIST. [1 John ii. 18-22.] This word occurs only in the epistles of John, and appears to denote,

1. A great power that was to arise at some indefinite period, opposing with great virulence the doctrines and disciples of Christ. It is probable that this power is alluded to in 2 Thess. ii. 3, 8, 9; Rev. xvii. and xviii.

2. The word appears to be used for false teachers; those who directly or indirectly oppose or misrepresent the truths of Christianity. In this sense the apostles applied the word to the false teachers already in the world. [1 John iv. 3.]

There is much controversy on the subject of Anti-Christ; some have supposed it to be the Papal power, others the Mohammedan power, and some have even ventured to suppose that nothing else is meant than the Emperor Napoleon.

ANTIOCH, *an'-ti-ok*. [Withstanding.] [Acts xi. 26.] A city of this name was long

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the capital of Syria. It was situated on the banks of the Orontes, about equidistant from Constantinople and Alexandria, and was once a place of great opulence and commercial enterprise. Its citizens enjoyed peculiar civil privileges, and it ranked as the third city of the Roman provinces. Paul and Barnabas preached here; and here, too, the name Christian was first applied to the disciples: whether as a term of reproach or as a mere distinctive title, is not certain. The same word occurs Acts xxvi. 28; and 1 Pet. iv. 16. Galileans or Nazarenes were terms of reproach; but it is supposed that the name *Christian* merely denoted the adherents of Christ, those who accepted him as the promised Messiah.

No city has probably suffered as the city of Antioch has. It has been besieged and plundered at least fifteen times, and in one instance 117,000 persons were slain or taken prisoners; three times visited with famine, twice with fire, and once with plague; four times it was overthrown by earthquakes, by one of which 25,000 persons are supposed to have perished. These visitations of God, connected with the sins and idolatries of the people, have long since reduced the city to desolation. The splendid buildings of ancient times have given place to mean hovels; and a population of 500,000 souls is reduced to 10,000, and these are wretched and miserable in the extreme. In 1822, an earthquake overwhelmed even the ruins of the city; so that it may be said, with the force of literal truth, that everything relating to Antioch is *past*. Modern Antioch is situated twenty miles east of the Mediterranean, and is called by the Arabs, Anthakia. Most of the houses are built of mud and straw, and the place exhibits every appearance of misery and wretchedness.

ANTIOCH [Acts xiii. 14] was the name of the capital of the province of Pisidia, in Asia Minor. Paul and Barnabas preached there; and we have a more complete abstract of one of Paul's sermons at this place [Acts xiii. 16-41] than any of the apostolic discourses. A violent persecution was raised against them, and they were compelled to flee for their lives. There were at least sixteen cities of the name of Antioch in Syria and Asia Minor.

ANTIPATRIS, *an-ti-pat'-ris*. [Resembling the Father.] [Acts xxiii. 31.] A town between Cæsarea and Jerusalem, ten or fifteen miles from Joppa. It was founded by Herod the Great, and is distinguished as the place to which Paul was conveyed by the Roman guard, to escape the conspiracy formed against him by the Jews, who had agreed to waylay him on the following day, and put him to death.

APELLES, *ap-pe'l'-lees*. [Separated.] [Rom. xvi. 10.] His origin and residence are unknown, but his character is given in the passage we have referred to.

**Apharsites.**

**APHARSITES**, *af'-sur'-siles*. [Ezra iv. 9.] This, and several other tribes named in the same connection, are supposed to have been colonies from Chaldea, Media, and Persia, who settled in Samaria.

**APHEK**, *a'-fek*. [Fortified city.] [1 Sam. iv. 1-11.] A city on the border of Judah and Benjamin, east of Jerusalem, where the Jeronites were defeated by the Philistines, and the ark taken from them. This place is supposed to be the same which is elsewhere called Aphekah. [Josh. xv. 53.]

**APHEK**. A city in Issachar, situated in the plain of Esdraelon, not far from Shunem, in the vicinity of which Saul and Jonathan fell in battle. [1 Sam. xxix. 1.]

**APHIK**. A city in the tribe of Asher. [Judg. i. 31.]

**APOLLONIA**, *ap-pol'-lo'-ni-a*. [Named after Apollo.] [Acts xvii. 1.] A city of Macedonia, situated at the head of the Aegean Sea, on a promontory between Thessalonica and Philippi.

**APOLLOS**, *ap-pol'-los*. [One that destroys.] [Acts xviii. 24.] He was born at Alexandria, in Egypt, of Jewish parents, and is described as an eloquent man, and mighty in the Scriptures. As one of John's disciples, he had been instructed in the elements of the Christian faith, and came to Ephesus to speak and teach the things of the Lord. He was there more particularly and fully taught the doctrines of the gospel by Aquila and Priscilla, who had themselves been favoured with the company and instruction of Paul, at Corinth, and on a voyage from that city to Ephesus. He afterwards went into Achaia, where his labours were crowned with abundant success. At Corinth, too, he was regarded as a powerful and successful preacher of the gospel. Paul had already been instrumental in establishing a church there, to the care of which Apollos succeeded. [1 Cor. iii. 6.] The members of it were divided into parties, some being particularly partial to Paul, others to Apollos, and others still to Cephas. The rebuke of the apostle, 1 Cor. i. 12, is directed against these partialities, in all which the power and grace of God seemed to be overlooked or disregarded. It has been remarked as an exemplary trait of character of these two eminent apostles, that the contention of their respective friends and admirers had no effect on their love and respect for each other. They both refrained from visiting the church while it was distracted with such prejudices and partialities, though a worldly ambition might have selected it as the field and the season of self-aggrandisement.

**APOLLION**, *a-pol'-yon*. [One that destroys.] (See **ABADDON**.)

**APOSTLE**. [Matt. x. 2.] This term was given, originally, to the twelve chief disciples of our Lord. Their names were, Simon Peter; Andrew; James and John (sons of Zebedee); Philip; Bartholomew;

**Apples.**

Thomas; Matthew; James and Lebbaeus, who is also called Judas or Jude (sons of Alphaeus); Simon the Canaanite, and Judas Iscariot. Christ's charge to them is recorded in Matt. x. 5-42, and is worthy to be diligently studied. The circumstances of their history, as far as they are known, will be found under their respective names.

After the ascension of the Saviour, we find the names of eleven of the apostles repeated, as among those who were engaged in prayer and supplication at Jerusalem, for the descent of the Spirit; and Matthias is also named, he having been appointed to the apostleship in the place of Judas Iscariot.

The office and commission of apostles were remarkable in the following particulars:—

(1) They were all required to have been *eye* and ear witnesses of what they testified. [John xv. 27; Acts i. 21, 22, and xxii. 14, 15; 1 Cor. ix. 1, and xv. 8; 1 John i. 3.] (2) They were all called or chosen by our Saviour Himself. [Luke vi. 13; Gal. i. 1.] Even Matthias is not an exception to this remark, as the determination of the lot was of God. [Acts i. 24-26.] (3) They were inspired. [John xvi. 13.] (4) They had the power of working miracles. [Mark xvi. 20; Acts ii. 43; Heb. ii. 4.]

The term apostle is applied to our Saviour [Heb. iii. 1], and with singular propriety, as in the character of Messiah He is emphatically *the sent of God*.

**APPRI-FORUM**, *ap'-py-i-fo'-rum*. [Market-place of Appius.] [Acts xxviii. 15.] The place where Paul met several of his brethren from Rome, when he was on his way to that city as a prisoner. It was about fifty miles from Rome. The place is now called Piperno, and is on the Naples road. The name is derived from the circumstance that it is on the Appian way; a road leading from Rome to Capua, which was made by Appius Claudius; and that it contained a forum or market-place, to which pedlars and petty merchants resorted in great numbers.

**APPLES**, **APPLE TREE**. [Song of S. ii. 3; Joel i. 12.] It is generally agreed that these terms refer to the citron tree and its fruit. The proper apple tree is very rare in the east, and its fruit is destitute both of beauty and fragrance, and in both these respects ill accords with the allusions to it in the sacred writings.

Apples of gold in pictures of silver [Prov. xxv. 11], is a figurative expression, comparing delicious fruit in silver baskets, or salvers curiously wrought like basket-work, and perhaps representing animals or landscapes, to seasonable advice wisely and courteously administered.

Apple of the eye. [Prov. vii. 2; Zech. ii. 8.] In these passages reference is had to the keen sensibility of the ball of the eye. The same figure is used, Deut. xxxii. 10, and Ps. xvii. 8, to denote the most complete protection and security, and in Lam. ii. 18, the

**Aquila.**

phrase "apple of thine eye" is figuratively used for tears.

**AQUILA**, *ak-ey'-lah*. [An eagle.] [Acts xviii. 2.] A Jew born at Pontus, in Asia Minor. Being driven from Rome by a decree of the government requiring all Jews to leave that city, he and his wife Priscilla came to Corinth, and were dwelling there at the time of Paul's first visit to that city. [Acts xviii. 1.] They were of like occupation (tent-makers), and Paul was received and hospitably entertained at Aquila's house; and they also accompanied him from Corinth to Ephesus. On some occasion they rendered Paul very important service, and a very warm friendship existed between them. [Rom. xvi. 3-5.] (See **APOLLOS**.)

**AR**, or **RABBAH-MOAB**, *rab'-bah-mo'-ab* [Num. xxi. 28], the chief town of Moab, was situated twenty or twenty-five miles south of the river Arnon. It is called Rabbah, or Great, as the chief town of the Ammonites was called Rabbah-Ammon, and by the Greeks it was called Areopolis. Its present name is El-Rabbi, and modern travellers have discovered two copious fountains near the ruins of the ancient city. [Num. xxi. 15.]

**ARABIA**, *ar-ra'-by-a*. [A sterile region.] [1 Kings x. 15.] Called by the natives the peninsula of the Arabs, lies in Western Asia, south and south-west of Judaea. It is fifteen hundred miles from north to south, and twelve hundred from east to west. It is bounded north by Syria, east by the river Euphrates and the Persian Gulf, south by the Indian ocean, and west by the Red Sea, Palestine, and part of Syria. It is described in three divisions, the name of each being indicative of the face of the soil and its general character:—

**ARABIA DESERTA** [The Desert] is a wide waste of burning sand, with here and there a palm tree, and a spring of brackish water. This was the country of the Ishmaelites, and is inhabited by the modern Bedouins.

**ARABIA FELIX** [Happy] was an exceedingly fruitful land. The inhabitants, who claim their descent from Shem, were unlike the shepherds and robbers who occupied the other districts. They had permanent abodes, supported themselves by agriculture and commerce, and once possessed a high degree of wealth and refinement.

**ARABIA PETREA** [Rocky] comprehends what was formerly the land of Midian. The scodmites and the Amelekites also dwelt here, and a very powerful and independent tribe of Ishmaelites. It was a land of shepherds, and the scene of some of the most interesting events in the history of man. Horeb and Sinai were within its bounds.

It is supposed that many of the articles mentioned in Exod. xxx. 23, 24, particularly the balm, were imported from Arabia; and even at this day, caravans of merchants, the descendants of the Cushites, Ishmaelites, and Midianites, are found traversing the

**Ararat.**

same deserts, conveying the same articles, and in the same manner, as in the days of Moses. It has been said, that if any people in the world afford in their history an instance of high antiquity and great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying himself suddenly carried back to the ages immediately succeeding the flood. Of all nations, the Arabs have spread farthest over the globe, and in all their wanderings have preserved their language, manners, and peculiar customs more perfectly than any other nation.

**ARAD**, *a'-rad*. [Wild Ass.] [Judg. i. 16.] A city in the southern border of Judaea, whose king opposed the passage of the children of Israel, and even took some of them prisoners [Num. xxi. 1-3], for which they were accursed and their city destroyed.

**ARAM**, *a'-ram*. [Height, High Region.] (See **SYRIA**.) When this word is coupled with some other, as Aram-Maachah, it means the "Syrians of Maachah;" and so of other similar cases.

**ARARAT**, *ar'-ra-rat*. [Holy Ground.] [Gen. viii. 4.] A district of country lying near the centre of the kingdom of Armenia. It contained several cities, which were the residence of the successive kings and governors of Armenia, and hence the word Ararat is often applied to the whole kingdom. The word translated the land of Armenia, 2 Kings xix. 37, Isa. xxxvii. 38, is, in the original, Ararat. In the north-east part of Armenia is a range of mountains, on the summit of which the ark rested. It is called Agridah by the Turks. There are two peaks about seven miles apart, the highest of which is 15,000 feet (and a late French traveller says 16,000 feet) above the level of the sea, and is perpetually covered with snow. A modern traveller says of it, that when viewed from the plain below, one would think that the highest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rocks, and snow; this awful monument of the antediluvian world; this stupendous link in the history of man before and since the Flood. Once the population of the whole wide world was embraced in one small family, consisting of eight persons only, and that family inhabited this spot. All the animal tribes were assembled here. But one language was then spoken. Here, too, the bow of the covenant was set; and here was erected the first altar, after the dreadful catastrophe of the destruction of the world. The immediate vicinity of the mountain is inhabited by Koords, a savage tribe of Mohammedans. Since the war between Russia and Persia, the Russian boundaries have been so extended as to embrace Ararat; and now Russia, Persia, and Turkey meet at that mountain.



## Araunah.

There has been much controversy as to the fact whether the ark rested on this mountain, chiefly in consequence of the phraseology of Gen. xi. 2, which has been supposed to denote that the place where the ark rested was east of the plain of Shinar, whereas the Ararat of Armenia is west of it. But this difficulty is altogether imaginary, for we are not told the direction of the route which Noah and his family took, as if it had been said, they "journeyed from east to west," and came to a plain, &c. The phrase, from the east, signifies in the original, *before*, in respect both to time and place; so that the expression only means that in their first general migration from Ararat they came to a plain, &c. This view of the case is confirmed by Jewish historians, and the prophet Jeremiah [Jer. li. 27] speaks of Ararat as one of the countries of the north, from which an invading force should come upon Babylon; and this correctly describes the situation of Ararat, in Armenia; it is almost due north of Babylon.

ARAUHAH, or ORNAN, *ar'-raw-nah* [An ash or pine tree] [2 Sam. xxiv. 16], was a Jebusite, who lived at Jerusalem, and owned a threshing-place or floor, where the Temple was afterwards built. In consequence of the sin of David, the king, a pestilence was sent through the nation, which was sweeping off its inhabitants at the rate of 70,000 in a day. An angel was seen hovering over the threshing-floor of Araunah, with his arm lifted up for the destruction of Jerusalem. David was humbled, and confessed his sin, and God, by one of the prophets, directed him to go to that spot and build an altar there unto the Lord. He obeyed, and when he came to the spot and made known his business, Araunah refused to receive anything for it, but offered it to him, together with oxen for sacrifices, and the timber of the threshing instruments for fuel. David refused to receive them as a gift, as he would not offer to the Lord that which had cost him nothing. He therefore bought the oxen for fifty shekels of silver [2 Sam. xxiv. 24], and the whole place for six hundred shekels of gold [1 Chron. xxi. 25], and offered his sacrifices, which were accepted, and the plague stayed.

ARBA. (See HEBRON.)

ARCHANGEL, *ark-angel*. [1 Thess. iv. 16.] The prince or chief of angels. Michael is called the archangel [Jude 9], and it is generally believed that a created, though highly exalted, being is denoted by the term, and not, as some suppose, that it is but another name for Christ.

ARCHIBATS, *ar-ke-la'-us*. [The Prince of the People.] [Matt. ii. 22.] A son of Herod the Great. On the decease of his father, the same year that our Saviour was born, Archelaus succeeded to the government of Judaea, and reigned there when Joseph and Mary, with the infant Jesus, were returning

## Aristarchus.

from Egypt, whither they had gone to escape the fury of Herod. Archelaus, however, was much like his father in the malignity of his temper, and they were therefore well afraid to return.

ARCHI, *ar'-ky*. [Josh. xvi. 2.] A town on the southern border of Ephraim, between Bethel and Beth-horon the nether. It is celebrated as the birth-place of Hushai David's friend.

ARCTURUS, *ark-tu'-rus*. [An ark.] [Job. xxxviii. 32.] The name of a star, or more probably a constellation, in the northern heavens. Some have supposed that Jupiter and the satellites were intended in the allusion of the poet.

AREOPAGITE, AREOPAGUS, *a-re-op'-a-gus*. [Hill of Mars.] [Acts xvii. 19-31.] The title of the judges of the supreme tribunal of Athens. The name is derived from Areopagus [the hill of Mars], which signifies either the court itself, or the hill or spot on which it was held. It was a rocky elevation almost in the centre of the city. The tribunal that assembled here had particular cognizance of all blasphemies against the heathen gods; and therefore Paul, who so pointedly condemned the idolatries of the city, while he urged them to seek and serve Jehovah as the only living and true God, was esteemed "a setter forth of strange gods," and was brought before the Areopagus for trial. He there exhibited the sin and folly of idol worship with such power that Dionysius, one of the judges, and Damaris, and several other persons, believed his testimony.

The place supposed to have been Mars' Hill is now covered with the rubbish of spacious buildings; they are probably the ruins of the palace of Dionysius, and the house of the archbishop, both of which were built after the establishment of the Christian religion in Athens.

It is said that the sessions of the Areopagus were held only in the night, that the minds of the judges might not be distracted or biased by extraneous objects.

ARETAS, *a'-re-tas*. [One that is Virtuous.] [2 Cor. xi. 32.] The king of Syria, at the time the governor of Damascus attempted to apprehend Paul. [Acts ix. 24, 25.]

ARGOB, *ar'-gob*. [A heap of stones.] [Deut. iii. 4.] A district of Bashan, the kingdom of Og, belonging to the half tribe of Manasseh. It lay east of Jordan, near the Sea of Galilee, and contained sixty fortified cities. The governor of this place is supposed to be intended in 2 Kings xv. 25.

ARIEL, *a'-riel* [Lion of God] [Ezra viii. 16], was the name of one of Ezra's chief men. The original word means the *lion of God*, and Jerusalem being the chief city of Judah, whose emblem was a lion [Gen. xlix. 9], the word Ariel is applied to that city. [Isa. xxix. 1.]

ARIMATHEA, *ar-ry-ma-the'-a*. [The Heights.]

ARISTARCHUS, *ar-is-tar-kus* [Best, excel-

## Ark.

lent] [Acts xix. 29] was a Macedonian, and one of those who accompanied Paul to Ephesus, and shared his labours there. He was nearly killed in the tumult which Demetrius excited in that city, and it is said that he was beheaded at Rome. Paul alludes to him both as his fellow labourer and fellow prisoner. [Col. iv. 10; Philem. 24.]

ARK. [Gen. vi. 14.] The vessel constructed by Noah, at God's command, for the preservation of himself and family and a stock of the various animals, &c., when the earth was devastated by the Flood.

It was four hundred and fifty feet long, seventy-five in breadth, and forty-five in height; and was designed, not to sail, but only to float, when borne up by the waters. It had lower, second, and third stories, besides what, in common vessels, is called the hold. A door was placed in the side, and it had also a window made of some translucent substance for the admission of light.

The ark was constructed of gopher wood, and covered with bitumen or pitch, to exclude water, as tar is now used for the like purpose. The bitumen now found in the east, as we are told by travellers, is so like the Stockholm pitch, that they can be distinguished from each other only by the peculiar smell and superior hardness of the bitumen.

It is doubtful where the ark was built, and also how much time was employed upon it. On the latter point the weight of opinion is, that it was from one hundred to one hundred and twenty years; the former period being inferred from comparing Gen. v. 32, and vii. 6; and the latter from comparing Gen. vi. 3, with 1 Pet. iii. 20.

The form of the ark is supposed to have been oblong, with a flat bottom and sloping roof; and the particular construction of it has been the subject of many profitless and absurd speculations.

ARK OF THE COVENANT. [Exod. xxv. 10; Heb. ix. 4.] A small chest constructed in a particular form and manner, and for a specific purpose, by the express command of Jehovah. It was three feet and nine inches in length, and two feet 3 inches in width and height. It was made of shittim wood, and covered with plates of gold. A border or crown of gold encircled it near the top, and it was surmounted by the mercy-seat, which was of solid gold, and answered the purpose of a cover or lid to the ark. On each end of the mercy-seat was placed a golden image representing cherubim facing inwards, and bending down over the ark. Two rings of gold were attached to the body of the ark on each side, through which passed the staves or poles that were used in carrying it from place to place. These were made of the same wood with the ark, and were overlaid in the same manner. This ark contained (1) A golden pot, in which the three quarts of manna were preserved. [Exod. xvi. 33.] (2)

## Armies.

Aaron's rod, which miraculously budded and blossomed and yielded fruit at once. [Num. xvii. 10.] (3) The tables of the testimony, or the tables of the ten commandments, written with the finger of God, and constituting the covenant between God and the people. [Deut. xxxi. 26.] Hence it is sometimes called the ark of the testimony, and sometimes the ark of the covenant. [Exod. xxxiv. 29, and xl. 20; Heb. ix. 3, 4.] The apparent contradiction between Heb. ix. 3, 4, and 1 Kings viii. 9, may be reconciled either by supposing (what is not improbable) that the contents of the ark were different at the different periods referred to, or that the phrase, "wherein," in Hebrews, refers not to the ark, but to the remote antecedent, viz., "the tabernacle, which is called the holiest of all."

On the mercy-seat which surmounted the ark, rested, we are told, the awful and mysterious symbol of the divine presence. [Lev. xvi. 5; Numbers vii. 89.]

ARMAGEDDON, *ar-ma-ged'-don*. [Summit of Megiddo.] [Rev. xvi. 16.] The mountain of Megiddon, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage. [2 Kings xxiii. 29, 30; Judges v. 19.]

ARMENIA, *ar-me'-nia*. [2 Kings xix. 37.] An inland country at the eastern extremity of Asia Minor, four hundred and thirty miles from east to west, and about three hundred from north to south. It has the Mediterranean on the south-west, the Black Sea on the north-west, and the Caspian Sea on the east, and its western boundary is about six hundred miles east of Constantinople. The Euphrates, the Tigris, and other rivers rise within the boundaries of Armenia. It is divided into fifteen provinces, of which the central one is called Ararat. In this province was the mountain on which the ark rested, and here was the usual residence of the imperial court; hence this province is intended by the term, Armenia, in the Scriptures, and not the whole kingdom. The Armenians are Christians differing but little from those of the Eastern, or Greek Church; with the exception of a small minority, they do not acknowledge the supremacy of the Pope, but own as their spiritual superior the Patriarch of Echmiadzin.

ARMIES, or HOSTS. [1 Sam. xvii. 10.] The armies of the Israelites embraced the whole male adult population of the country [Num. 1-3; xxvi. 2], and when occasion required, the entire body was readily mustered. [Judg. xx. 1-11; 1 Sam. xi. 7, 8.] This accounts for the prodigious numbers which were often assembled. [2 Chron. xiii. 3; xiv. 9.] The soldiers received no wages, and each man armed and supported himself. Hence their campaigns were short, and generally terminated by a single battle. Horses were not used, it is supposed, until Solomon's time. The manner of declaring war, and the character and occupation of the

# Armour.

empt, are minutely stated in Deut. xx. 1-14, xxiv. 5.

**ARMOUR.** [1 Sam. xvii. 54.] Weapons or instruments of defence. These were in general the shield, or buckler, the target, the coat of mail, the greaves, and the helmet.

The *shield or buckler* [1 Kings x. 17; Ezek. xxvi. 8] was probably one of the earliest pieces of armour, for allusion is often made to it by the earliest writers. [Gen. xv. 1; Ps. v. 12, xviii. 2, xlvii. 9.] It was of various sizes, and usually made of light wood, and covered with several folds or thicknesses of stout hide, which were preserved and polished by frequent applications of oil [Isa. xxi. 5], and often painted with circles of various colours, or figures. [Nah. ii. 3.] Sometimes osiers, or reeds woven like basket-work, were used to stretch the hide upon, and sometimes the shield was made either entirely of brass or gold, or covered with thick plates of those metals. [1 Kings xiv. 26, 27.]

The shield was held by the left arm. The hand passed through, under two straps or thongs placed thus, X, and grasped, with the fingers, another small strap near the edge of the shield, so that it was held with great firmness. A single handle of wood or leather in the centre, was used in later times. The outer surface was made more or less rounding from the centre to the edge, and being polished smooth, made the arrows or darts glance off or rebound with increased force; and the edges were armed with plates of iron, not only to strengthen them, but to preserve the perishable part from the dampness while lying upon the ground. In times of engagement, the shields were either held above the head, or they were placed together edge to edge, and thus formed a continuous barrier.

The *target* [1 Sam. xvii. 6] was a larger sort of shield, the relative weight of which may be inferred from 1 Kings x. 16, 17. It is usually mentioned by the sacred writers in connection with heavy arms, while the shield is spoken of with the sword, dart, and other light arms. It probably resembled the great shield of the Romans, which in some cases was four feet high, and two and a half feet broad, and so curved as to fit the body of the soldier.

The *coat of mail* [1 Sam. xvii. 5], a *habergeon* [Neh. iv. 16; Job xli. 26], or *breastplate* [Rev. ix. 9], covered the body upon and below the breast and back. It consisted of two parts, and was fastened together at the sides. We are told that Goliath's coat of mail weighed five thousand shekels of brass, or nearly one hundred and sixty pounds. It was probably formed of layers of brass, one upon the other, like the scales of a fish. Sometimes the coat of mail was made of wicker-work, covered with a brass plate. As it was the principal and most complete part of the armour, it is a most appropriate

# Armour.

emblem of defence and safety. [Isa. lix. 17; Eph. vi. 14.]

*Greaves or boots* [1 Sam. xvii. 6] were for the protection of the legs. They are mentioned only as a part of the armour of Goliath, and were not probably in common use among the Hebrews, though they were almost universal among the Greeks and Romans.

*Helmet.* [Ezek. xxvii. 10.] This was a cap; it was made of thick, tough hide, and sometimes of plated brass [1 Sam. xvii. 38], and usually crowned with a crest or plume as an ornament.

*Armour-bearer.* [Judg. ix. 54.] An officer selected by kings and generals from the bravest of their favourites, whose service it was, not only to bear their armour, but to stand by them in danger, and carry their orders, somewhat after the manner of esquires in feudal times. [1 Sam. xvi. 21; and xxxi. 4.]

*Arms* were weapons or instruments of offence; they were the sword, the spear, or javelin, dart, or lance, the bow, the arrow, the sling, the quiver, and the battle-axe.

The *sword.* [Gen. xxvii. 45.] This was a short, two-edged instrument, resembling what we call a dagger. It was carried in a sheath or scabbard [Jer. xlvii. 6; Ezek. xxi. 9-30], and suspended to the girdle. [Judg. iii. 16; 2 Sam. xx. 8.]

The *spear* [Josh. viii. 18], or *javelin* [Num. xxv. 7, 8], or *dart* [2 Sam. xviii. 14], or *lance* [Jer. i. 42], were different; chiefly in length and size. The spear was a long, wooden staff, with a stout metal point at one end. The Greek spears were sometimes twenty-five feet long, and the Arabs now use them fifteen feet long. They were required to be long enough to reach beyond the front rank when used by those who were in the second rank. The lance was shaped and used like the spear, though probably a lighter weapon. The javelin was a short spear, cast, as is supposed, with the hand. [1 Sam. xviii. 11.] The dart was still smaller than the javelin, and used in like manner.

The *arrow* [1 Sam. xx. 36] was a slender missile, shot from a bow, as in modern days. [Gen. xxi. 16.] It was used in hunting [Gen. xxvii. 3], as well as in combat. [Gen. xlviii. 22.] Those who used them were called archers. Arrows were generally made of reeds, and afterwards of any light wood. The bows were made of flexible wood or steel [Ps. xviii. 34], and the bowstring of leather, horsehair, or the tendons of animals. A deceitful bow [Ps. lxxviii. 57] is either one which springs back and wounds the archer himself, or one which, from weakness or other defects, fails to project the arrow. The point of the arrow was barbed like a fish-hook. [Ps. xxxviii. 2.] Job refers to the use of poisoned arrows [Job vi. 4], and fire was often conveyed by the use of juniper wood, which kindled upon the combustible

Armoury.

baggage or armament of the enemy. [Ps. xci. 5, exx. 4.] It is said that the coals of the juniper wood are very hot, and it is known that the Phenicians and (in later times) the Spaniards have used arrows for the like purpose. Arrows were used in divination. [Ezek. xxi. 21.]

Arrows were kept in a case or box called a quiver, which was slung over the shoulder in such a position that the soldier could draw out the arrows when wanted. The drawing of the bow was a test of strength, and is still so among the Arabians. Hence the allusion in Ps. xviii. 34.

The *sling* [1 Sam. xvii. 40] was an early weapon of war, by which the stones were thrown with great force and surprising accuracy of aim. [Judg. xx. 15, 16.] This skill was shown in a remarkable degree by the Benjamites, who could employ either hand in its use with equal adroitness. The slingers ranked next to the archers in efficiency.

The *battle-axe* [Jer. li. 20] was obviously a powerful weapon of war, but of its form and manner of use we have now no knowledge.

The term *armour*, and the various offensive and defensive articles comprised in it, are frequently used figuratively in the Bible; and with remarkable force and eloquence in Eph. vi. 11-18, where the graces of the Christian character are represented as the armour of God, in which He clothes the believer, and by which he is enabled to fight the good fight of faith with a steady and victorious arm.

ARMOURY. [Song of S. iv. 4.] The place in which armour was deposited in times of peace. [Jer. i. 25.]

ARMY. (See WAR.)

ARNON, *ar'-non*. [Noisy, or Turbulent.] [Deut. ii. 24.] The principal river east of Jordan, and originally the boundary between the Moabites and the Ammonites; then between the Moabites and Amorites; and finally, between the Moabites and the tribe of Reuben. It is now called the Modjeb or Mujeb, and is about fifty miles long, emptying into the Dead Sea. The current in winter is full and rapid, but in summer the channel is nearly dry.

ARORE, *ar'-ro-er*. [Ruins.] [Deut. iii. 12, and iv. 48.] A city on the north bank of the river Arnon. It is now called Araayr. The term "the city in the midst of the river" [Josh. xiii. 9], originated in the circumstance that the city stood partly on the bank and partly on an island formed by the river.

ARORE BEFORE RABBAH [Josh. xiii. 25] is supposed to have been situated on the Jabbok, or River of Gad.

ARPAD, *ARPAH*, *ar'-fad*. [Strength, or Support.] [Isa. x. 9.] A city of Syria, always mentioned in connection with Hamath, and probably in the vicinity of Damascus, but its exact site is now unknown.

Asa.

[Jer. xlix. 23; Ezek. xxvii. 8.] (See ARPAD.)

ARTAXERXES, *ar-tax-erx'-ees*. [Great Warrior.] [Ezra iv. 7, and vii. 7; Neh. ii. 1.] A king of Persia, who reigned forty-seven years, and died four hundred and twenty-five years before Christ. In the seventh year of his reign, he permitted Ezra to return into Judaea, with such of his countrymen as chose to follow him; and fourteen years afterwards he allowed Nehemiah to return and build up Jerusalem.

ARUMAH, or RUMAH, *a-roo'-mah*, [Elevated.] [Judg. ix. 41; 2 Kings xxiii. 36.] A village near Shechem, where Abimelech lived.

ARVAD, *ar'-vad*. [A Place frequented by Fugitives.] [Ezek. xxvii. 8-11.] Called also Arpad, Arphad, and by the Turks, Ru-ad. A small village on an island of the same name near the eastern shore of the Mediterranean, and twenty or thirty miles north of Tripoli. Modern travellers describe Arvad as a deserted ruin, though the site makes a fine appearance at a distance.

ASA, *a'-sah* [Physician.] [1 Kings xv. 8], was son and successor of Abijam on the throne of Judah. He began his reign B.C. 955, and reigned forty-one years. Though educated in the principles of a false religion, he showed from the first his decided opposition to idolatry, and even deposed his mother Maachah because she had made an idol in a grove. The first part of his reign was peaceful, and he improved the opportunity to purify his kingdom from idolatry, and to build and fortify several cities; and when Zerah, an Ethiopian king, invaded his territories, with an army of a million of men and three hundred chariots, Asa met him with six hundred thousand, and defeated him. This memorable battle was fought at Maresah. [2 Chron. xiv.]

At the suggestion of Azariah, a prophet whom God specially deputed for that purpose, Asa set about the reformation of every abuse in his kingdom, and appointed a solemn festival of thanksgiving to God, at which all the people were assembled, and entered into a formal covenant with God. Baasha, king of Israel, finding his subjects too much disposed to go into Judah and dwell there, commenced fortifying Ramah, a place near the frontiers of both kingdoms, with a view to cut off the passage of emigrants to Jerusalem, and other parts of Judah. Asa, though he had so long enjoyed the favour and protection of God, was now tempted to forsake Him. Instead of trusting in His almighty arm for deliverance, as he had done in years past, he sent to Benhadad, the king of Syria, and prevailed on him, even in violation of a treaty which existed between Benhadad and Asa, to come to the help of Judah, against Israel. The Syrian king, won by the presents which Asa had sent him, immediately attacked and destroyed several important cities of Israel.



Asahel.

**Asasha**, finding his kingdom thus invaded, abandoned the fortification of Ramah, that he might protect the provinces of the interior from desolation. Asa seized the opportunity to demolish Ramah, and take away the stone and timber which were collected there, and use them in the building of his own cities.

In the mean time, a prophet was sent to remind him of his sin and folly in forsaking the Lord his God, and trusting to an arm of flesh, and to warn him of the punishment which would come upon him for all these things. But the heart of Asa was already so alienated from God, that he was enraged by the faithful message, and caused the bearer to be thrown into prison.

He was afterwards visited with a most distressing disease of the feet, but even this did not lead him to renew his trust in God. He died A.M. 3090, in the forty-first year of his reign; and his burial was attended with great pomp.

**ASAHEL**, *as'-sa-hel*. [Whom God made, constituted, appointed.] [2 Sam. ix. 18, 19.] A brother of Joab. (See **ABNER**.)

**ASAPH**, *a'-saf* [Collector] [1 Chron. xxv. 1, 2], was a celebrated musician, and one of the chief leaders of the Temple choir. Several of the Psalms of David are entitled "a Psalm of (or for) Asaph." [Ps. lxxii. to lxxxiii.] That these were not written by Asaph is evident from the fact that allusion is made in some of them to events which took place after his death.

**ASH**, *ash'*. [Isa. xlv. 14.] A well-known forest tree, of rapid growth, the wood of which was wrought into images of idolatry.

**ASHAN**, *a'-shan*. [Smoke.] [Josh. xv. 42.] A city of Judah, situated about 20 miles south-west of Jerusalem, and probably the Chorashan mentioned 1 Sam. xxx. 30.

**ASHDOD**, *ash'-dod*. [A fortified place, a castle.] [Josh. xv. 47.] One of the five capital cities of the Philistines, called by the Greeks, and known in the New Testament as, Azotus. [Acts viii. 40.] It was situated on the Mediterranean, between Askelon and Ekron, fifteen or twenty miles north of Gaza. Here was the temple of Dagon, in which the Philistines placed the ark. The city was more than once captured. [2 Chron. xxvi. 6; Isa. xx. 1.]

A late traveller states that Ashdod is to be seen from an elevated spot near Joppa; and that it abounds with fine old olive trees, and with fruits and vegetables of every kind.

**ASHDOTH-PISGAH**, *ash'-dOTH piz'-gah*. [Outpourings of Pisgah.] [Deut. iii. 17.] A city of the tribe of Reuben, which is elsewhere called Pisgah. [Deut. iv. 49.]

**ASHER**, *ash'-er*. [Fortunate, Happy.] [Gen. xxx. 13.] The son of Jacob, by Zilpah. He was one of the twelve patriarchs. The portion of the Holy Land assigned to his tribe was bounded by Phœnicia on the west, Mount Carmel and the tribe of Issachar on

Asia.

the south, and the tribes of Zebulun and Naphtali on the east. His descendants are called Asherites. [Judg. i. 32.]

**ASHERS**, *ash'-er*. [Gen. xviii. 27.] To cover the head with ashes, or to sit in ashes, betokens self-abhorrence, humiliation, extreme grief, or penitence. [2 Sam. xiii. 19; Esth. iv. 3; Job. ii. 8; Jer. vi. 26; Sam. iii. 16; Jonah iii. 6; Matt. xi. 21.] There was a sort of lye, made of the ashes of the heifer sacrificed on the great day of expiation, which was used for ceremonial purification. [Num. xix. 17, 18.] (See **HEIFER**.)

**ASHERNAZ**, *ash'-ke-nas*. [Migration.] [Gen. x. 3.] A grandson of Japhet, and the probable ancestor of those who inhabited a country of the same name [Jer. li. 27], lying on the eastern and south-eastern shores of the Black Sea. The precise district is unknown. (See **MINNI**.)

**ASHTAROTH**, *ash'-ta-roth*. [Statues of Ashtaroth.] [Josh. ix. 10.] A place called Ashtaroth, Deut. i. 4, and Ashteroth-Karnaim, Gen. xiv. 5; the word Karnaim meaning *two-horned*, and having reference to a heathen goddess, who was represented with a crescent or two-horned moon. It was one of the chief cities of Bashan, and is supposed to be the same with the modern Mezaraib, on the route of the pilgrims from Damascus to Mecca.

**ASHTAROTH**. [Judg. ii. 13.] An idol, called also Ashtoreth, the goddess of the Sidonians. It was much worshipped in Syria and Phœnicia. Solomon introduced the worship of it. [1 Kings xi. 33.] The Phœnicians called it Astarte. The four hundred priests of Jezebel, mentioned in 1 Kings xviii. 19, are supposed to have been employed in the service of this idol, and we are told that under this name three hundred priests were constantly employed in its service at Hierapolis, in Syria, many ages after Jezebel's time. This idol was also called the "queen of heaven," and the worship was said to be paid to the "host of heaven." It is usually mentioned in connection with Baal.

**ASIA**, *ay'-shya*. [Acts ii. 9.] Asia was not known to the ancients as one of the four grand divisions of the earth. The name was originally applied to a small district of Lydia, including, perhaps, Ionia and Æolis. The term was gradually enlarged in its application, until it embraced the whole of Asia Minor, and finally denoted a large portion of the eastern division of the earth.

The Asia of the Bible is a peninsula on the western or south-western side of the continent of Asia, which stretches into the Mediterranean, or Great Sea, extending east as far as the Euphrates, west to the islands of the sea (see **ISLANDS**), north to what is now called the Black Sea, and south to the Mediterranean, or Great Sea. It includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycœonia, Phrygia, Mysia, Troas, Lydia or Caria.

## Askelon.

In the sense in which it is used in Acts ii. 9, vi. 9, xix. 10, 22, 26, 27; 2 Tim. i. 15; 1 Pet. i. 1, it was the Roman proconsular Asia, and comprehends but a portion of Asia Minor, viz., Phrygia, Mysia, Caria, and Lydia. Within this territory the seven churches of Asia were situated. [Rev. i. 4, 11.] In Acts xxvii. 2, the term Asia may represent Asia Minor, but even then it may refer only to the western coasts. In every other case it is so distinguished from other portions of Asia Minor, or so immediately connected with Ephesus, as to lead to the belief that the Asia of which Ephesus was the capital (or proconsular Asia) is intended.

ASKELON, *as'-ke-lon*. [Migratory.] [2 Sam. i. 20.] One of the "fenced cities" of the Philistines. It was situated on the eastern shore of the Mediterranean, twelve miles south of Gaza. After the death of Joshua, it fell into the hands of the tribe of Judah. [Judg. i. 18.] At a short distance to the north is a small village called Scalona, evidently a corruption of the ancient name.

Ass. [Gen. xxii. 3.] This animal is among the most common mentioned in Scripture, and constituted a considerable part of the wealth of ancient times. [Gen. xii. 16, and xxx. 43; Job. i. 3, xlii. 12.] They were sometimes so numerous as to require a special keeper. [Gen. xxxvi. 24; 1 Chron. xxvii. 30.] The ass and the ox were the principal animals of burden and draft. [Exod. xxiii. 12.] The domestic ass is indeed a most serviceable animal, and in some respects preferable to the horse. He subsists on very coarse food, and submits to the meanest drudgery. His skin is remarkably thick, and is used at this day for parchment, drum-heads, memorandum books, &c. Their usual colour is red or dark brown, but sometimes they are of a silver white, and these last were usually appropriated to persons of dignity. [Judg. v. 10.] So, in Gen. xlix. 11, the allusion to the ass and the vine imports dignity and fruitfulness, and the continuance and increase of both in the tribe of Judah. There was a breed of asses far superior to those that were used in labour, and which are supposed to be referred to in most of the passages above cited.

The female, or she-ass, was particularly valuable for the saddle, and for her milk, which was extensively used for food and for medicinal purposes.

The ass was used in agricultural labour, especially in earring (ploughing) the ground, and treading it to prepare it for the seed. [Isa. xxx. 24, xxxii. 20.] The prohibition, Deut. xxii. 10, might have been founded in part on the inequality of strength between the ox and the ass, and the cruelty of putting upon them the same burden; but was intended chiefly to mark the separation of the Jews from surrounding nations, among whom such an union of different beasts was

## Asshur.

not uncommon. So serviceable, and indeed essential to man, was this animal in ancient times, that to drive away the ass of the fatherless is reckoned among the most atrocious acts of oppression and cruelty [Job. xxiv. 3], as depriving an orphan family of their only cow would be regarded at the present day. The attachment of this animal to its owner is among its remarkable characteristics. In this respect it closely resembles the dog. Hence the severity of the prophet's rebuke, Isa. i. 3.

The fact stated in 2 Kings vi. 25, is designed to show that such was the extremity of the famine, that the people were not only willing to give an exorbitant price for a small and most undesirable portion of meat which they were not accustomed to eat, but breaking through all the restraints of religion and superstition, the famished citizens seized with avidity this unsavoury and forbidden food.

The ass, when dead, was thrown into the open field, and that part of his flesh which was not consumed by beasts and birds was suffered to putrify and decay. Nothing could be more disgraceful than to expose a human body in the like manner. [Jer. xxii. 19; xxxvi. 30.]

Much vain discussion has arisen respecting the passage, Num. xxii. 28. It would be as easy for the Creator of both man and beast to take the power of speech from the former and give it to the latter, as it was at first to give it to the former and withhold it from the latter. The apostle, 2 Pet. ii-16, seems to have received the history like a little child, in the plain and obvious meaning of the language. (See BALAAM.)

A variety of opinions have been entertained respecting our Saviour's entrance into Jerusalem [Matt. xxi. 1-11]; whether it was under circumstances of great meanness and poverty, or with honour and royal parade. The prophecy in Zech. ix. 9 was fulfilled, and this is all that it concerns us to know.

The Arabian ass has a light, quick step. In Persia, Syria, and Egypt, ladies are accustomed to ride on asses, and they are particularly valuable in mountainous countries, being more sure-footed than horses. Their ordinary gait is four miles an hour.

ASSEMBLIES, Masters of. [Acts ii. 37.] This phrase by itself is perfectly intelligible, and is supposed to refer to the leading men or master-spirits of the assemblies of the wise and curious, which were often held in eastern countries, and where sages and philosophers uttered their weighty sayings. The preacher endeavoured to clothe the wise doctrines which he taught in proper language. They were the words of truth, and were designed to prove quickening to the sluggish soul, as goads are to the dull ox. [Eccles. xii. 11.]

ASSHUR, *ash'-ur*. [Blackness.] [Gen. x.

Assos.

22.] The second son of Shom. He probably gave name to the country of Assyria. [Hos. xiv. 3; Mic. v. 6.]

Assos, *as'-sos*. [Captive.] [Acts xx. 13.] A maritime town of Troas, in the north of Mysia, and opposite the island of Lesbos, now called Beiram.

Assyria, *as-syr'-ria*. [From Asshur.] [2 Kings xv. 19.] A most powerful empire of Asia, the history of which, both in its glory and in its overthrow, is most significantly told by the prophet. [Ezek. xxxi.] It was probably founded by Nimrod, 120 years after the Deluge. (See ASSHUR.) In the most comprehensive use of the term, it included all the countries and nations from the Mediterranean Sea on the west, to the river Indus on the east. It is important to observe that by the term Assyrians, in the sacred writings, is meant the people of Assyria proper, or the empire of which Nineveh was the chief city; by the Babylonians, or Chaldeans, is meant the people of the country of which Babylon was the capital; and by the Syrians, the people of the country of which Zobah first, and afterwards Damascus, was the capital, and whose south and south-eastern boundary was the land of Canaan.

ASTAROTH, *ash-te-reth*. (See ASHTAROTH.)

ASTROLOGERS, *as-trol'-o-jers*, [Dan. ii. 27.] A class of men who pretended to foretell future events by observing the motions of the heavenly bodies.

ATHALIAH, *ath-a-li'-ah*. [Afflicted of God.] [2 Kings xi. 1.] The mother of Ahaziah. Ahab, king of Israel, was her father. Omri, king of Samaria, was her grandfather; and she married Joram, or Jehoram, king of Judah. The sacred biographer gives her a most odious and revolting character. She advised her own son in his wickedness; and after Jehu had slain him (see AHAZIAH), she resolved to destroy the children of her husband by his former wives, and then take the throne of Judah. But Jehosheba, a half-sister of Ahaziah, secured Joash, one of the children and heirs, and secreted him and his nurse for six years. In the seventh year, everything being prepared for the purpose, Joash, the young prince, was brought out and placed on the throne. Attracted by the crowd of people who had assembled to witness the ceremony, and unsuspecting of the cause, Athaliah hastened to the temple. When the populace had assembled, and when she saw the young king on the throne, and heard the shouts of the people, and found that all her ambitious designs were likely to be defeated, she rent her clothes, and cried out, "Treason! treason!" hoping probably to rally a party in favour of her interests. But she was too late. The priest commanded her to be removed from the temple, and she was taken without the walls of the city, and put to death.

ATHENS. [Acts xvii. 15.] The capital of Attica, in Greece, situated on the Saronic

Avenger of Blood.

Gulf, 46 miles east of Corinth, 300 south-west of Constantinople, and five miles from the coast. It was distinguished not only for political importance and military power, but for the eloquence, literature, and refinement of its inhabitants. Paul visited it about A.D. 52, and found the people sunk in idolatry and idleness. He preached there, and took occasion to reprove their superstitions; for which he was summoned before the Areopagus. (See AREOPAGUS.)

ATONEMENT. [Lev. iv. 20; Rom. v. 11.] This word, in its popular use, has a variety of significations, such as reconciliation, satisfaction or reparation, and expiation. The word occurs often in the Old Testament, but only once in the New; though the subject itself is presented, and illustrated, and magnified in every variety of form, and by all the force of expression, both in the gospels and in the epistles. [Rom. iii.-viii., and Heb. vii.-x., inclusive.] The word ransom, Job xxxiii. 24, might be rendered atonement, and is so rendered in the margin. (See also Num. xvi. 46, and 2 Sam. xxi. 3.)

ATTALIA, *at-ta-li'-a* [Acts xiv. 25], known now as Satalia or Setalie, a city of Pamphylia, on the Mediterranean, and was visited by Paul and Barnabas, on their tour through Asia Minor.

AUGUSTUS, *aw-gus'-tus*. [Majestic.] [Luke ii. 1.] The nephew and successor of Julius Cæsar, and emperor of Rome at the time of our Saviour's birth. He reigned forty-one years, and was succeeded by Tiberius Cæsar. [Luke iii. 1.] (See CÆSAR.)

AVEN, *a'-ven*. [Emptiness.] [Amos i. 5.] A plain in Syria, called also the Valley of Lebanon, because lying between the two ranges of the mountains of Lebanon. [Josh. xi. 17.] The site of it is supposed to have been where Baal-beck now is, thirty miles north of Damascus.

AVEN. [Hos. x. 8.] Bethel, which is sometimes called Bethaven, or house of iniquity, is here called Aven, or iniquity itself, to denote the extreme depravity which prevailed there.

AVEN. [Ezek. xxx. 17.] (See ON.)

AVENGE, AVENGER. [Luke xviii. 8; 1 Thess. iv. 6.] Vengeance is an act of justice; revenge is an act of passion. Hence injuries are revenged; crimes are avenged. The act of avenging, though attended with the infliction of pain, is oftentimes an act of humanity, and always supposed to be an act of justice. God is avenged of his enemies when he vindicates his own law, and government, and character, and punishes their transgressions. An avenger is the agent or instrument by whom the avengement is visited on the offending party.

AVENGER OF BLOOD was the name given to one who pursued a murderer or manslayer, by virtue of the ancient Jewish law, to avenge the blood of one who had been murdered or slain.

Avim.

**AVIM, a'-vim.** [Ruins.] [Josh. xviii. 23.] Supposed by some to be the same with the Hivites or Avites, who dwelt near Gaza, and who were supplanted by the Philistines.

**AVOUCH.** [Deut. xxvi. 17, 18.] To avouch, in this connection, imports a solemn and deliberate choice of God as a leader and portion, and an avowed determination to obey him; and on the part of God, a solemn covenant to succour and exalt the Israelites as his people.

**AZARIAH, az-a-ri'-ah.** [Stronghold of God.] [2 Kings xiv. 21.] There are at least sixteen persons of this name mentioned in the Old Testament. The most distinguished of them was Azariah (called also Uzziah), the son and successor of Amaziah, on the throne of Judah. He was, in many respects, an excellent king; but, being elated by his prosperity, he aspired to execute the office of a priest, and to offer incense in the temple. In this he was resisted by the priests, and while enraged by their interference, the leprosy broke out upon his forehead, and remained upon him till the day of his death; so that he was obliged to spend the latter part of his life in solitude. [2 Chron. xxvi. 21.]

**AZEKAH, a'-ze-kah.** [Ploughed Field.] [Josh. xv. 35.] A place in the tribe of Judah, about twelve miles east of Bethlehem, and twenty south of Jerusalem. The army of the Philistines encamped near this place, at the time Goliath fell before David.

B.

**BAAL, or BEL, ba'-al.** [Lord and Master.] [1 Kings xviii. 19-22; Isa. xlv. 1.] The name by which several nations of the east worshipped the sun; and which was also applied to other objects of idolatrous worship. Ancient writers tell us that the Phœnicians supposed the sun to be the only lord of heaven, styling him Beel-Samen, which means *lord of heaven*. As he was worshipped under different forms in different places, he was designated by adding the place, as Baal-Berith, Baal-Gad, Baal-Peor, meaning Baal of Berith, or the Shechemites, Baal of Gad, and Baal of Peor, or the Moabites; and these different names were all included under the general name of Baalim. [1 Kings xviii. 18.]

**BAAL, BEL, or BELUS.** Was worshipped by the Carthaginians, Babylonians, Assyrians, and others; and some have supposed he was the same with Moloch, to whom the Ammonites made their cruel and bloody sacrifices. Human victims were offered to Baal, as we learn from Jer. xix. 5. Elevated places were selected for his worship, and his priests and prophets were very numerous. Sometimes the tops of houses were devoted to this purpose. [2 Kings xxiii. 12; Jer. lxxii. 29.] Baalim and Ashtaroth were the

Baal-zephon.

general names of all the gods and goddesses of Syria, Palestine, and the neighbouring countries. The worship of Baal is supposed to have been general throughout the British Islands, and to this day there are various superstitious observances in Ireland, Scotland, and Wales, which very closely resemble the ancient worship of Baal. A town in Perthshire, on the borders of the Scotch highlands, is called Tilliebeltane, that is, the eminence or rising ground of the fire of Baal. An enclosure of eight upright staves is made where it is supposed the fire was kindled, and a well in the vicinity is held in great veneration; after drinking from it, the people pass round the temple nine times, in a procession. In Ireland, Beltein is one of the festival days, and the fires are made early on the tops of the hills, and all the cattle are made to pass through them. This, it is supposed, secures them from contagion and disease for that year.

**BAAL-GAD, Ba'-al-gad.** [Lord of Fortune.] [Baal-Hermon.] [Josh. xi. 17; xii. 7; and Judg. iii. 3.] A city in the valley of Lebanon, supposed to have been under Mount Hermon, and most probably the same as Baal-hermon. [1 Chron. v. 23.] A comparison of the passages in which this place is named would incline us to the opinion that it was situated somewhere in the northern limit of Joshua's conquest; all the country from it to Hamath, including Anti-Lebanon, remaining unconquered.

If this opinion is correct, the modern Baalbec cannot be the ruins of Baal-gad, as it has been called; for that is in Coele-Syria, north of Damascus, and much farther north than the Israelites under Joshua pushed their victories.

**BAAL-MEON.** [Num. xxxii. 38; Ezek. xxv. 9.] A city of the tribe of Reuben, called also Beth-meon [Jer. xlviii. 23], and Beth-baal-meon. [Josh. xiii. 17.]

**BAAL-PEOR.** [Ps. cvi. 2.] It is said under the article BAAL that Baal-peor was the name of the image of Baal, which was worshipped at Peor; but there is some reason to suppose that it was also the name of some other idol god; and from the connection of the passage in Psalms, just cited, it has been conjectured that it might have been the same with the heathen god Pluto, to whom sacrifices were offered to appease the manes of the dead.

**BAAL-PERAZIM, ba'-al-pe-ra'-zim.** [Place of Breaches.] [2 Sam. v. 20.] A place in the valley of Rephaim, a few miles south west of Jerusalem, where David conquered the Philistines. The name in the original is significant of this victory, and hence the allusion in Isa. xxviii. 21.

**BAAL-ZEPHON, ba'-al-ze'-phon.** [The Place sacred to Typhon.] [Exod. xiv. 2-9; Num. xxxiii. 7.] A station of the Israelites, at the northern extremity of the Red Sea, corresponding to Suez, where there was probably a temple for the worship of Baal. Bruce



Baanah.

supposes it to be the name of a lighthouse or signal station, at the north entrance of the bay, as the Hebrew word "zephon" means north.

**BAANAH**, *ba'-a-na*. [Son of Affliction.] [2 Sam iv. 2.] One of the sons of Rimmon, and an officer in the army of Ishbosheth, Saul's son. In company with his brother Rechab, he entered the house of Ishbosheth at noonday, and stabbed him as he was lying upon the bed. Taking the head of their victim with them, they fled to David, at Hebron, supposing that he would reward them liberally for the head of such an enemy; but so far from it, he was indignant at their cruel and cowardly conduct, and forthwith caused them to be slain, their hands and feet to be cut off, and their bodies to be publicly suspended over the pool at Hebron.

**BAASHA**, *ba-a'-sha* [Wickedness] [1 Kings xv. 16], was the son of Ahijah, and commander-in-chief of a portion of the army of Israel. When Nadab, king of Israel, was besieging Gibbethon, a city of the Philistines, Baasha formed a conspiracy against him and murdered him, and immediately usurped the throne, which he held for twenty-four years. To secure himself against any disturbance from the family of Jeroboam (the rightful heirs of the throne), he caused them all to be put to death. By this cruel act he undesignedly fulfilled the prophecy respecting Jeroboam's posterity. [1 Kings xiv. 10.]

Baasha followed in the wicked ways of Jeroboam, and was visited with the most fearful judgments of God. The warning he received of the consequences of his conduct [1 Kings xvi. 1-5] did not induce him to forsake his evil course. His reign was filled with war and treachery, and his family and relatives were cut off, according to the prediction, 1 Kings xvi. 9-11. (See ASA.)

**BABEL**, Tower of, *ba'-bel* [Confusion] [Gen. xi. 4-9], was built in the Plain of Shinar, by the descendants of Noah. The height and extent of the edifice, according to the original design, must have been prodigious. Chronologists suppose they were employed three years in collecting the materials, and twenty-two years upon the building; and an ancient tradition tells us that the bricks (or blocks, as they may better be called) of which it was constructed were twenty feet long, fifteen broad, and seven thick. Their design was frustrated by the interposition of God, who confounded their language, so that it was impossible for them to understand each other's speech. This event obliged them to separate into distinct companies or tribes, and to settle in different districts of the earth.

The sacred history informs us that in the construction of the tower they used slime for mortar. The word slime is supposed to denote a kind of bituminous mortar (in distinction from clay mortar), which was capable of resisting the effect of moisture. This

Babylon.

material still abounds on the river Euphrates, as we are informed by modern travellers.

In the supposed ruins of Babylon are found bitumen, mortar, and clay. The sun-dried brick was larger than the kiln-burnt, and resembled a thick, clumsy clod of earth, with chopped straw scattered through to bind it.

Much doubt prevails as to the precise location of this tower. Captain Mignan visited a mound on the eastern bank of the river Euphrates, about four miles and a half from modern Hilleh, in the pashalik of Bagdad, 32° 25' N. lat., 44° E. long. from Greenwich. It is called by the natives *El Mujellibah* (the overturned). He describes the ruin as of a vast oblong shape, composed of hard cement, and of kiln-burnt and sun-dried brick or tile, which measured thirteen inches square by three inches thick. Bitumen, vitrified and petrified brick, shells, and glass, were strewn around. Capt. Mignan thinks that this must be the ruin of the ancient tower, and Major Rennel, the distinguished geographer, is of the same opinion.

**BABYLON**, *bab'-by-lon* [Confusion], was the capital of Chaldaea, and one of the most splendid cities that ever was built. Its form was an exact square, built in a large plain: its circumference, sixty miles; fifteen on each side. The walls were in thickness eighty-seven feet; in height, three hundred and fifty; on which were built three hundred and sixteen towers. The walls and towers were composed of large bricks, cemented with bitumen. Without the wall the city was surrounded by a ditch. It had one hundred gates, twenty-five on each side, from each of which five and twenty streets led, intersecting each other at right angles, each street one hundred and fifty feet wide, and fifteen miles in length. London has been described as a province covered with houses, and ancient Babylon was without question a province enclosed with walls. There were six hundred and seventy-six squares, surrounded by houses and planted with gardens. A branch, if not the whole current, of the Euphrates ran through the city from north to south, dividing it into two parts. On each side of the river were a quay and a high wall; over against every street were brazen gates, with noble flights of steps descending to the river. In the middle of the city, crossing the river, was a splendid bridge, at the eastern end of which stood the royal palace and the temple, the riches of which are said to have amounted to twenty-one millions sterling. But nothing in Babylon was more stupendous than the hanging gardens, one of the seven wonders of the world. They contained a square of four hundred feet, on each side, and consisted of terraces, one above another, raised to the height of the walls of the city; the ascent from terrace to terrace being by steps; the whole pile consisted of arches upon arches, strengthened

**Baca.**

with a surrounding wall twenty-two feet thick. Nimrod is said to have founded Babylon, but Nebuchadnezzar, or his daughter-in-law, Nitocris, brought it to its full height of splendour. But the glory of the city did not last long, and under a succession of invaders it sank into utter desolation. Cyrus took it; Darius afterwards rifled it; Xerxes stripped its temples; and Alexander died in attempting its restoration!

In the Bible Babylon is sometimes used in a figurative sense [Rev. xviii. 2], and appears to denote any powerful oppressor of the just, or at least of the steadfast professing of religion.

**BACA, ba-ka.** [Weeping.] The allusion in Ps. lxxxiv. 6, is strikingly beautiful: the dry and thirsty land through which the weary pilgrim is travelling is suddenly transformed into a country abounding with wells of waters.

**BACKSLIDING.** This word is very frequently employed to denote a departure of professed Christians from their profession; it does not occur at all in the New Testament. In the Old Testament it is applied to the Jews who turned to idolatry. [Hos. xi. 7; Jer. iii. 11-14.]

**BADGERS' SKINS.** [Exod. xxv. 5.] The animal which we know as the badger was unknown in Arabia, nor would its skin be suitable for the purposes mentioned in the sacred writings. The prevailing opinion is, that skins of a deep blue colour are meant, without designating the animal from which they were taken.

**BAGS.** [2 Kings xii. 10; Luke xii. 33.] These were made of various sizes, each to contain a precise amount of money. We read that the workmen on the temple were paid in bags, which were probably delivered to them sealed. At this day, in eastern nations money passes in bags from hand to hand, under the seal of a banker or other public officer, and without counting, as it is paid by one to another. If the seal is genuine and unbroken, the exact value of each bag is known at sight.

**BAHURIM, ba-hu'-rim.** [Young Men.] [2 Sam. iii. 16, xvi. 5, xviii. 18.] A place in the tribe of Benjamin, east of Jerusalem, which has many interesting connections with the life of David, to which the passages cited refer.

**BAKE.** [Gen. xix. 3.] The business of baking in early times, was principally, if not exclusively, the work of women. [Lev. xxvi. 26; 1 Sam. viii. 13; 2 Sam. xiii. 8; Jer. vii. 18.] In Rome, as Pliny tells us, there was no such thing as a public baker for five hundred and eighty years. It seems probable, from Jer. xxxvii. 21, and Hos. vii. 4-7, that public bakers were known in those days, and inhabited a particular section of the city of Jerusalem.

Cakes were thin bread, not unlike modern tea-biscuit, but thinner; baked upon the

**Balaam.**

hearth, and sometimes covered with hot embers or ashes. Other methods were employed. [Lev. ii. 4, 5, 7.] Parched corn is a common article of food in some parts of America, and this simplest way of preparing grain is common in the rudest state of society. Perhaps, however, the parching was only preparatory to bruising or grinding. Ancient historians say, that the people of former days, being without mills, parched their grain. This is the parched corn mentioned as part of the present to David [2 Sam. xvii. 28], and was also the food which Boaz gave to Ruth. [Ruth ii. 14.]

**BALAAM, ba'-lam** [Foreigner] [Num. xxii. 5], was the son of Beor, or Bosor, and a native of Petthor, a village of Mesopotamia. The history of this man is given us in Num. xxii. xxiii. xxiv. and xxxi. He lived when the children of Israel were journeying from Egypt to the promised land. Their numbers were very large, and the kings of the country through which they passed, and who did not know of their miraculous supply of food, were fearful that a famine would be occasioned by their depredations, or that they would attempt to conquer all before them. Among these was Balak, king of Moab.

He knew that he could not contend with such a formidable host, and supposing that the God of the Israelites differed in his mode of dealing but little from what he was taught with regard to his own heathen deities, and was ready to bless and curse by caprice, he sent for this man Balaam, and desired him to curse the people, under promise of great personal promotion. He accepted the tempting offer, but was restrained from uttering a curse; when he saw the multitude of the host of Israel he blessed them.

Balaam, finding himself thus restrained from cursing Israel, suggested to Balak a much more certain method of destroying them. This was by tempting them to mingle in the sinful pursuits and indulgences of the Moabites. [Rev. ii. 14.] This stratagem was successful. The Israelites were so far ensnared as to cause the destruction of twenty-four thousand of their men. [Num. xxv. 1-9.]

Balaam himself fell shortly after in an engagement which took place between the Israelites and the Midianites.

The recorded miracle of the ass speaking with a human voice has caused much dispute, and it must be taken on the same ground as all other miracles; but "say what you will," writes Bishop Newton, "of the formation of the jaws and tongue [of an ass] being unfit for speaking, an adequate cause is assigned: the Lord opened the mouth of the ass." The miracle was not superfluous; it showed Balaam that the tongue—whether of brute or man—was under divine power, and really the restraint of Balaam's tongue

**Balak.**

was something as surprising as the dumb beast's utterance.

**BALAK**, *ba'-lak*. [Empty, Void.] (See the foregoing article.)

**BALANCES**. [Lev. xix. 36.] In the early periods of the world, gold and silver were paid by weight, so that persons employed in traffic of any kind carried with them a pair of scales or balances, and different weights (generally stones of different sizes) in a pouch or bag. Fraudulent men would carry two sorts of weights—the lighter to sell with, and the other to buy with. This explains the allusion, Mic. vi. 11.

**BALDNESS** [Isa. iii. 24.] when voluntary, was a token of mourning and great distress. [Ezek. vii. 18.] A chief reason why involuntary baldness was regarded as disgraceful was, that it gave occasion to the suspicion of leprosy, a disease which usually destroyed the hair. Hence baldness is declared by the law not to be conclusive evidence of uncleanness [Lev. xiii. 40]; and hence too, the expression used towards Elisha by some children in Bethel. [2 Kings ii. 23, 24.]

**BALM**. [Gen. xxxvii. 25.] A resinous substance obtained from the balsam tree. It is a native of Abyssinia, but flourished upon or near the mountains of Gilead, and is hence called the balm of Gilead.

**BAMAH**, *ba'-mah*. [Ezek. xx. 29.] The general name of any high place; which the word signifies.

**BAND**. [Acts xxi. 31.] A band of Roman soldiers consisted of the tenth part of a legion. Of course it varied according to the size of the legion, from four hundred to seven hundred soldiers. The word is often used figuratively by the sacred writers, as in Hos. xi. 4, where it denotes persuasive arguments or influences; and in Ps. lxxiii. 4, where it signifies apprehension and terror at the prospect of death.

**BAPTISM**. A washing by water, used as a religious rite in very ancient times. All heathen proselytes, it is asserted by many writers, admitted to the Jewish Church were baptized, and were then considered as new creatures, inasmuch that all former relationships were annulled. In the ministry of John the Baptist, his baptism was openly declared to be the seal of a new covenant; a new order of things, he declared, was to begin, and it was essential that those who desired to enter upon it should forsake their old ways, and submit to the rite of baptism. Christian baptism differs from that of John, inasmuch as John's was almost, if not altogether, designed for the Jews; whereas Christian baptism has a far wider scope. [Matt. xxviii. 19.] Various opinions are held with regard to this rite. Some tell us it was not intended to continue in the Church any longer than Jewish prejudices made some such ceremony essential. Others declare that it is of vital

**Barjesus.**

importance, and that no unbaptized person can hope to enter heaven. Again, it is contended that *believers* only are the proper subjects of the rite; that it is but reasonable that any human being should understand what Christianity is before it pr claims itself a Christian; on the other hand, it is usually urged that the infant children of believers have a right to be received into the Church. The mode of administering baptism is also a matter of dispute; some asserting that the whole body should be immersed in water, and others averring that sprinkling is all-sufficient; while others again, maintain that the sign of the Cross should be made on the forehead. Such are some of the conflicting views held upon this matter.

**BARABAS**, *bar-rab'-bas*. [Son of Shamae.] [Matt. xxvii. 16.] A noted criminal at Jerusalem, who was in confinement for sedition and murder, when Christ was condemned. It was the custom of the Romans to release some one prisoner at the time of the Jewish passover. The Jews were permitted to name anyone whose release they might particularly desire. The policy of this provision was, obviously, to conciliate the favour of the Jews towards the Roman government.

The custom is said to have prevailed during the palmy days of the Venetian republic; viz., that of releasing a condemned prisoner at Easter, the people making choice.

**BARACHIAS**, *bar-ra-ki'-as*. [One whom the Lord blesses.] [Matt. xxiii. 35.] There is some uncertainty as to the individual to whom reference is made in this verse. It might have been the Zecharias of whose death we have an account in 2 Chron. xxiv. 20, 21; for though he is there called the son of Jehoiada, it was common among the Jews for the same individual to have two names. It is probable, however, that the prophet Zechariah, who is expressly called the son of Barachiah [Zech. i. 1], was assassinated, and that the fact was known by tradition. The Jews evidently understood the allusion, or they would have denied the charge.

**BARAK**, *ba'-rak*. [Thunderbolt.] [Judg. iv. 6.] Was the son of Abinoam, and was distinguished for his share in the conquest of Sisera, and the deliverance of Israel from long and severe oppression. A history of the transaction, and a copy of their sublime triumphal song, are given in Judg. iv. v. (See DEBORAH.)

**BARBARIAN**. [1 Cor. xiv. 11.] This term is used to denote a stranger or foreigner, who does not speak the language of the country in which he sojourns; of course, in its scriptural use, it does not import any rudeness, or savageness of nature or manners. [Acts xxviii. 2, 4, and Rom. i. 14.]

**BARJESUS**, *bar-je'-sus* [Son of Jesus] [Acts. xiii. 6]; was a sorcerer who resided with Sergius Paulus, at Paphos, on the island

**Barnabas.**

of Cyprus, when Paul and Barnabas were there. Sergius Paulus was an officer of high rank under the Roman government, and was anxious to receive religious instruction from the two missionaries; but Barjesus, seeing that his occupation and influence would cease, wherever the light of the gospel should come, opposed himself to Paul and Barnabas, and tried to dissuade Paulus from giving heed to their preaching. Paul gave him a most severe reproof, immediately after which the wicked man was struck with blindness, as a rebuke from God.

**BARNABAS**, *bar'-na-bas*. [Son of Consolation.] [Acts iv. 36.] A Levite, of the island of Cyprus, and an early convert to the Christian faith. His original name was Joses, but as he had remarkable powers of speaking, or exhorting the people, and of administering consolation to the afflicted, he was surnamed Barnabas, a Syriac term signifying the son of consolation and exhortation.

Barnabas was one of those who gave up all his worldly substance, and all his strength and influence, to the support and spread of the gospel. He was a faithful and devoted missionary, a distinguished preacher, the frequent companion of Paul [Acts ix. xiii. xiv. xv.], and a large sharer in the labours and sufferings which attended the early propagation of Christianity.

**BARSABAS**, *bar'-sa-bas*. [Son of Sabas.] [Acts i. 23, and xv. 22.] He was one of the candidates for the vacancy in the apostleship occasioned by the apostasy of Judas; and was also appointed to accompany Paul and Barnabas from Jerusalem to Antioch, on an important embassy. He is called one of "the chief among the brethren."

**BARTHOLOMEW**, *bar-thol'-o-mew* [Son of Talmai] [Matt. x. 3.], is supposed to be the same person who is elsewhere called Nathanael. This opinion is formed in part upon the fact that Bartholomew is not mentioned in John's list of the names of the disciples; nor is Nathanael mentioned by the other evangelists. Besides this, Philip and Nathanael are associated together by John, and in the parallel passages of the other evangelists, Philip and Bartholomew are associated. These circumstances, though not conclusive evidence, make it probable that they were one and the same person.

**PARTIMEUS**, *bar-by-me'-us*. [Son of Timæus.] [Mark. x. 46.] A son of Timæus, who was instantly cured of blindness by our Saviour, in the vicinity of Jericho.

**BARUCH**, *ba'-rook* [Blessed] [Jer. xxxvi. 4.] The secretary of the prophet Jeremiah, was of a distinguished Jewish family. [Comp. Neh. xi. 5, and Jer. xxxvi. 4.] His personal friendship for Jeremiah was strong and constant. When God commanded the prophet to commit to writing the prophecies that he had uttered, he employed Baruch in this service, who wrote the words as Jeremiah dic-

**Bashan.**

tated them. Baruch was afterwards required to read these prophecies to the Jewish princes or chiefs, who were assembled in the temple.

The princes were surprised and offended, and forthwith communicated to the king the substance of what Baruch had read, having before taken the writing from Baruch and deposited it in one of the offices of the temple.

Jehoiakim, the king, ordered the offensive writing to be read in his presence, and he became so much exasperated, that before the reading of it was half finished, he seized the paper, and cut it in pieces, and threw it into the fire; at the same time, orders were given to arrest both the prophet and his secretary; but they had concealed themselves.

The prophecies were again dictated by Jeremiah, and written out by Baruch; and afterwards Baruch was employed to carry to Babylon a long letter from Jeremiah, predicting the judgment which should come upon that mighty city.

After he returned from that mission, Jerusalem was besieged, and Jeremiah and Baruch both thrown into prison. After the city surrendered, they were released, and permitted to accompany each other wherever they chose to go. There is some reason to believe that Baruch survived the prophet a few years, but when and where he died is unknown. (See JEREMIAH.)

**BARZILLAI**, *bar-zil'-lai* [Son of Iron.] [2 Sam. xix. 31.] was a Gileadite, and a fast friend of David, when he was in exile on account of Absalom's revolt.

David was on his way back to Jerusalem, and invited the old man to return with him, and spend the residue of his days at the court; Barzillai begged to be excused, on account of his great age and infirmities, and desired the king to take his son in his stead. [2 Sam. xix. 31-40.]

David, in his final charge to Solomon, enjoined it upon him to show kindness to Barzillai's family, and even to make them members of the royal household. [1 Kings ii. 7.]

**BASHAN**, *ba'-shan*. [Sandy Soil.] [Num. xxi. 33.] A hilly district lying east of the Jordan, and between the mountains of Hermon on the north, and those of Gilend on the south. The more modern name is Batanea. The ancient name of the whole province was probably derived from the hill of Bashan, a high mountain which was situated near its centre. [Ps. lxxviii. 15.] This district was formerly remarkable for its stately oaks [Isa. ii. 13], rich pasturage [Mic. vii. 14], and fine cattle. [Ps. xxii. 12.]

In the time of Moses, it was governed by a monarch named Og, who allied himself to Sihon, king of the Amorites, to make war on Israel, and was defeated and overthrown at Edrei. [Num. xxi. 33-35.] Modern travellers describe the country as abounding in magnificent scenery. Its hills are still



## Bath.

clothed with forests; its deep valleys are traversed by refreshing streams; its meadows are verdant and fertile, and its pastures offer an abundance to the herds and flocks that wander through them, and give life and animation to the scene.

BATH. (See MEASURES.)

BATHSHEBA, *bath'-she-ba* [Daughter of the Oath] [2 Sam. xi. 3], was the wife of Uriah, an officer in David's army. Her beauty proved a snare to David, for he not only committed adultery with her, but he treacherously procured the death of her injured husband.

BATTERING-RAM. [Ezek. iv. 2, and xxi. 22.] This was a long beam of strong wood, usually oak. One end was heavily laden with iron, and when driven repeatedly and with great force against the wall of a city or fortification, either pierced it, or battered it down.

BATTLE-ARM. (See ARMOUR.)

BATTLEMENT. [Deut. xxii. 8.] A wall, parapet, or other structure, around the flat roofs of eastern houses, designed as a partition from an adjoining building, or to prevent persons from falling off. It is sometimes used in a more extensive sense, to denote the fortifications of a city. [Jer. v. 10.]

BAY-TREE. [Ps. xxxvii. 35.] One of the family of evergreens, used as an emblem of the undecaying strength and unchanging prosperity of the wicked.

BELLIUM, *del'-yum*. [Gen. ii. 12.] Supposed by the Jews to be the pearl, or some other precious stone. There is a gum in the East Indies bearing the same name. It resembles myrrh in colour, and is of a bitter taste. [Num. xi. 7.]

BEACON. [Isa. xxx. 17.] A mark or signal erected in some conspicuous place for direction, or security against danger.

BEALIAH, *be-a-ly'-ah*. [God of an idol.] [1 Chron. xii. 5.] One of the thirty brave men in David's army.

BEAR. [Prov. xvii. 12.] The brown bear, now confined to the milder climates of Europe, is probably the species of this animal which is mentioned in the bible. The attachment of the female to her young is proverbial, for nothing enrages her so much as to see her whelps hurt, or taken from her. Hence the allusion, 2 Sam. xvii. 8, Hos. xiii. 8; and also the passage first above cited.

BEARD. [Lev. xiii. 29, 30.] Among the Jews much attention was paid to the beard. To show any contempt towards it, by plucking it, or touching it, except from respect or courtesy, was esteemed a gross insult; while to kiss it, respectfully and affectionately, was regarded as a signal mark of friendship. Tearing out the beard, cutting it off, or neglecting to trim or dress it, were all expressions of deep mourning. [Ezra ix. 3; Isa. xv. 5; Jer. xli. 5, and xlviii. 37.]

The Arabians, at this day, cherish great

## Bed.

respect for the beard. They solemnly swear by it; and their most significant and comprehensive phrase, to express their good wishes for a friend, is—"May God preserve your blessed beard." And we are told of an Arab who was wounded in the jaw, and chose to hazard his life rather than to have his beard cut off; that the surgeon might examine the wound. Hence the keenness of the insult offered to David's ambassadors. [2 Sam. x. 4, 5.] And hence, too, the force of that passage where the prophet is made to stand in the place of Jerusalem, and to represent, in his own person, the severe judgments that were to be inflicted on her. [Ezek. v. 1-5.]

The Egyptians were accustomed to leave a small tuft of hair on the extremity of the chin. The Jewish law [Lev. xix. 27] forbade an imitation of this heathen fashion.

BEAST. [Gen. ii. 19.] This word is generally used to distinguish all animals from man, as in Ps. xxxvi. 6. Sometimes quadrupeds only are denoted by it, as Lev. xi. 2; and in Gen. i. 24, 25, it is supposed to refer to creatures that roam at large. Beasts were created on the sixth day, and were named by Adam. The apostle describes some of his opposers as wild beasts, so furious and brutal was their treatment of him. [1 Cor. xv. 32.] A similar use is made of the word in Ps. xxii. 12-16; Eccles. iii. 18; Isa. xl. 6-8; and in 2 Pet. ii. 12, and Jude 10, to denote a class of wicked men.

Under the ancient dispensation, the beasts were sometimes made to participate externally in the observance of religious ceremonies [Jonah iii. 7, 8], and suffered with men the judgment of God. [Exod. ix. 6, and xiii. 15; Ps. cxxxv. 8; Jer. vii. 20, and xxi. 6; Ezek. xxxii. 13, xxxviii. 20; Hos. iv. 3.]

BEATEN OIL. (See OLIVE.)

BEATEN WORK. [Exod. xxv. 18.] Not cast, but wrought.

BED. [Gen. xlvii. 31.] The floors of the better sort of eastern houses were of tile or plaster, and were covered with mats or carpets; and as shoes were not worn on them, and the feet were washed, their floors seldom required sweeping or scrubbing. [Matt. xii. 44; Luke xv. 8.] Thick, coarse mattresses were thrown down at night to sleep upon. The poorer people used skins for the same purpose. Such beds were easily moved [Matt. ix. 6]; and on two or three sides of the room was a bench, generally a foot high, and three feet broad, covered with a stuffed cushion. This bench or couch was used both for lying and sitting upon; but at one end of the room it was more elevated, and this was the usual place of sleeping. [2 Kings i. 4, xx. 2; Ps. cxxxii. 3; Amos iii. 12.] It was sometimes unattached to the building, and moveable, like a settee or sofa, and was made of wood, ivory [Amos vi. 4], or other materials. [Deut. iii. 11.] This knowledge of the construction of eastern beds relieves of difficulty

## Bee.

such passages as Exod. viii. 3; 2 Sam. iv. 5-7, Ps. vi. 6, Mark iv. 21.

Probably some part of the day-clothing served for bed-clothes. [Exod. xxii. 26, 27; Deut. xxiv. 12, 13.]

That bedsteads were known to the Jews is not improbable, inasmuch as they were in use in Egypt, as we may gather from several figures on existing monuments. Both in the Paris Louvre and the London British Museum are many highly interesting specimens of Egyptian dormitory, as well as all the toilet arrangements which appended thereunto.

BEE. [Deut. i. 44.] The honey-bee is probably the only species alluded to in the Bible. They must have been very numerous in Canaan, as honey was a common article of food [1 Kings xiv. 3; Ps. lxxxi. 16; Song of S. v. 1; Isa. vii. 15] and commerce. [Ezek. xxvii. 17.] The disposition of bees to take vengeance on any one who disturbs their hive is alluded to in Ps. cxviii. 12. The figurative expressions in Isa. vii. 18, compared with Zech. x. 8, may allude either to a practice of calling bees from their hives by a hissing sound, or to the known habit, in one species of the insect, of going forth to labour at the short buzzing sound which a queen-bee makes with her wings, while she is perched on the top of her cell.

Wild bees often laid up their honey in hollow trees or the clefts of rocks. [Ps. lxxxi. 16.] There was a kind of wild honey deposited by other insects on the leaves of trees so abundantly as often to fall in drops upon the ground. This is the substance mentioned in 1 Sam. xiv. 25-27, and perhaps the same is intended in Matt. iii. 4.

BEELZEBUB, or BAALZEBUB, *be-el'-ze-bub* [Lord of the Fly] [Matt. x. 25], was an idol god of the Ekronites, and was probably worshipped as the patron deity of medicine. [2 Kings i. 3.] There is reason to believe that whatever his peculiar attributes were, he was one of the chief gods of the heathens, and hence the prince or chief of devils is called Beelzebub [Matt. xii. 24; Luke xi. 15], a term which would be easily understood by the Jews, who were taught to regard all idols as devils. [Deut. xxxii. 17; 2 Chron. xi. 15; Ps. cvi. 37; 1 Cor x. 20.]

BEER, *be'-er*. [A well.] [Judg. ix. 21.] A place between Jerusalem and Shechem, to which Jotham fled from Abimelech his brother.

BEER-ELIM, or BEER. [Num. xxi. 16; Isa. xv. 8.] A station of the Israelites in Moab, where God caused water to spring up out of the sand for their refreshment.

BEER-LAHAI-ROI, *be'-er'-la-hay-ya-roy*. [Seeing God and living.] [Gen. xvi. 14.] A place in the southern border of Canaan, near the desert of Shur, which received its name in consequence of the appearance of an angel to Hagar, when she was in exile.

REEBOTH, *be'-a'-roth*. [Well.] [Josh. ix.

## Behemoth.

17; 2 Sam. iv. 2, 3.] A city of Benjamin, situated at the foot of the hill on which Gibeon was built, a few miles north-east of Jerusalem.

A place of the same name was also a station of the Israelites [Deut. x. 6], and is called Bene-jaakan. [Num. xxxiii. 31.]

BEERSHEBA, *be'-er'-she-bah*. [Well of the Oath.] [Gen. xxi. 31.] This was at first the name of a well near which Abraham long resided [Gen. xxi. 33], and Isaac after him. [Gen. xxvi. 32, 33.] It afterwards became a town of considerable note. It was situated about twenty miles south of Hebron, at the southern extremity of the land of Canaan, as Dan was at the northern extremity. Hence the expression, Judg. xx. 1, denoted the whole length of the land, as also did the expression in 2 Chron. xix. 4, represent the whole length of the kingdom of Judah. The town was within the territory of Judah, and fell finally into Simeon's hands. [Josh. xv. 28, and xix. 2.] At Beersheba resided the sons of Samuel [1 Sam. viii. 2], and in later times the place was given to idolatry. [Amos v. 5; viii. 14.]

BETLE. [Lev. xi. 22.] An animal entirely different to insects known to us by that name. From the connection, it is supposed to have been of the locust family.

BREVES [Lev. xxii. 19], as used in the Bible, is synonymous with the term cattle, in its modern use. As they divide the hoof, and also chew the cud, they were reckoned among clean animals.

BEGGAR, BEGGING. [1 Sam. ii. 8; Mark x. 46.] The poor among the Hebrews were much favoured. They were allowed to glean in the fields, and to gather whatever the land produced in the year in which it was not tilled. [Lev. xix. 10; xxv. 5, 6; Deut. xxiv. 19.] They were also invited to feasts. [Deut. xii. 12; xiv. 29, and xxvi. 12.] The Israelite could not be an absolute pauper. His land was inalienable, except for a certain term, when it reverted to him, or his posterity. And if this resource was insufficient, he could pledge the services of himself and family for a valuable sum. Those who were indigent through bodily infirmities were usually taken care of by their kindred. A beggar was sometimes seen, however, and was regarded and abhorred as a vagabond. [Ps. cix. 10.] In later times, they were accustomed to have a fixed place at the corners of the streets [Mark x. 46], or at the gates of the Temple [Acts iii. 2], or of private houses. [Luke xvi. 20.]

BEHEMOTH, *be'-he'-moth*. [Job xi. 15.] The same word which is here translated *behemoth*, is elsewhere translated *beast* [Job xxxv. 11; Ps. lxxxiii. 22], or *cattle*. [Ps. l. 10.] The animal described as behemoth in the passage first above cited was of prodigious size and strength and corresponds better with

Bekah.

the hippopotamus, or river-horse, of Egypt, than with any other animal now known.

BEKAH, *be'-kah*. [Part, Half.] (See MEASURES.)

BEL, *bel*. (See BAAL.)

BELIAL, *be'-li-al*. [Worthless.] [Deut. xiii. 13.] This word in its significant meaning is applied by the sacred writers to such lewd profligates and vile persons as seem to regard neither God nor man. [Judg. xix. 22; 1 Sam. ii. 12.] Hence the question of the apostle [2 Cor. vi. 15] to the citizens of Corinth, which was remarkable for its lewdness and profligacy, has great force.

BELIEVE. (See FAITH.)

BELL. [Zech. xiv. 20.] Bells were attached to the bottom of the high priest's robe, that he might be heard when he went into, or came out of, the holy place. [Exod. xxviii. 33-35.] Many of the eastern kings and nobles wear bells in the same manner in this day, not only for ornament, but to give notice of their approach. Bells were hung upon the bridles or around the necks of war-horses; hence, a horse not trained to war was called by the Greeks a horse who had never heard the sound of bells. We are told that bells were used on the horses at the funeral of Alexander the Great. The Arabian ladies in the royal presence have little gold bells fastened to their legs, necks, and elbows, which, when they dance, make an agreeable sound. A custom of this kind probably prevailed in the time of Isaiah, to which he alludes, Isa. iii. 8.

BELSHAZZAR, *bel-shaz'-zar* [A Prince whom Bel favours, or Bel's Prince] [Dan. v. 1], was the son or grandson of Nebuchadnezzar [Dan. v. 18], and the last king of Babylon. During the siege of the city of Babylon, he gave a sumptuous entertainment to his courtiers, and impiously made use of the temple furniture (of which Nebuchadnezzar had plundered the Temple at Jerusalem) as drinking vessels. In the midst of the festivities, however, a miraculous appearance was seen upon the wall of the banqueting room, which filled the king and his guests with amazement and horror. [Dan. v. 5-31.]

BELTESHAZZAR, *bel-te-shaz'-zar*. [Bel's Prince.] [Dan. i. 7.] The name given to the prophet Daniel at the court of Nebuchadnezzar.

BENAIAM, *be-nai'-yah* [Whom Jehovah has built] [2 Sam. xxiii. 20], was the son of Jehoiada, and distinguished for his enterprise and bravery on several occasions. [2 Sam. xxiii. 20-23.] He was an adherent of Solomon against the pretensions of Adonijah [1 Kings i. 35], and after putting Joab to death, succeeded to the command of the army. [1 Kings ii. 29-35.]

BENHADAD, *ben-ha'-dad*. [Of Hadad.] [1 Kings xv. 18.] King of Syria in the time of Aza, king of Judah, with whom he formed an alliance against Baasha, king of Israel. (See Aza, BAASHA.)

Benjamin.

BENHADAD. [1 Kings xx. 1.] King of Syria, and a son of the preceding. He was a proud, boasting, and licentious man, and seemed to be hardened against all rebukes. [1 Kings xx. 10-12, 16.] (See AHAZ.) He declared war against Jehoram, king of Israel, but the prophet Elisha disclosed Benhadad's plans so accurately that Jehoram was able to defeat them. [2 Kings vi. 8-36.]

In the siege of Samaria, which took place some years afterwards, that city was reduced to the greatest extremity. The Syrian army, under Benhadad, was lying around the walls, when, in the course of the night, they were led to conceive that they heard the noise of an immense army in motion. Supposing that the city had been succoured by supplies of men and provisions from abroad, and terrified with the fancied tumult of their approach, the Syrians, just at day-break, fled for their lives, leaving their camp, with all their horses, asses, provisions, utensils, &c., just as they were, and their garments and vessels scattered all along the road by which they had fled. The citizens of Samaria were thus unexpectedly relieved, and supplied with an abundance of food.

The next year, Benhadad, being sick, sent Hazael to inquire of the prophet Elisha whether he would recover; and he received for answer, that the king might certainly recover and yet would surely die. Hazael also was informed by the prophet, that he would be elevated to the throne of Syria, and would be guilty of enormous wickedness. The very next day Hazael, with his own hand, murdered Benhadad, and became king of Syria. [2 Kings viii. 15.] (See HAZAEL.)

BENHADAD. [2 Kings xiii. 3.] Another person of the same name, and son of Hazael. He suffered several defeats from the hand of Jehoash, king of Israel, and was compelled to relinquish all the land of Israel which his father Hazael had obtained in conquest. [2 Kings xiii. 25.]

BENJAMIN, *ben'-ja-min* [Son of the Right Hand] [Gen. xxxv. 18], was the youngest son of Jacob and Rachel. His mother died immediately after his birth, which took place near Bethlehem, when the family were on their journey from Padan-aram to Canaan. With her dying breath she called him Benoni (the son of my sorrow), but his father gave him the name of Benjamin.

The tribe of Benjamin had their portion of the promised land adjoining Judah, and when ten of the tribes revolted, Benjamin continued steady in its attachment to Judah, and formed a part of that kingdom. [1 Kings xii. 17-23.] The prophetic history of the tribe is told in Gen. xlix. 27, and Deut. xxxiii. 12.

Paul was a descendant of this tribe. [Philem. iii. 5.]

Berea.

**BEEBA**, *be-re'-a* [Acts xvii. 10], now **Veria**. A city of Macedonia, about twenty miles west of Thessalonica, near Mount Pindus. The Bereans were honourably distinguished for their diligence in searching the Scriptures, under the preaching of Paul. For this and other causes it was a place of much interest in the days of the apostles. [Acts xvii. 10, 15, and xx. 4.] It now contains about 20,000 inhabitants (chiefly Turks and Greeks), and produces rice, fruit, and marble, and has manufactures of cotton.

**BERITH**. [Compare Judg. viii. 33, and ix. 45.] (See **BAAL**.)

**BERNICE**, *ber-ni'-ce* [Bringer of Victory] [Acts xxv. 13-23], or **BERENICE**, as the name is sometimes spelled, was the daughter of Agrippa, surnamed the Great, and sister to the younger Agrippa, king of the Jews. She was a woman of licentious character, and was present, in great pomp, at the hearing of Paul before Festus, at Caesarea.

**BERODACH-BALADAN**, *ber'-o-dak bal'-a-dan* [Berodach, Worshipper of Bel], called also **Merodach-Baladan**. [Isa. xxxix. 1.] (See **HEZEKIAH**.)

**BERYL**, *ber'-ril*. [Exod. xxviii. 20.] A precious stone, found chiefly in Brazil and Ceylon, the prevailing colour of which is green. [Song of S. v. 14; Ezek. i. 16, and x. 9; Rev. xxi. 20.]

**BESOM**. [Isa. xiv. 23.] An instrument used for sweeping.

**BESOR**, or **BEZOR**, *be'-sor*. [Cold.] [1 Sam. xxx. 9, 10, 21.] The name of a brook over which David passed in pursuit of the Amalekites, who had pillaged and burnt Ziklag. It falls into the Mediterranean below Gaza.

**BETHABARA**, *beth-ab'-a-rah*. [House of Passage.] [John i. 28.] The name of a town on the east bank of the Jordan, where there was a ford across the river; whence the name. At this place John baptized; and here, too, it is supposed, the Israelites crossed the Jordan, under the conduct of Joshua. It lay about thirty miles north-east of Jerusalem, and is probably the same with **Beth-barah**. [Judg. vii. 24.]

**BETHANY**, *beth'-a-ny*. [House of Dates.] [Mark xi. 1.] A village on the south-east side of the Mount of Olives, about two miles from Jerusalem. It was the residence of Lazarus and his sisters. [John xi. 1.] Christ often resorted thither, especially during the last few days of his ministry, and it was the scene of some of the most interesting events of his life. [Matt. xxi. 17; xxvi. 6; Mark xi. 11, 12; xiv. 3; John xi. 1-46, and xii. 1-3.] Travellers are shown the pretended place of Lazarus' grave, and the ruins of the house where he and his sisters lived.

**BETHARBEL**, *beth'-ar-bel*. [House of the Ambush of God.] [Hos. x. 14.] This is supposed to denote no particular place, but, according to the original signification of the word, to import such fruitful countries as

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had been conquered and spoiled by some well-known chieftain.

**BETHAVEN**, *beth-a'-ven*. [House of Vanity, or House of Idols.] [Josh. vii. 2.] A place belonging to the tribe of Benjamin, and lying east of Bethel. [1 Sam. xiii. 5.] (See **BETHEL**.)

**BETHAVEN**, The Wilderness of. [Josh. xviii. 12.] A part of the northern boundary of the tribe of Benjamin.

**BETHEL**, *beth'-el*. [House of God.] [Gen. xxviii. 19.] When Jacob was journeying towards Mesopotamia to avoid the fury of his brother Esau, he lodged at a place near the city of Luz, and was favoured with a remarkable vision of the Almighty. For this cause he named the place and the adjoining city, Bethel. It was situated east of a line running from Shechem to Jerusalem, and at about an equal distance from each.

Bethel was the residence of one of the Canaanite kings, and the Ephraimites, to whom it was assigned in the division of the land, were unable to gain possession of it until they were aided by the treachery of one of the inhabitants. [Judg. i. 22-26.]

Here the ark of God rested for a considerable time; and here, also, after the division of Judah and Israel, Jeroboam placed one of his golden calves [1 Kings xii. 28, 33] from which circumstances, probably, **Amos** was induced to call it Bethaven, "the House of Idolatry"; and hence, also, the phrase, "coming to Bethel," was proverbially expressive of idolatrous worship in general. [Amos iv. 4, and v. 5; Hos. x. 5, 8.] Part of the prophecy of **Amos** was directed specially against this city [Amos iii. 14], and was fulfilled in the time of **Josiah** [2 Kings xxiii. 15]; and the prophet himself was directed to flee from the place. At that time, Bethel was probably the residence of the king of Israel. [Amos vii. 10-13.]

**BETHER**, *be'-ther* [Separation] [Song of S. iv. 17], or Mountains of Perfume, as it is found in an ancient translation. It is not certain that this name is applied to any particular place. It may perhaps denote those tracts of uneven country which were the favourite resort of the hart and roe. [Song of S. iv. 6, 8, and viii. 14.]

**BETHSADA**, *beth-es'-dah*. [House of Mercy.] [John v. 2.] The Hebrew name of a pool or reservoir of water in the city of Jerusalem. There were two pools of this kind, one of which was called the Upper Pool, and the other the Pool of Siloam. [Compare 2 Kings xviii. 17; Neh. iii. 15; John ix. 7.] The Pool of Bethesda had remarkable medicinal properties, which made it a common resort for invalids, for whose accommodation porches or small apartments were provided. The opinion has been expressed that these properties were natural, or that they were communicated by something thrown into the water. It is to be observed, however: (1) That their healing virtue extended to



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whatever disease a man might have, however various, and even opposite, their character. (2) Only the one who first stepped in was cured. (3) If the agency by which the healing influence was imparted was natural, and within the power of man, there seems to be no good reason why it should not have been constantly employed. The common opinion seems to be that the healing virtue was miraculous; that the angel was a messenger from God; and that the troubling of the waters was an unusual motion to give notice to the invalids of the arrival of the favoured moment.

Travellers tell us of a place now seen in Jerusalem which is supposed to have been once the Pool of Bethesda. It is one hundred and twenty feet long, forty broad, and eight deep; and at one end there are evidently the remains of three or more arches, which may be the ruins of the porches.

BETH-HORON, *beth-ho'-ron*. [Of the hollow.] [Josh. x. 10.] Two villages lying on the border of Ephraim and Benjamin, about twelve miles north-west of Jerusalem, were called Upper and Nether Beth-horon. It is plain that one of them was on an eminence, and the other in a valley. [Compare Josh. x. 10, and 11.]

Beth-horon was fortified by Solomon. [1 Kings ix. 17.] Modern travellers have found an Arab village twelve miles from Jerusalem, on the way from Jaffa (Joppa), which, it is supposed, might have been the site of Upper Beth-horon.

BETH-JESHIMOTH, *beth-jesh'-i-moth*. [Of the Deserts.] [Josh. xiii. 20.] A city of the tribe of Reuben, on the eastern shore of the Dead Sea. It was formerly in possession of the Moabites, and after remaining in the tribe of Reuben until the Assyrian captivity, it fell back into the hands of the Moabites. [Ezek. xxv. 9.]

BETHLEHEM, *beth'-le-hem* [Of Bread] [Gen. xxxv. 19], called also, Bethlehem Ephratah [Mic. v. 2], was so inconsiderable a place as to be omitted in the general lists of the cities of Judah. [Josh. xv.; Neh. xi.] It was the birthplace of David [Luke xi. 4-11; 1 Sam. xvi. 1], and was still more sacred and celebrated as the birthplace of the Redeemer. [Matt. ii. 1; Luke ii. 4-6.]

It is situated on an eminence overlooking Tekoa, nine miles south; and is about six miles south-west from Jerusalem. The place has been often visited by modern travellers. Some of them speak of it as a place whose appearance is like a pile of rocks, with here and there a patch of verdure.

Four or five miles from Jerusalem is the (so called) tomb of Rachel, and about two miles beyond that is Bethlehem. [Gen. xlviii. 7.] The pools of Solomon lie in a narrow, sloping valley, three miles south-west of Bethlehem.

BETH-MAACHAH, *beth-ma'-a-kah*. [House of

Beth-shemish.

Maachah.] [2 Sam. xx. 14, 15.] Same with Abel-beth-Maachah.

BETH-MEON, *beth-me'-on*. [House of Habitation.] (See BAAL-MEON.)

BETH-MIMRAH, *beth-mim'-rah*. [House of limpid and sweet Water.] (See MIMRIM.)

BETH-PEOR, *beth-pe'-or*. [Temple of (Baal) Peor.] [Deut. iv. 46.] A city of Moab, famous for the worship of Baal. (See BAAL.) "The valley over against" Beth-peor in the land of Moab is distinguished as the place where Moses repeated the law to the people of Israel. It was also his burial-place, and was not far from Mount Nebo.

BETHPHAGE, *beth-fa'-jee*. [House of unripe Figs.] [Matt. xxi. 1.] A small village on the south-east of Mount Olivet, adjoining Bethany on the west. [Compare Luke xix. 28-40, with Matt. xxi. 1-11.]

BETH-REHOB, *beth-re'-hob*. [House or Region of Breadth.] (See REHOB.)

BETH-SAIDA, *beth-sa'-i-da*. [House of Fishing.] [Matt. xi. 21.] There were at least two towns of this name in Judæa. One was situated on the east bank of the river Jordan, near the place where it falls into the sea of Tiberias. Near this village was the desert or wilderness of Beth-saida. [Matt. xiv. 15-21; Luke ix. 10.] The other town was called Beth-saida of Galilee, and was situated on the west of Jordan, near the sea of Tiberias. This was the birthplace of Andrew, Peter, and Philip. [Mark xiv. 70; John i. 44.]

BETH-SHAN, *beth'-shan*. [House of Rest.] [1 Sam. xxxi. 10.] Same with Beth-shean.

BETH-SHEAN, *beth-she'-am*. [House of Rest.] [Josh. xvii. 11.] A town on the west of Jordan, twenty-five miles south of the sea of Tiberias. In the time of Saul, it was probably in possession of the Philistines, as they exposed his body on the walls, after his death in the disastrous battle of Gilboa. [1 Sam. xxxi. 10.]

BETH-SHEMESH, *beth-she-mesh*. [House of the Sun.] [Josh. xv. 10.] At least three different places are mentioned in the Bible under this name:

BETH-SHEMESH, belonging to the tribe of Naphtali. [Josh. xix. 38; Judg. i. 33.]

BETH-SHEMESH, a city in Egypt [Jer. xliii. 13], supposed to be the Heliopolis of the Greeks, and is called On. [Gen. xii. 45-50.] It is about five miles from the modern Cairo.

BETH-SHEMISH was a city of the tribe of Judah [2 Kings xiv. 11], situated on the borders of Dan, thirty miles south-west of Jerusalem, and sometimes called Irshemesh. This last place was distinguished by the circumstance that the ark was sent thither by the Philistines, and a vast number of men, who looked into it from vain curiosity, were swept off by a pestilence. [1 Sam. vi. 12-20.] It was also remarkable for the battle that was fought there between Israel and Judah, in which the latter were defeated, and the king taken prisoner. [2 Kings xiv. 11-14.]

## Betroth.

**BETROTH**, *be'-troth*. [Deut. xxviii. 30.] A man and woman were betrothed or espoused, each to the other, when they were engaged to be married. It is giving one's troth (i. e., faith or promise) to marry at a future time.

Among the Jews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement took place very early; though it was not consummated, by actual marriage, until the spouse was at least twelve years of age.

The betrothing was performed a twelvemonth or more before the marriage; either in writing, or by a piece of silver given to the espoused before witnesses. During this interval, however, from the time of espousals to the marriage, the woman was considered as the lawful wife of the man to whom she was betrothed; nor could the engagement be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress.

**BETRAH**, *be-ew'-lah*. [Married.] [Isa. lxii. 4.] A word which the prophet applies to the Jewish church, to import the intimacy of its relation to God.

**BEZALEEL**, *be-zal'-e-el*. [Under the shadow or protection of God.] [Exod. xxxi. 2.] A famous artificer, who received wisdom and instruction directly from God, to qualify him for the work of building the tabernacle and preparing its various furniture.

**BEZEK**, *be'-zek*. [Ore, Precious Metal.] [Judg. i. 4.] A city in the tribe of Judah, where the Canaanites suffered a severe slaughter, and their king was taken prisoner. It was at Bezek that Saul mustered his army before the attack upon Jabesh-gilead.

Ancient geographers speak of two towns by the name of Bezek, situated near each other, about seventeen miles from Sichem, on the way to Beth-shan.

**BIER**. [Luke vii. 14.] The bed or frame on which the dead body is conveyed to the grave. Probably they were made (as coffins are in modern times) more or less expensive in shape and ornament according to the circumstances and rank of the deceased. [2 Chron. xvi. 14.]

**BILDAD**, *bil'-dad*. [Son of Contention.] [Job. ii. 11.] One of Job's three friends, who visited him in his affliction, and whose arguments, in justification of God's dealings, occupy chaps. viii. xviii. and xxv. of the book of Job. (See Job.) The name, Shuhito, is probably derived from Shuah, son of Abraham and Keturah, whose descendant he is supposed to have been.

**BILHAN**, *bil'-hah*. [Modesty.] [Gen. xxix. 29.] The handmaid of Rachel, and the mother of Dan and Naphtali. [Gen. xxxv. 15.]

**BILL**. [Luke xvi. 6. 7.] Any written paper containing a statement of particulars claimed or promised; as a bill of services, bill of expenses, bill of fare, &c. Bill (or

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writing) of divorcement [Deut. xxiv. 1-4; Matt. v. 31], was a writing given by the husband to the wife, in virtue of which, by the Jewish law, the marriage relation was dissolved.

**BIND**. [Matt. xvi. 19.] Bind and loose, as used in this and parallel passages, are synonymous with command and forbid.

The expression, "to bind the law up on one's hand," &c., is figurative, and implies an intimate acquaintance with it, and a constant regard to its precepts. The Jews construed it literally, and hence the custom of wearing phylacteries. Rolls or volumes of writing were tied up. Hence the expression, Isa. viii. 16.

**BIRDS**. [Lev. xiv. 4.] Birds, as well as beasts, were divided into clean and unclean, but not by external marks, as in the case of quadrupeds. Those which were forbidden are named, and were probably well known by those names to the Jews, though not now known to us by those names. In general, the ravenous kinds feeding on flesh were forbidden.

There was a humane law in the Jewish code, which forbade the taking a mother-bird, though her young might be taken. The common mode of taking birds was with a snare. [Ps. cxxiv. 7; Prov. vii. 23; Amos iii. 5.] A speckled bird [Jer. xii. 9], probably means any strange bird, which, as is well known, other birds are accustomed to attack and pursue.

**BIRTHRIGHT**. [Gen. xxv. 31.] The first-born son among the Jews enjoyed special privileges above his brethren, and these privileges were hence called his birthright, or his right by birth. Among these privileges were, consecration to the Lord [Exod. xxii. 29]; great dignity [Gen. xlix. 3]; a double portion of his father's estate [Deut. xxi. 17]; and (in the royal families) succession to the kingdom. [2 Chron. xxi. 3.] The eldest son seems to have been regarded, in the father's absence, as in some respects his representative.

**BISHOP**, *bish'-op*. [1 Tim. iii. 2.] The word in its original means overseer, as Joseph was in Potiphar's house [Gen. xxxix. 4], or as the three thousand six hundred men were in Solomon's temple [2 Chron. ii. 18], or as Uzzi was of the Levites. [Neh. xi. 22.] In the New Testament, however, the term is used to denote an officer, or officers, of the Church, but their precise rank or jurisdiction is a matter of controversy. Paul describes the qualifications for the office particularly in his letter to Timothy. [1 Tim. iii. 2-7.] Christ is figuratively called "the shepherd and bishop of souls." [1 Pet. ii. 25.]

**BISHOPRIC**. [Acts i. 20.] The jurisdiction, charge, or office of a bishop.

**BITTER** [Jer. ii. 19], and **BITTERNESS** [Prov. xiv. 10], are words used figuratively to denote the severity of sorrow or suffering.

**Bithron.**

**BITHRON**, *bith'-ron*. [Section.] [2 Sam. ii. 29.] This is not probably the name of any particular place, but a general term denoting a range of hills and vales.

**BITHYNIA**, *bi-thinn'-ya*. [Acts xvi. 7.] A province of Asia Minor. It is bounded on the west by Paphlagonia, north by the Black Sea, and south by Phrygia and Galatia. It is directly opposite to Constantinople. The gospel was introduced into this province at an early period. [Compare Acts ii. 9, and 1 Pet. i. 1.] There is a remarkable testimony in ecclesiastical history to the purity and firmness of the Christians of Bithynia, at the close of the first and the beginning of the second century.

**BITTER HERBS**. [Exod. xii. 8.] The Jews were commanded to eat the passover with a salad of bitter herbs, and their modern historians suppose that horehound, wild lettuce, tansy, &c., were used, as they still are by the Jews in some countries. The use of them on that occasion was intended to call to their remembrance the severe and cruel bondage from which God delivered them when they were brought out of Egypt.

**BITTERN**. [Isa. xxxiv. 11.] Some bird of solitary habits that frequents ruins and other desolate places. The bird known in modern days by this name inhabits fens and marshes, and has a deep hoarse cry, which is often heard, in the twilight, from its lonely haunts. The language of prophecy [Isa. xiv. 23, and xxxiv. 11; Zeph. ii. 14] imports the utmost solitude and desolation.

**BLACK, BLACKNESS** [Job. xxx. 30; Joel ii. 6], are words used figuratively, to denote shame, terror, perplexity, despair, mourning, &c. We often find them employed at this day in eastern writings to express shame and confusion.

**BLAINS**. [Exod. ix. 9.] Burning pustules or ulcers, which broke out upon the Egyptians and all their beasts, and constituted the sixth plague. The ashes from the furnaces (brick-kilns, perhaps) were taken by Moses, a handful at a time, and scattered to the winds; and wherever it fell, on man or beast, it caused this dreadful disease to appear. Perhaps reference is made to this plague in Deut. xxviii. 27.

**BLASPHEMY**. [Col. iii. 8.] The word in its original use denotes all manner of detraction or calumny, such as is expressed by the terms rail, revile, speak evil, &c.; but in the restricted sense of the Scriptures, and of common use, it denotes reproachful, irreverent, or insulting language concerning God, or any of His names or attributes. [Lev. xxiv. 10-16.] Whoever thinks of the character of God as infinitely holy, just, and good will not be surprised that this offence is regarded as very heinous, and is so fearfully punished. There is no reason to suppose that the sin of profane swearing, the

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"taking God's name in vain," is less odious and offensive to God than it was in the time of Moses.

**BLEMISH**. [Exod. xii. 5.] Whatever renders a person or thing imperfect. The priests under the Jewish law were required to be free from personal blemishes, and the defects which were accounted blemishes are particularly described, Lev. xxi. 18-20, and xxii. 20-24; so also of animals, Deut. xv. 21. The word is figuratively used 2 Pet. ii. 13, and (spots) Jude 12.

**BLESS, BLESSED, BLESSING**. [Gen. xii. 2; xxii. 17, 18.] These words are of frequent occurrence in the sacred writings; and their particular force may generally be determined by the connection.

Men are said to bless God when they ascribe to Him the praise and glory which are due to Him. [Ps. cxiv.] God blesses men in bestowing upon them, continually, mercies, spiritual and temporal, [Job. xlii. 12; Ps. xlv. 2]; and men are said to bless their fellow-creatures when, as in ancient times, in the spirit of prophecy they predicted blessings to come upon them. [Gen. xlix.] So Moses blessed Israel, Deut. xxxiii.

The form of blessing prescribed by the Jewish ritual, Num. vi. 23-27, is admirably simple and sublime. It was pronounced standing, with a loud voice, and with the hands raised towards heaven. [Luke xxiv. 50.] National blessings and cursings were sometimes pronounced. Deut. xxvii. and xxviii.; Isa. xix. 25.]

The "cup of blessing" [1 Cor. x. 16], and "cup of salvation" [Ps. cxvi. 13], are expressions derived, as we suppose, from a custom prevalent among the Jews at their feasts.

The master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for all the mercies which were then acknowledged. It was then passed to all the guests, each of whom drank of it in his turn. The aptness and force of the figures employed in the above passages are thus made obvious.

**BLOOD** [Exod. xxix. 12] is the fluid of life in the animal body. Its use was expressly prohibited to Noah when everything else was freely given him. [Gen. ix. 4.] By the Jewish law also it was expressly and solemnly forbidden. [Lev. xvii. 10, &c.]

The reason of this interdiction is, probably, because blood was sacredly appropriated. [Lev. xvii. 11.] The Jewish ritual abounds with the use of blood [Heb. ix. 22], and the manner of employing it is stated with minuteness in Heb. ix. and x., where also its use and effects are shown in striking contrast with the blood shed upon the Cross. (See also Acts xx. 28; Rom. v. 9; Eph. i. 7; Col. i. 14; Heb. vii. 27; 1 John i. 7.)

The prohibition of eating blood, or animals that are strangled, has been always rigidly observed by the Jews. In the Christian

## Blood.

**Church**, the custom of refraining from things strangled, and from blood, continued for a long time. In the council of the apostles, held at Jerusalem [Acts xv.], it was declared that converts from paganism should not be subject to the legal ceremonies, but that they should refrain from idolatry, from fornication, from eating blood, and from such animals as were strangled, and their blood thereby retained in their bodies; which decree was observed for many ages by the Church.

It is observed that the notion that the blood of the victims was peculiarly sacred to the gods is impressed on all ancient pagan mythology.

**BLOOD**, Avenger of. (*See* AVENGE.)

**BOANERGES**, *bo-an-er'-jes*. [Sons of Thunder.] [Mark iii. 17.] The name given by Christ to James and John. Some have supposed that this name indicated the power which those apostles should exert in the introduction of the gospel dispensation.

**BOAR**. [Ps. lxxx. 13.] This is the original stock of the common hog; and, in a wild state, is a very furious and formidable animal. Modern travellers tell us that they are found in great numbers on the banks of the Jordan, and among the reeds of the sea of Tiberias. The allusion of the Psalmist, in the above passage, may be to the coming forth of the animal from the shady marsh or woods; or, it may be, to his well-known habit of turning up the earth in search of roots for food, and in this way destroying cultivated ground.

**BOAZ**, *bo'-az*. [Fleetsness.] [Ruth ii. 1.] A descendant of Judah, through whom is traced the regular succession of the Jewish kings. [Matt. i. 5.] He was a man of considerable wealth, and of great respectability, and from his gracious behaviour towards this poor kinswoman Ruth we have reason to form a very favourable opinion regarding him.

**BOLLED**. [Exod. ix. 31.] The expression, "flax was bolled," means that it was podded, or nearly in a state to be gathered.

**BOOK**. The materials employed by the ancients to write upon, and therefore called books, were of various kinds. Plates of lead or copper, very frequently coated with wax, were in common use, the inscriptions being made with a stylus. Leaves and the bark of trees were also used, such as the Egyptian papyrus, from which our word paper is derived. The skins of animals were also in use, the books being prepared in the form of long rolls, twelve or fourteen inches wide, and fastened at each end to sticks not unlike the rollers to which maps are attached.

A very good idea may be formed of an ancient roll by supposing a common newspaper to have rods or rollers at the right and left sides. The reader takes hold of the rods, and unrolls the sheet until he comes to

## Book.

the desired column. Thus, in Luke iv. 17, the phrase "opened the book," would probably read "unrolled the scroll," and in ver. 20, for "closed the book," read "rolled up the volume," or "scroll." This shows the force of the figure, Isa. xxxiv. 4, where the heavens are represented as rolled together as suddenly as the opposite ends of an unrolled scroll fly to meet each other when the hand of the reader is withdrawn from it.

A kind of paper was made from the stalk of an Egyptian vegetable called papyrus, or paper reed, which is still found in various parts of India. The stalk was slit with a needle into plates or layers as broad and thin as possible. Some of them were ten or fifteen inches broad. These strips were laid side by side upon a flat horizontal surface, and then immersed in the water of the Nile, which not only served as a kind of sizing, but also caused the edges of the strips to adhere together as if glued. The sheets thus formed were dried in the sun, and then covered with a fine wash, which made them smooth and flexible. They were finally beaten with hammers, and polished. Twenty or more of these sheets were sometimes connected in one roll.

The pen, or style, was made of some hard substance, perhaps not unlike the instruments used by glaziers to cut glass. [Jer. xvii. 1.] Upon tablets of wax an instrument was used, one end of which was pointed, to mark the letters, and the other broad and flat, to make erasures. Pens or styles of copper are now used by the Ceylones. On soft substances, like linen or papyrus, the marks were painted with a fine hair pencil, as is practised among the Chinese to this day.

Most of the eastern nations now use the reed-pen, which is split with an instrument used as we use the pen-knife. [Jer. xxxvi. 23.] The pith is removed, and the bark or rind, being split like a quill, retains, and probably sheds, the ink. It is not hard or stiff enough to be used long without mending.

Ink was prepared from a variety of substances (*see* INK); and those who were skilful in writing wore an inkhorn fastened to the girdle [Ezek. ix. 2], which is the present mode among the Persians and the Moors of Barbary.

As tables were unknown, the paper, or other substance written upon, was laid upon the knees, or held firmly with the left hand.

A sealed book was a roll fastened together by a band or string, and a seal affixed to the knot. [Isa. xxix. 11.]

**BOOK, A Sealed**. [Isa. xxix. 11.] In ancient times, writings that were to be sealed were first wrapped round with thread or flax, to which the wax and seal were applied. These seals must be broken before the book could be read.



Book.

**Book, Eating a** [Ezek. iii. 2, 3; Rev. x. 9-11.] Signifies a thorough receiving of its contents.

**Book of JUDGMENT.** [Ezth. ii. 23; vi. 2.] A book of judicature peculiar to the Persian court.

**Book of LIFE.** [Rev. xxi. 27.] Supposed to be an adoption, in figure, of the practice above referred to.

**Book of THE GENERATION.** [Gen. v. 1; Matt. i. 1.] Signifies the genealogical history or records of a family.

**Book of THE LIVING.** [Ps. lxxix. 28.] Signifies a record kept in the courts of princes, of their servants, together with the offices they hold. To be written in such a book was to be favourably accepted; to be blotted out, disgraceful.

**BOTTLE.** Among the ancients the bottle was usually made of goat-skin. Skin bottles are mentioned, Judg. iv. 19; 1 Sam. xvi. 20; Ps. lvi. 8, cxix. 88. In Matt. ix. 17, there is a very obvious allusion to these bottles.

**Box-TREE.** [Isa. xli. 19.] An evergreen, whose perfect proportions, beauty of foliage, and utility, might illustrate the prosperity and grace which God would bestow on Zion. [Isa. lx. 13.]

**Bozrah, boz'-rah** [A sheep-fold] [Gen. xxxvi. 33], called by the Greeks and Romans, Bostra, was situated about twenty-four miles south-east of Edrei. It is often mentioned in the Scriptures as the chief city of Edom. [Isa. xxxiv. 6, and lxiii. 1; Jer. xlviii. 24, and xlix. 13-22; Amos i. 12.] It is called by Jeremiah a city of the Moabites, and it was probably taken from Ammon by the Edomites, and again from the Edomites by the Moabites. As it was situated upon the confines of several countries who were often at war with each other, these changes were likely to happen. It is now the largest city in that district, and has been celebrated as a stronghold of the Nestorians.

The prophecies respecting this place, some of which are cited above, are among the most wonderful and sublime on record.

**BRACELET.** [Gen. xxiv. 30.] An ornament (chain or clasp) worn on the arm. Among eastern princesses it is a badge of royalty, and was probably regarded as such in the time of David. [2 Sam. i. 10.] The royal bracelet was of much richer materials, and was worn above the elbow; the common bracelet was worn on the wrist. [Ezek. xvi. 11.]

**BRANCH.** [Ps. civ. 12.] This word is often figuratively used by the sacred writers. [Ps. lxxx. 15; John xv. 5, 6.]

The Branch is one of the titles of the Messiah. [Isa. xi. 1, compare with Isa. liii. 2; Zeph. iii. 8, and vi. 12.] The family of Jesse is represented under the figure of the stock of a tree, firmly rooted; and the coming of Christ from the seed of David is represented as the shooting forth of a

Bread Corn.

branch, which is here called, by way of distinction and eminence, "The Branch;" for it may well be said that Christ, even in His common nature, far surpassed all the house of David in the dignity, power, and glory, both of His person and office.

**BRASS, bras.** [Gen. iv. 22.] The composition which we call brass was invented as late as the thirteenth century. That which is called brass in the sacred writings was probably what we call copper. It was used for a variety of purposes about the Temple; and also for fetters [Judg. xvi. 21; 2 Kings xxv. 7], armour [1 Sam. xvii. 5, 6], and musical instruments. [1 Chron. xv. 19; 1 Cor. xiii. 1.] The words, *brass, brazen*, &c., occurring under the words ARMOUR, ALTAR, BOOK, &c., are used in conformity with the common English translation of the Bible, and not with technical accuracy.

**BRAZEN SEA.** (See LAVER.)

**BRAZEN SERPENT.** (See SERPENT.)

**BREAD, bread.** [Gen. xiv. 18.] The bread of the Jews was generally made of wheat. Barley and other grains were sometimes used. [Judg. vii. 13.]

The materials were prepared as in modern days. (See MILL, SIEVE.) The process of kneading it was performed in kneading-troughs [Gen. xviii. 6; Exod. xii. 34; Jer. vii. 18], or wooden bowls, such as the Arabians use at this day for a like purpose.

It has been supposed by some that the kneading was done upon a circular piece of leather, such as is now used in Persia, and which would be more properly called a kneading-bag, as it draws up like a knapsack. Either of the utensils would be easily transported. Very simple leaven was used in the dough. The loaves were shaped like a plate, and, when leavened, were ordinarily of the thickness of one's little finger. (See TABLE.)

The unleavened bread was very thin, and was broken, not cut. [Sam. iv. 4; Matt. xiv. 19, xv. 36, xxvi. 26.] It has been said that the thickness or thinness of the loaves was regulated by the time they were to be kept; that which was to be kept longest being made thick, that it might retain its moisture. This is contrary to modern philosophy on this subject, as we see in the manufacture of ship bread. (For the manner of baking, see Ovens, CAKE.)

The term *bread* is often used for food or provisions in general.

**BREAD CORN** [Isa. xxviii. 28] is used for wheat, barley, or any other grain from which bread was made.

The figurative expressions, *bread of sorrow* [Ps. cxlvii. 2], and *bread of tears* [Ps. lxxx. 5], may denote that the sufferings of sorrow and the shedding of tears had become as much a part of the portion of every day as one's daily bread. So the *bread of sickness* [Prov. iv. 17], and *bread of deceit* [Prov. xx. 17], denote not only a living or estate ob-

Breastplate.

tained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread.

Shew-bread [Exod. xxv. 30] was unleavened bread prepared anew every Sabbath, and presented hot on the golden table, in twelve loaves of a square or oblong shape, according to the number of the tribes of Israel. Salt and incense were presented at the same time. It is supposed that the loaves were placed either in two piles or in two rows, with six loaves in each, and it was called *shew-bread*, or *bread of the face*, or the *bread of setting before*, because it stood continually before the Lord.

The old loaves were removed every Sabbath [Lev. xxiv. 8], and, as a general rule, were to be eaten by the priests alone, and by them only in the court of the sanctuary. [1 Sam. xxi. 1-6; Matt. xii. 3, &c.]

BREASTPLATE, [Exod. xxviii. 15.] A part of the official dress of the Jewish high priest. It was a piece of embroidered work, about ten inches square, and made double, with a front and lining, so as to answer for a pouch or bag, and was adorned with twelve precious stones.

The two upper corners were fastened to the ephod, from which it was not to be loosed [Exod. xxviii. 28], and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the *memorial* [Exod. xxviii. 12, 29], inasmuch as it reminded the priest of his representative character in relation to the twelve tribes; and it is also called the breastplate of judgment [Exod. xxviii. 15], perhaps because it was worn by him who was, instrumentally, the fountain of justice and judgment to the Jewish Church. Others think it is because the Urim and Thummim were annexed to it.

The breastplate was also that article of ancient armour which protected the breast. [Eph. vi. 14.] (See ARMOUR.) Its figurative use in the passage above cited, and also in Isa. lix. 17, is sufficiently obvious.

BRIDE, BRIDEGROOM, BRIDE-CHAMBER, (See MARRIAGE.)

BRIGANDINE. [Jer. xli. 4.] Supposed to be the same with the habergeon and coat of mail. (See ARMOUR.)

BRIMSTONE. [Ps. xi. 6.] A well-known mineral substance, exceedingly inflammable, and, when burning, emits a suffocating smell. We are told that the Cities of the Plain were destroyed by a rain (or storm) of fire and brimstone. There is nothing incredible in this, even if we suppose natural agencies only were employed in it. The soil in that and in many other parts of the earth is such that a violent eruption might fill the air with inflamed substances, falling down in streams of liquid fire upon those devoted cities.

BROTHER, BRETHREN. [Gen. iv. 2, and xlii. 13.] A term which properly denotes

Burial.

the nearest consanguinity—that is, male children of the same parents, as in the texts above cited; but sometimes persons of more remote kindred, or of the same nation [Gen. xiii. 8; Esth. x. 3; Acts vii. 25, 37, and xiii. 26], or even those who are closely united in affection. [2 Sam. i. 26.] In the New Testament, the term is more frequently applied to the spiritual relationship which the true followers of Christ sustain to Him and to each other. [Matt. xii. 50; Rom. xiv. 10; 2 Thess. ii. 13.]

BUCKLER. (See ARMOUR.)

BUILDINGS. (See DWELLINGS.)

BUL. (See MONTH.)

BULLS OF BASHAN. [Ps. xxii. 12.] Bulls in the rich pastures of Bashan, being well fed, were strong and ferocious; hence they are chosen as symbols of cruel and persecuting enemies. (See BASHAN.)

BULRUSH. [Isa. xviii. 2.] A species of reed, which is found on the marshes of the Nile. It grows to the height of twelve or fifteen feet. The stalks are pliable, and capable of being interwoven very closely, as is evident from its being used in the construction of arks. [Exod. ii. 3, 5.] It was from this vegetable that the papyrus was derived, which was used for writing. (See BOOK.) It was made of the inside bark, which was cut into strips, and the edges cemented together, and dried in the sun. The fact that the papyrus was used for food when prepared in one way, and for writing when prepared in another way, explains the passages in which the eating of books, &c., is mentioned. [Jer. xv. 16; Ezek. iii. 1, 3; Rev. x. 8-10.]

BULWARK. (See WAR.)

BURDEN. [Hab. i. 1.] This word, when used in connection with some city or nation (as the "burden of Moab," the "burden of Nineveh," &c.), expresses the disastrous or calamitous import of the prophecy.

The "burden of the desert of the sea" (Babylon), "the burden of the valley of vision" (Jerusalem), and similar expressions, are explained by their subject or connection.

BURIAL, BURY, *ber're*. [Gen. xxiii. 4; Matt. xxvi. 12.] It was customary among the Jews for the children or near kindred to close the eyes of the dying [Gen. xli. 4], and a loud and general wailing followed this decease [John xi. 19, 31, 33], and continued many days after burial. The body of the deceased was washed and laid out [Acts ix. 37], wrapped in folds of linen cloth, and the head bound round in a napkin. Lazarus was bound hand and foot [John xi. 44]; it is supposed by many that each limb had its separate wrapper, as it was customary in Egypt to wrap even each finger, so that hundreds of yards of cloth have been unwound from one of their mummies. When bound, it was placed on a bier, in readiness to be borne to the grave. (See BIER, EMBALM.) The climate, and the uncleanness which was

**Burning Bush.**

contracted, under the law, from any sort of contact with a dead body, naturally led to the custom of early interments. There were, however, exceptions in this respect. The practice of embalming was not general among the Jews, though spices, &c., were used in their burials. [2 Chron. xvi. 14; John xix. 40.] Jacob and Joseph (whose bodies were embalmed) both died in Egypt. Joseph commanded the physicians to embalm his father, and then he was placed in a coffin in Egypt; and thence carried to Machpelah, in Canaan, and buried. [Gen. i. 2-13.] Coffins were used in Egypt and in Babylon; but are unknown in the east, except where a body is to be conveyed to a distant place. (See EMBALM.)

All civilized nations agree in attending with some solemnity the burial of the dead. Among the Jews, there were a few of the nearest relations. [2 Sam. iii. 31; Luke vii. 14.] Other persons attended, and sometimes waiters by profession were employed to attend the body. [Jer. ix. 17; Ezek. xxiv. 17; Amos v. 16; Matt. ix. 23.] Certain places were appropriated by the Jews to the purpose of burying the dead, and they were both public and private. [Gen. xxiii. 4, i. 13; Judg. viii. 32, xvi. 31; 2 Sam. ii. 32, xxi. 14; 2 Kings xxiii. 6; Jer. xxvi. 23.] They were usually selected in gardens [2 Kings xxi. 18-26; John xix. 41], or caves in the sides of the mountains [2 Kings xxiii. 16, 17], or in rocks [Isa. xxii. 16]; and to be unburied was regarded as exceedingly disgraceful. [1 Sam. xvii. 44-46; 2 Kings ix. 10; Ps. cxlii. 7; Jer. viii. 2, xxii. 19.] The grave was called the house or home of the dead. [Job. xxx. 23; Eccles. xii. 5.] The burial-places were usually in retired places, and hence, were the resort of demons [Matt. viii. 28], and were usually without the city walls, but not always. [Josh. xxiv. 30-33; 1 Sam. xxv. 1, xxviii. 3; 2 Kings xxi. 18; 2 Chron. xvi. 14, xxiv. 16, xxxiii. 20; Neh. iii. 16.] Though solitary, they were selected with reference to shade, prospect, &c. [Gen. xxiii. 17, xxxv. 8; 1 Sam. xxxi. 13.]

The sepulchres of the Jews were sometimes expensively built, and adorned or garnished; and were whitened at short intervals, so as to make them conspicuous, that they might be avoided for their ceremonial uncleanness. Hence the force of our Lord's reproof, Matt. xxiii. 27. Sometimes titles or inscriptions were placed on them. [2 Kings xxiii. 17.] To build a sepulchre for a man was an expression of respect and honour. [Matt. xxiii. 29; Luke xi. 48.]

That sepulchres were not always closed may be inferred from several passages of the Bible. [2 Kings xiii. 21; Ps. v. 9.] (See ACELDAMA.)

**BURNING BUSH.** (See MOSES.)

**BURN-OFFERING.** (See SACRIFICE.)

**BUSHTL.** (See MEASURES.)

**Cain.**

**BUTLER.** [Gen. xl. 1-13.] An honourable officer of the king's household, called cup-bearer [Neh. i. 11], it being his duty to fill and bear the cup or drinking-vessel to the king. The chief butler had the charge and oversight of the rest. [Gen. xl. 2.]

**BUTTER.** [Gen. xviii. 8.] As this word is used in the Scriptures, it probably means sour or coagulated milk, which, when mingled with water, is still regarded as a very agreeable and refreshing beverage by eastern nations. [Job. xx. 27.] Their butter, such as it was, might have been sometimes clarified and preserved in jars, as at the present day in Asia, and when poured out resembles rich oil.

The figurative expression in Job xxix. 6, "I washed my steps with butter," denotes primarily the abundance with which the patriarch was blessed; but it is also supposed by some to refer to the great quantities of cream which his herds produced, and which was trodden into butter. This fanciful interpretation aside, the passage seems to be self-explanatory; the figurative allusion to butter having the same force and effect as that to oil.

The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oil which was so abundant.

Butter was made by pouring the milk into a goat-skin, and then shaking or treading it to and fro, in a uniform direction, until the separation of the butter took place. The butter mentioned in Judg. v. 25, was probably cream, or a preparation of which cream was a component part. It is not improbable that the bottle of milk was no other than a skin, which she had been using as a churn, and that the refreshment was butter-milk, presented in the richest vessel that was at hand.

**C.**

**CAB, kab.** [HOLLOW.] (See MEASURES.)

**CABINS, kab'-ins** [Jer. xxxvii. 16], or cells, were probably niches or apartments within the dungeon, for the separate confinement of prisoners. The idea conveyed is that the prophet suffered the most severe and loathsome imprisonment.

**CESAR, see'-zar.** [A cut or gash.] (See CESAR.)

**CESAREA, see'-za-re'-a.** (See CESAREA.)

**CESAREA-PHILIPPI.** (See CESAREA-PHILIPPI.)

**CATAPHAS, kai'-ya-fas** [Depression.] [John xi. 49-51], was the high priest of the Jews at the time of our Saviour's trial. The office was formerly held for life, but at this time it was filled and vacated at the pleasure of the Roman government.

**CAIN, ka-ne.** [A possession.] [Gen. iv. 1.] The first-born of Adam and Eve, and, of

## Cake.

**course**, the first-born of the human race. He was also the first murderer, and the victim of his malice was his own brother. (*See* ABEL.) He was instigated to this violence by envy; his brother's offering having been accepted by God, while his own was refused. On this account he became dejected and angry, and the Lord inquired of him why he indulged these sinful feelings. If he would do well, as Abel had done, he would be equally accepted; and if not, the sin must be upon his own head. Certainly he had no cause of anger towards Abel, who was still ready to acknowledge him as his elder brother, and to yield him all the privileges of birthright. The expostulation was of no avail. They were together in the field, and Cain took his life.

**CAKE**, *kake*. [1 Kings xvii. 13; xix. 6.] The cake was made of common dough, with or without leaven. Sometimes it was kneaded with oil, and sometimes only rubbed over or anointed with it [Exod. xxix. 2], and baked in flat pieces of the thickness of a plate upon the hot sand or bricks. [Gen. xviii. 6.] Other utensils were used. [Lev. ii. 4, 5-7.] In Hos. vii. 8, is a figurative expression, illustrating the mixture of truth and idolatry.

**CALAMUS**, *kal'-a-mus* [Song of Sol. iv. 14; Ezek. xxvii. 19], or SWEET CALAMUS [Exod. xxx. 23], or SWEET CANE [Isa. xliii. 24; Jer. vi. 20], were all probably the same plants. It was produced in Arabia and India, and, of an inferior quality, in Egypt and Syria. It was one of the ingredients of the sacred ointment, and an article of Syrian commerce. It grows about two feet in height, is very fragrant, and resembles common cane.

**CALEB**, *ka'-leb* [A dog] [Num. xiii. 6], was the son of Jephunneh, of the tribe of Judah. When the Israelites, on their passage from Egypt to Canaan, had arrived at the wilderness of Paran, Moses was instructed by Jehovah to send twelve men, one from each of the tribes, as explorers, to visit the promised land, and ascertain its situation and fertility; the number and character, as well as the manners and customs of the population, and bring them a report. Caleb and Joshua were among the twelve; and after making the tour, which occupied forty days, they returned to the Israelites, bringing with them, as they were directed to do, some of the richest products of the soil, which were both the evidence and sample of its fertility. They all agreed that the land was exceedingly fruitful, but ten of the exploring party represented the inhabitants as very numerous and gigantic in stature. Caleb saw the discouraging effect of this representation on the people, and proposed to them to go up at once and take possession of the land, assuring them of their ability to do it. He was confident that God would be faithful to

## Calf.

His promise, however numerous and formidable might be their opposers.

The ten persisted in their discouraging representations; until the people, filled with fears and discontents, were resolved to abandon the attempt, and they and their adherents were upon the point of revolting from Moses and Aaron, and putting themselves under a new leader, to return to bondage in Egypt. At this crisis, Caleb and Joshua, grieved at the folly and madness of the people, repeated the assurance that the land was an exceeding good land, and in beauty and fertility all which had been promised; that if they would follow God's directions, and go forward fearlessly in His strength, they would easily subdue the inhabitants, and obtain complete possession of their territory. So excited were the people, however, by the representations of the ten others of the party, that they proposed to stone Joshua and Caleb. This conduct was so displeasing to God, that He caused every Israelite who was over twenty years of age, except Caleb and Joshua, to die in the wilderness, and before they came to the promised land. Forty-five years afterwards, when the conquest was completed, and the land apportioned among the tribes, Caleb, being then eighty-five years of age, applied to Joshua for his share, reminding him of the promise of God, by which he and Joshua were excepted from the general curse of the people. He testified to the faithfulness and kindness of God in preserving his life and health in a remarkable degree until that time, and proposed to take as his share of the land, Kirjath-arba, the stronghold of the giants, and the centre of their fortifications. His request was granted, and he accordingly attacked and subdued Kirjath-arba, and thence proceeded to Kirjath-sepher, another stronghold, afterwards called Debir. Here he proposed to give his daughter Achsah in marriage to the man who should capture the city. His nephew, Othniel, undertook the enterprise, and succeeded, and received the promised reward. Caleb's possessions were called by his name. [Num. xiii. and xiv.; Josh. xiv. and xv.; 1 Sam. xxx. 14.]

There are two other persons of the same name mentioned. [1 Chron. ii. 18-50.]

**CALF**. [Gen. xlviii. 7.] A fatted calf was regarded by the Jews as the choicest animal food. [1 Sam. xxviii. 24; Amos vi. 4; Luke xv. 23.] The allusion in Jer. xxxiv. 18, is to an ancient custom of ratifying a contract or covenant, in the observance of which an animal was slain and divided, and the parties passed between the parts, signifying their willingness to be so divided themselves, if they failed to perform their covenant. [Gen. xv. 9, 10-17.]

**CALF**, Molten [Exod. xxxii. 4], was an idol god prepared by Aaron, in compliance with the request of the children of Israel,



## Calves of our Lips.

who had become impatient of the absence of Moses, and desired some visible image or representation of the Deity. (*See* AARON.) It was probably made of wood, and thickly overlaid with gold.

The golden calves of Jeroboam [*1 Kings* xii. 28] were objects of worship set up by that king in the land of Israel, to prevent the ten tribes from resorting to Jerusalem to worship, and so more effectually to separate them from the house of David. One of the idols was in Dan, and the other in Bethel, the two extremes of his kingdom.

It is supposed this wicked king had become acquainted with the forms and objects of idolatrous worship while he dwelt in Egypt. [*1 Kings* xi. 40.] His sin is almost always mentioned whenever his name is used. (*See* JEROBOAM.)

CALVES OF OUR LIPS [*Hos.* xiv. 2] is a figurative expression, signifying the fruits of our lips, or our offerings of praise to God. Calves were used in sacrifices, and the injunction of the prophet requires us to render praises and thanksgivings to God as the offering of our lips, instead of the animal sacrifice. [*Heb.* xiii. 15.]

CALNEH, *kal'-nay*. [*Fortified and willing.*] [*Gen.* x. 10; *Amos* vi. 2.] One of the cities of Babylonia, built by Nimrod, and supposed to be the same with Calno [*Isa.* x. 9], Canneh [*Ezek.* xxvii. 23], and the Ctesiphon of more modern times. It was situated on the east bank of the Tigris, opposite to Babylon, and was a place of commercial importance.

CALVARY, *kal'-va-ry* [*Skull*] [*Luke* xxiii. 33], called Golgotha, *John* xix. 17, was the name given to a slight elevation north of the ancient city of Jerusalem, perhaps half a mile distant from the Temple. The spot is within the walls of the modern city. It was called Golgotha, or "the place of a skull," either from its shape, or from the circumstance that it was the usual place of executing criminals. In the mind of the Christian the associations of the place are peculiarly interesting and sacred, for it was here that our Lord Jesus Christ was crucified.

CAMP. [*Exod.* xvi. 13.] This term is frequently used in reference to the movements of the children of Israel, and many passages of the Levitical law relate to things that are to be done within or without the camp.

The form of encamping is particularly prescribed in *Num.* ii. The tabernacle, which was the abode of the glorious Leader of the people, occupied the centre, and nearest to this were the tents of the Levites, who were entrusted with the principal care of it. [*Num.* iii.] The whole body of the people, said to be upwards of 600,000 fighting men, besides women and children, were formed in four divisions, three tribes con-

## Canaan.

stituting a division, so that the tabernacle was enclosed in a hollow square. Each of these divisions had a standard, as well as each tribe, and each of the large family associations of which the tribes were composed.

CANA, or GALILEE, *ka'-nah*. [*Reedy.*] [*John* ii. 1.] A small village about fifteen miles north-west of Tiberias, and six from Nazareth. It is now called Kefer Kenna is under the government of a Turkish officer, and contains perhaps three hundred inhabitants, chiefly Catholics. It was in this place that our Saviour performed the miracle of changing water into wine; the natives pretend to show the house where it was done, and even one of the stone water-pots. Large stone pots are found there, holding from twenty to thirty gallons. They are not regarded as relics, for the ancient use of them seems to be unknown to the present inhabitants.

It was here, also, that the nobleman applied to Christ to heal his son, who was sick in Capernaum, and at the point of death; and by His divine will, without a word or action, and even at a distance of thirty miles from the sick-bed, the disease was checked, and the child recovered.

Nathaniel was a native of this place.

Another town of the same name belonged to the tribe of Asher, and seems to have been near Sidon. [*Josh.* xix. 28.]

CANAAN, *ka'-nan*. [*Depressed, low region.*] [*Gen.* ix. 25.] Son of Ham, and grandson of Noah. Ham having been guilty of improper conduct towards his father, a prophetic curse was pronounced by Noah on so much of Ham's posterity as should descend from and through Canaan. The curse was inflicted upon the Canaanites when their land was subdued, and its inhabitants (the Hivites, Jebusites, &c.) were cut off or subjected to heavy tribute by the Israelites, the descendants of Shem; and afterwards, when the scattered remnants of their tribe were conquered and exterminated at Tyre, Thebes, Carthage, &c., by the Greeks and Romans, who were descended from Japheth.

CANAAN, Land of. [*Gen.* xii. 5.] The country inhabited by the posterity of Canaan (*see* preceding article), who were hence called Canaanites, and which was given by God to the children of Israel, the posterity of Abraham, as their possession. [*Exod.* vi. 4; *Lev.* xxv. 38.] The original boundaries are supposed to have been Mount Lebanon on the north, the wilderness of Arabia (Shur, Paran, and Zin) on the south, and the river Jordan on the east. On the west, their possessions extended at some points to the margin of the Mediterranean. Their boundaries on this side were partially restricted by the Philistines, who held the low lands and strong cities along the shore. [*Gen.* x. 19.] Besides the possessions of the Israelites, the land of Canaan embraced

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Phœnicia on the north, and Philistia on the south-west. [Zeph. ii. 5.]

The country was entered by the Israelites on the east side, at a point of the Jordan opposite Jericho. The tribes of Gad and Reuben, and half the tribe of Manasseh, had selected possessions for themselves on the east of Jordan, from the conquests which had been made on their march. The natives of the country were, for the most part, subdued after a succession of severe struggles [Num. xxxiii. 51-56], and their territory was divided among the tribes and families of the Israelites, according to their numbers. This apportionment was made by what would be called, in modern phrase, a board of commissioners, consisting of Eleazar, the high priest, Joshua, and the twelve chiefs of the tribes; and this was done in such a way that each tribe occupied a distinct section, and each family a distinct lot, so that every neighbourhood was made up of family relations.

The general outlines of the surface of the country may be thus laid down:—The Jordan, or River of Dan, which rises under the lofty peaks of Mount Lebanon, and flows in a direction almost constantly southward, with the lake of Tiberias, through which it passes, and the Dead Sea, which it forms by its discharge, divides Palestine from north to south.

In the western division, between the Mediterranean and the lake of Tiberias, lie the two Galilees. The plain of Esdraelon, which occupies the greater part of this tract, being two days' journey, or nearly fifty miles in length, and twenty in breadth, is described by travellers as one vast meadow, covered with the richest pasture. This plain is enclosed on all sides by the mountains, and not a house or a tree is to be discovered in it. It is completely commanded by Accho, so that the possessor of that port is the lord of one of the richest territories in the Holy Land. To the south of Galilee lies the district of ancient Samaria: it is mountainous, but well cultivated, and forms at present the most flourishing part of the Holy Land. Judæa proper comprises the territory extending from the Dead Sea to the Mediterranean, and is composed of a range of limestone hills, rising by stages from the level of the coast, and becoming more rugged and rocky as you approach Jerusalem from Joppa. Between Joppa and Gaza, westward of the mountains of Judæa, lies the tract distinguished as the Plain of the Mediterranean Sea, the ancient territory of the Philistines, including the five cities of Gaza, Ashkelon, Ashdod, Gath, and Ekron. [Josh. xiii. 3; 1 Sam. vi. 17.] This district still bears the name of Phalastin, and forms a separate pashalik; it may be distinguished as Palestine proper.

The land of Canaan was called the "land of Israel" [1 Sam. xiii. 19], because it was

Canker-worm.

occupied by the descendants of Jacob, or Israel. The "holy land" [Zech. ii. 12], because God's presence was continually manifested there, as the Leader and Governor of His chosen people; and especially may it be regarded as such, since the sufferings and death of Christ have consecrated it. The "land of promise" [Heb. xi. 9], because it was promised to Abraham and his posterity as their possession. The "land of Judah" [Jer. xxxix. 10], because Judah was the leading tribe. The "land of the Hebrews" [Gen. xl. 15], or the descendants of Eber, an ancestor of Abraham. The modern name of Palestine, or the land of the Philistines, was originally applied to the region lying along the coast of the Mediterranean, south-west of the land of promise; but in its present sense it applies to the whole land.

CANDACE, *kan-da'-see*. [Who Possesses, Sovereign of slaves.] An Ethiopian whom we only know through one of her servants, a man of considerable consequence, who appears to have had some vague perception of the revealed religion of the Jews. He came up to Jerusalem to worship, and was reading in the book of Isaiah when Philip met him, and, having instructed him with regard to the doctrines of our Saviour, baptized him into the Christian faith. The Ethiopia here spoken of is said to be "the Ethiopia beyond Egypt," of which Pliny testifies, that the government was in the hands of women, who bore the royal name of Candace. [Acts viii. 27.]

CANDLE-STICK. This word candle-stick should more properly be rendered lamp-stand. The Jews did not use candles, but oil lamps. The lamp-stand used in the service of the sanctuary was of beaten gold. [Exod. xxv. 31, 32.] It consisted of one central stem, from which three stems sprang on either side; the stems were all very handsomely wrought with knobs or knobs, and little bowls resembling half an almond shell. At the extremity of each branch there was a socket for the candle, and also at the top of the main shaft, making seven in all. [Rev. i. 12, 13-20.] Tongs to remove the snuff, and dishes to receive it, as well as oil-vessels, were articles of furniture belonging to the candle-stick, and were all made of gold. The lights were trimmed, and supplied daily with the purest oil. They were lighted at night and extinguished in the morning; though some suppose that a part of them were kept burning through the day. The candlestick was so situated as to throw the light on the altar of incense and on the table of shew-bread, occupying the same apartment, and from which the natural light was excluded.

CANKER-WORM, *kan'-kur-wurm* [Joel i. 4], elsewhere called the caterpillar [Jer. li. 27], was one of the army of destroying insects by which the land of Judæa was laid waste. The particular species of insect intended by

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the prophet is uncertain, though the prevailing idea is that it was of the locust tribe. Its voraciousness and multitude are sufficiently indicated by the connection in which it is mentioned. [Neh. iii. 15, 16.]

CANNEH, *kan'-nay*. [Plant, or Shoot.] (See CALNEH.)

CAPERNAUM, *ka-per'-na-um*. [City of Consolation.] [Matt. iv. 13.] A city on the western shore of the Sea of Tiberias, where our Saviour often resided, and where some of His most wonderful works were done; and where also He delivered some of His most pointed discourses. [See Mark i. 21-37, ii. 1-28; John. vi. 25-70; and compare with Isa. ix. 1, 2.] Notwithstanding it was thus highly favoured with the presence and instructions of the Lord of Glory, it was the subject of the most fearful denunciations. [Matt. xi. 20-24.] The prediction of its downfall was long ago fulfilled; and though once a city of renown, and the metropolis of Galilee, the site it occupied is uncertain.

CAPIKTOB, *kaf'-tor*. [Chaplet, Knop.] (See CRETE.)

CAPHTORIM. *kaf'-to-rim*. [Inhabitants of Caphtor.]

CAPPADOCIA, *kapp-pa-do'-shya*. [1 Pet. i. 1.] One of the three interior provinces of Asia Minor. It was bounded east by Armenia, north by Pontus, west by Lycaonia, and south by Cilicia. Christianity was probably introduced into this province at an early period [Acts ii. 9], and the existence of Christian churches there is easily traced up to a period as late as the tenth century.

CAPTAIN, *kap'-tin*. [Deut. i. 15.] An officer in the Jewish army, whose rank or power was designated by the number of men under his command, as captain of fifty, or captain of a thousand; and the commander or chief of the whole army was called the captain of the host. The divisions of the army were regulated in some measure by the division of families, as the heads of families were usually officers. [2 Chron. xxv. 5.] Captains of hundreds, or larger companies, were probably what would be called in modern phrase, staff-officers, and formed the councils of war. [1 Chron. xiii. 1.]

Captain of the Temple. [Acts iv. 1.] Either the commander of the Roman garrison stationed near the Temple, or the chief of the priests and Levites who kept guard around and within the Temple.

CAPTIVE [Gen. xiv. 14], usually denotes one taken in war. Among Eastern nations such persons were treated with great cruelty, and were subjects of merchandise. [Joel. iii. 3.] The Romans sometimes compelled a captive to be joined face to face with a dead body, and to bear it about until the horrible effluvia destroyed the life of the living. [Rom. vii. 24.]

CAPTIVITY. [Num. xxi. 29.] A term

## Children of the Captivity.

usually employed to denote an important era in the history of the Jewish people.

To punish their rebellions and idolatries, God suffered them to come into frequent bondage to surrounding nations. Several of their captivities took place at an early period of their history, of which a particular account is given in the first ten chapters of Judges.

Soon after the close of Solomon's glorious reign, the kingdom was divided. Ten of the tribes separated themselves, and took the name of the kingdom of Israel, leaving the tribes of Judah and Benjamin to constitute the kingdom of Judah. Each of these two kingdoms suffered a distinct captivity. That of Israel is called the Assyrian, and that of Judah the Babylonish captivity.

In the year of the world 3264, Tiglath-pileser, the king of Assyria, made war upon Israel, and carried a large number of their people (chiefly those of the tribes of Reuben, Gad, and Manasseh) into captivity [2 Kings xv. 29; 1 Chron. v. 26], and the residue remained under their own king, but paid tribute to the Assyrian government. After the lapse of twenty years, this tribute was refused, and therefore Shalmaneser, son of Tiglath-pileser, besieged and (after three years) captured and destroyed Samaria, the capital of the kingdom, and the great mass of the people were transported to provinces beyond the Euphrates, and some doubt is entertained whether they ever returned. [2 Kings xvii. 5, 6, xviii. 10, 11; Hos. i. 6.] Jewish historians say they never did return. The following among other passages are employed to support an opposite opinion: Ezra ii. 59, vi. 16, viii. 35; Isa. xi. 12, 13, xxvii. 12, 13; Jer. iii. 18, xvi. 15, xxxi. 7-20; xlix. 2; Ezek. xxxvii. 16; Hos. i. 10, 11; Amos ix. 14; Obad. 19-21; Mic. ii. 12; Zech. ix. 13; x. 6-10.

The first captivity of Judah took place under king Jehoiakim, in the year of the world 3398, when Daniel and his companions were among the captives. The second was in the seventh year of Jehoiakim, about 3404; the third, in the reign of Jehoiachin, A. M. 3406. The fourth, or seventy years' captivity, was under Zedekiah's reign, in the year of the world 3416. [For a particular account of these events see 2 Kings xxiv; 2 Chron. xxxvi.; Jer. xxv. xxvi. xxix. xxxii. xxxiv. lii.; Ezek. xii; Dan. i. 1, 2.] The sufferings in which these captivities involved them are affectingly described in Ps. cxxxvii. 1-5; Jer. iv. 19-31.

In 3457, the Jews were allowed to return [Ezra i. 1]; but it was not until 3486, or seventy years from the period of their fourth captivity, that they were permitted to rebuild the Temple.

CHILDREN OF THE CAPTIVITY. [Ezra iv. 1.] A common figure of speech denoting those who were in captivity, or perhaps sometimes literally their posterity. "Turn

**Carbuncle.**

again" [Ps. cxxvi. 1], "turn away" [Jer. xix. 14], "turn back" [Zep. iii. 20], or "bring again" [Ezek. xvi. 53] "the captivity," are figurative phrases, all referring to the Jewish nation in bondage, and their return to Canaan. A similar expression is used in relation to individuals, as in Job xlii. 10: "The Lord turned the captivity of Job;" that is, he released him from the unusual sufferings and perplexities to which he had been in bondage, and caused him to rejoice again in the favour of God. "He led captivity captive" [Eph. iv. 8], or he led those as his captives who had made captives of others, is a figurative allusion to the victory which our Lord Jesus Christ achieved over sin and death, by which our ruined race was brought into bondage. [Rom. viii. 21; Gal. iv. 24; Heb. ii. 15; 2 Pet. ii. 19.]

**CARBUNCLE**, *kar'-bung-kel*. [Ezek. xxviii. 13.] A precious stone. Its colour is a deep red mingled with scarlet, and when held up in the rays of the sun, it loses its deep tinge, and resembles burning charcoal. It is not certain, however, that the carbuncle of the Scriptures is the same species of fossil to which we give that name.

**CARCHEMISH**, *kar'-kel'-mish*. [Fortress of Chemosh.] [2 Chron. xxxv. 20.] A town on the eastern banks of the Euphrates, where the Chebar or Khaboor falls into it. It is now known as Kirkisia. It was taken from the Assyrians by the king of Egypt [2 Kings xxiii. 29], who left it in charge of a garrison. Nebuchadnezzar, king of Babylon, afterwards took it from the Egyptians with great slaughter, in fulfilment of the remarkable prophecy of Jeremiah. [Jer. xli. 1-12.]

**CARMEL**, Mount, *kar'-mel*. [The Mountain of the Garden, Park.] [Isa. xxxiii. 9.] One of the most remarkable points on the shores of the Mediterranean. It is the highest peak of a range of mountains (of the same name) rising in the plain of Esdraelon, and running five or six miles in a north-west course till it terminates in a promontory on the coast, south of the bay of Acre. It is from fifteen hundred to two thousand feet above the level of the sea. [Amos ix. 3.] Its shape resembles a flattened cone, and is the finest and most beautiful mountain in Palestine. Its soil was once fertile and highly cultivated. [Isa. xxxiii. 9, xxxv. 2; Jer. i. 19.] Its name signifies a fruitful field, or a country of vineyards and gardens. Modern travellers tell us that the oaks, wild vines, olive trees, and fragrant flowers still indicate its former productiveness, though it has sufficiently deteriorated to fulfil the prediction of the prophet, Amos i. 2. The graceful form and verdant beauty of its summit are alluded to, Song of S. vii. 5. The base of the mountain was washed by "that ancient river, the river Kishon" [Judg. v. 21], and the Plain of Sharon spread out towards the

**Castor.**

south. We are told that while Lebanon raised to heaven a summit of naked and barren rocks, covered the greater part of the year with snow, the top of Carmel, how naked and sterile soever its present appearance, was clothed with perennial verdure; so that the lofty genius of Isaiah, guided by the spirit of inspiration, could not find a more appropriate figure to represent the flourishing state of the Redeemer's kingdom than "the excellency of Carmel and Sharon." The summit of Carmel is remarkable for its pure and enlivening atmosphere.

This promontory is a place of deep interest in the annals of the Jews [1 Kings xviii. 19, 42; 2 Kings ii. 25, and iv. 25], and was once the resort of crowds of Christian devotees, and the residence of an order of monks called Carmelites, who had a convent there, which was pillaged and destroyed by the Arabs, after the retreat of the French army, in 1799, who used it as an hospital for their sick and wounded during the siege of Acre.

**CARMEL**, Town of. [Josh. xv. 55.] A city and hill, five miles west of the Dead Sea, and between the Wilderness of Ziph and the Wilderness of Maon. It was the residence of Nabal. [1 Sam. xxv. 2, and xxvii. 3.]

A limestone mountain, called El Carmel, is described by travellers as the same with the ancient city and hill.

**CARRIAGES**, *kar'-ridje*. [Acts. xxi. 15.] The load or burden of man or beast; baggage [Isa. x. 28], or mat on which anything is carried [1 Sam. xvii. 20]; trench or place of the carriages. [Isa. xlii. 1.] "They took up their carriages," i.e., they packed up their things and commenced their journey. [Acts xxi. 15.]

**CART-ROPE**, *kart'-rope*. [Isa. v. 18.] This is a strong figurative expression, the most natural meaning of which is shown by two Jewish sayings, "Woe to them that begin to sin a little, and they go on and increase until their sins are as a cart-rope;" and, "The evil imagination is at first like a spider's thread, but at last it is like to cart-ropes." There may be a remote allusion also to the cords with which the sacrifices were bound.

**CASSIA**, *kash'-she-a*. [Exod. xxx. 24.] The bark of a tree of the same species with cinnamon and sassafras, and one of the ingredients of the holy anointing oil. It was an article of Syrian trade [Ezek. xxvii. 19], and remarkable for its fragrance. [Ps. xlv. 8.]

**CAST OUT**, *kast'-out* [John ix. 22 and 34, compare], or excommunicate, was to cut off from the privileges of the Jewish Church.

**CASTOR**, *kas'-tor*, and **POLLUX**, *pol'-lux* [Acts xxviii. 11], in heathen mythology, were the names of twin sons of Jupiter, who were supposed to preside over the destinies of sailors. Hence, an image representing them was often seen on the prow of ancient ships, like the figure-heads of modern days.



Caterpillar.

The word sign is supposed by some not to signify the name of the ship, but only the protecting image of the deity under whose auspices she sailed. We are inclined to believe that the sign was the only designation the ship had, and that this mode of expression by the apostle signified to the merchants of Alexandria and Malta what particular vessel was intended. This particularity of detail in the sacred narrative is highly corroborative of its truth.

**CATERPILLAR**, *kat'-tur-pil-lur*. [Kings viii. 57.] A tribe of insects of vast number and destructive voracity. Hence they were often employed as the agents in the execution of God's judgments [Ps. lxxviii. 46, and cv. 34], and figuratively represent a great multitude. [Isa. xxxiii. 4; Jer. li. 14, 27.] They were regarded as among the most desolating visitations of God's hand.

**CATTLE**, *kat'-tl*. [Gen. i. 25.] In the common scriptural use of this term, it embraces the tame quadrupeds employed by mankind, as oxen, horses, sheep, camels, goats, &c.; Gen. xiii. 2; Ex. xii. 29, and xxxiv. 19; Num. xx. 19, xxxii. 16, and Ps. l. 10, and Job. i. 3, where the word translated *substance* would be more properly rendered *cattle*.

The allusion in Job xxxvi. 33, is explained by the well-known fact that certain animals of this class are peculiarly sensitive to the change of air which precedes rain.

**CAUL**, *kawl*. [Isa. iii. 18.] The attire of the head, made of network, and ornamented. In Hos. xiii. 8, the word *caul* denotes the membranous vessels which contain the heart.

**CAUSEWAY**, *kaw'-way*. [1 Chron. xxvi. 16.] A raised way or path. [2 Chron. ix. 4.] In most of the passages where it occurs, it signifies any public way or high road, and, indeed, is so translated in Judg. xx. 31, 32; 1 Sam. vi. 12; Prov. xvi. 2.

The same word is rendered *ways* in Ps. lxxxiv. 5, and here signifies the ways to Zion, by which the devout Jews ascended to worship in the Temple, and the remembrance of which was continually present in the hearts of those who loved them, and who loved also the holy place and service to which they led.

**CAVE**, *kave*. [Gen. xix. 30.] Caves were very common in Judæa, and were made use of as temporary dwelling places [Gen. xix. 30], as places of concealment [Josh. x. 16; Judg. vi. 2; 1 Sam. xiii. 13; 1 Kings xviii. 4, xix. 9; Heb. xi. 36], and as burial-places. [Gen. xxiii. 17, 19, and xlix. 29; John xi. 38.]

**CEDAR**, *se'-dur*. [2 Sam. vii. 2.] One of the most valuable and majestic trees of eastern forests. It grows to the height of seventy or eighty feet. The branches are thick and long, spreading out almost horizontally from the trunk which is sometimes thirty or forty feet in circumference. [Ezek. xxxi. 3, 6, 8.] The

Cæsar.

wood is of a red colour, and bitter taste, which is offensive to insects; and hence it is very durable, having been known to last (as historians assert) upwards of two thousand years. It was used for the most noble and costly edifices. This timber served not only for beams for the frame, and boards for covering buildings, but was also wrought into the walls. [1 Kings vi. 36, and vii. 12.] The Mountains of Lebanon were famous for the growth of the cedar, but travellers tell us that the words of prophecy are verified, Isa. x. 19.

**CEILED**, *CEILING*, *se'-led*, *se'-ling*. [2 Chron. iii. 5; 1 Kings vi. 15.] Eastern floors and ceilings were just the reverse of ours. Their ceilings were of wood, painted [Jer. xxxiii. 14]; their floors were of plaster, or some sort of tiles.

**CELLARS**. [1 Chron. xxvii. 27.] Of cellars, such as are common among us, nothing was known in the east, if we except the chambers which are used in Persia for the storing of earthen jars or other vessels of wine. Among the Hebrews and Greeks these jars were buried up to the neck in the ground. The word wine-cellars, in the passage cited, probably denotes the patches of ground used to bury wine. (See *WINE*.)

**CENCHREA**, *sen'-kre-a*. [Acts xviii. 18.] A seaport on the eastern side of the Isthmus of Corinth, and nine miles distant from that city. It was the seat of a Christian church. [Rom. xvi. i. 4.]

**CENSER**. [Lev. x. 1.] A vessel used in the Temple service, for the purpose of carrying the fire in which the incense was burned. It was made of pure gold. [1 Kings vii. 50; Heb. ix. 4.] The censer was held in one hand, and contained the fire taken from the perpetual supply on the altar of burnt-offering. The incense was carried in the other hand; and as the high priest, once a year, entered the holy of holies, he strewed the pulverized incense upon the fire, and the cloud of smoke ascended up in a dark volume, and filled the apartment with its fragrance. It is called a spoon, Num. vii. 14, and vial, Rev. v. 8.

**CENTURION**, *sen-tu'-re-on*. [Matt. viii. 5.] The title of an officer of the Roman army, who had command of a company of one hundred soldiers.

**CERPHAS**, *se'-fas*. [John i. 42.] A Syrian surname given to Peter, which in the Greek is rendered *Petros*, and in Latin *Petrus*, both signifying a rock. (See *PETER*.)

**CEREMONIES** [Num. ix. 3], or **ORDINANCES** [Heb. ix. 1], denote the external rites of religion, or the forms and circumstances by which it is rendered solemn and magnificent, particularly under the Mosaic dispensation.

**CÆSAR** (Augustus), *se'-zar*. [Luke ii. 1.] Nephew and successor of Julius Cæsar, emperor of Rome. The name Augustus, signifying august or noble, was a compli-

## Cæsar.

mentary title decreed to him by the Roman senate, whence is derived the name of the month August. Cæsar was the regal title of the emperors, and hence Tiberius is called Cæsar, Matt. xxii. 21, and Nero is called Cæsar, Acts xxv. 11. The title Augustus was a personal distinction; but after the death of the individual to whom it was given, it was regarded and used as a part of the royal title.

CÆSAR (Claudius). [Acts xi. 28.] An emperor of Rome, who succeeded Caius Caligula, A.D. 41. Four different famines are mentioned by profane historians as having taken place during his reign; one of which was very severe in Judæa, extended into adjoining countries, and continued nearly three years. Such a famine was predicted by a prophet named Agabus, who came from Jerusalem to Antioch, about the year A.D. 35 or 45; and the expression, "throughout all the world," evidently intends its general prevalence in other parts of the world besides Judæa.

CÆSAREA, *see-zar-ee'-a*. [Named after Augustus Cæsar.] [Acts xxiii. 33.] A considerable town on the coast of the Mediterranean, between Joppa and Tyre, about sixty-two miles from Jerusalem. It is sometimes called Cæsarea of Palestine, to distinguish it from Cæsarea-Philippi (*see* next article), and is supposed by some to be the Hazor of the Old Testament. [Josh. xi. 1.] Herod the Great contributed chiefly to the magnificence of the city by building some of the most splendid of its edifices, and constructing a fine harbour for it. He called it Cæsarea, in honour of the emperor Cæsar Augustus. After the destruction of Jerusalem, when Judæa became a Roman province, Cæsarea was the chief city of Palestine [Acts xxiv. 27, and xxv. 1-13], and was often visited by Paul [Acts ix. 30; xvii. 22; xxi. 8]; and it was here that he made his eloquent defence before Felix, Festus, and Agrippa [Acts xxiii. xxv. and xxvi.]; and here he suffered two years' imprisonment.

Philip the evangelist resided here [Acts xxi. 8], and also Cornelius, who, with his family, were the first-fruits from among the Gentiles, under the preaching of Peter. [Acts x.]

A traveller, who passed the ruins of Cæsarea some years since, says, "Perhaps there has not been in the history of the world an example of any city, that in so short a space rose to so extraordinary a height of splendour, or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey."

Napoleon encamped here, after raising the siege of Acre, and speaks of the broken

## Chalk-stones.

fragments of marble and granite columns which surrounded him.

CÆSAREA-PHILIPPI [Named after Philip the Tetrarch] [Matt. xvi. 13, and Mark viii. 27], was a town in the northern part of Judæa, in the vicinity of Mount Hermon. Some have supposed it is the same with Laish or Leshem, and also the Dan of the Old Testament. [Josh. xix. 47; Judg. xviii. 29.] (*See* DAN.) Philip the Tetrach, son of Herod, contributed largely to its prosperity, and gave it the name of Cæsarea, in honour of Tiberius Cæsar. It is called Cæsarea-Philippi, or Cæsarea of Philip, to distinguish it from a town of the same name on the coast. (*See* preceding article.) It now contains about two hundred houses, and is inhabited chiefly by Turks.

CHALCEDONY, *kal'-se-do-ni*. [Rev. xxi. 19.] A precious stone found in Europe, and in several districts of the United States. The common cornelian is one of its varieties.

CHALDEA, *kal-de'-a*. [Jer. l. 10.]

CHALDEANS [Job. i. 17], the country of which Babylon was the capital, and which was hence called Babylonia, is a level region of Asia, watered by the Euphrates and Tigris, between which rivers it was situated. These rivers, when swollen by the waters from the Mountains of Armenia, overflowed their banks and fertilized the whole country. Hence the strong, figurative language in Isa. xxi. 1; Jer. li. 13. In the year B.C. 630, the Chaldeans, a wandering race, not unlike the modern Arabs [Job. i. 17], descended from Taurus and Caucasus, subdued western Asia, destroyed Jerusalem [B.C. 588; A.M. 3416], conquered Tyre and Phœnicia, and founded an empire, which extended to the shores of the Mediterranean, and which, from them, was called CHALDEES.

Babel, or Babylon [whence the name of Babylonia] was the capital of this mighty empire. It had been long distinguished for its commerce and science. Learning was confined to the priests, who were employed in the services of their religion, in medicine, magic, astrology, &c. Their pretended knowledge was kept secret from the people, and hence, under this name, they became a distinct class of magicians and conjurors, called CHALDEANS. [Dan. iv. 7.]

In A.D. 536, this vast country was united with Persia, and in A.D. 640, they both fell under the dominion of Mohammed, and finally, A.D. 1639, into the hands of the Turks, who still hold them. The two names Chaldea and Babylonia appear to have been often applied to the same country. [Jer. xxiv. 5, xxv. 12, l. 8; Ezek. xii. 13.] The original name of at least a section of Chaldea was Shinar. [Gen. x. 10; Dan. i. 1, 2.]

CHALK-STONES, *tshawk'-stones*. [Isa. xxvii. 9.] A soft mineral substance, resembling what we call limestone. To make the stones of the Jewish altars like chalk-stones, is to crumble and destroy them.

## Chamber.

**CHAMBER**, *tsaham'-bur*. [Gen. xliii. 30.] Usually the private apartments of a house were called chambers. [2 Sam. xviii. 33; Ps. xix. 5; Dan. vi. 10.] Particular rooms of this class in eastern houses were designated by significant terms.

**CHAMBER**, Guest. [Mark xiv. 14.] This we may suppose to have been a spacious unoccupied room, usually in the upper part of the house, and furnished suitably for the reception and entertainment of guests, and social meetings. The proverbial hospitality of the Jews would make such provision necessary, and especially at Jerusalem, in festival seasons, when every house in the city was the stranger's home. [Mark xiv. 15; Luke xxii. 12; Acts i. 13.]

**CHAMBER**, Inner. [2 Kings ix. 2.] A chamber within another chamber.

**CHAMBER**, Little. [2 Kings iv. 10.] An apartment built upon, and projecting from, the walls of the main house, and communicating by a private door with the house, and by a private stairway with the street.

**CHAMBER**, Upper, or Loft [Acts i. 37], is supposed to have occupied the front part of the building, over the gate or outer entrance, and to have been used to lodge strangers. [Comp. 1 Kings xvii. 19 and 23, with 2 Kings iv. 10.] (See DWELLINGS, paragraph UPPER ROOM.)

**CHAMBERLAIN**, *tsaham'-bur-lin*. [2 Kings xxiii. 2.] An officer who has charge of the royal chamber, of the king's lodgings, ward-ropes, &c. In eastern courts, eunuchs were commonly employed for this service. [Esth. i. 10, 12, 15.] The title in Rom. xvi. 23, probably denotes the steward, or treasurer of the city.

**CHAMELEON**, *ka-me'-le-un*. [Lev. xi. 30.] A species of the lizard. It is by no means certain that the chameleon known to us was the animal which was reckoned unclean by the Levitical law.

**CHAMOIS**, *sha-moi'*. [Deut. xiv. 5.] The animal in this passage was probably of the family of antelopes.

**CHANCELLOR**. [Ezra iv. 8, 17.] A distinguished officer of the Jewish court, of whose particular functions we have now no knowledge.

**CHANGEABLE SUITS OF APPAREL**. (See CLOTHES.)

**CHANGERS OF MONEY**, or **MONEY-CHANGERS**. [Matt. xxi. 12; John ii. 14.] When Judaea became a province of Rome, the Jews were required to pay taxes in Roman currency, and at the same time the annual tribute for the service of the sanctuary was the half-shekel of Jewish currency. To exchange these, one for the other, was the business of the money-changers, like the business of modern brokers. To obtain custom, they stationed themselves in the courts of the Temple, the place of general resort for strangers from every part of Judaea, and their oppressive and fraudulent practices

## Chemosh.

probably justified the allusion of our Saviour to a den of thieves. Perhaps they were also accustomed to pay and receive interest on loans, and this practice is recognized in Matt. xxv. 16, 27.

**CHANT**. (See VIOL.)

**CHAPEL** [Amos vii. 13], or **SANCTUARY**. A place of worship. Bethel is called the king's chapel by one of the idol priests, because there the kings of Israel paid idolatrous worship to the golden calves. (See BETHEL.)

**CHAPITERS** [Exod. xxxvi. 38], or **CAPITALS** (as they are called in modern architecture), are the upper or ornamental part of a column.

**CHAPMEN** [2 Chron. ix. 14] are called, in the corresponding passage [1 Kings x. 15], *spice-merchants*. The classes might be distinguished as the merchants and grocers of modern days. The revenue to the king was probably in the form of duties on their imports.

**CHARAN**, *kar'-ran*. [Mountaineer; Parched or Dry.] (See HARAN.)

**CHARGER**. [Num. vii. 13; Ezra i. 9; Matt. xiv. 8, 11.] A shallow bowl or basin, used for receiving the blood at the preparation of the sacrifices. (See CENSER.)

**CHARIOT**. [Gen. xli. 43, and xlii. 29; 2 Kings x. 15; Acts viii. 28.] Until within three or four hundred years nothing was known of the convenience and even luxury of modern vehicles of pleasure. The chariots of the early ages were probably little superior in style or convenience to modern carts or waggons.

**CHEESE** [1 Sam. xvii. 18], or the pressed curd of milk, was a common article of food among the Jews, and is now among many nations of the east. The word occurs but three times in our Scriptures, and in each of them the original word is different. [2 Sam. xvii. 29; Job x. 10.] Travellers tell us that new cheese, or the curd of cream salted, was a luxury of the richest tables. The milk was separated by a rude sort of churning (see BUTTER), and the curd was placed in a close-woven rush or wicker basket, and so pressed as to retain its form. Ten baskets of curds of this kind were not an unsuitable present for Jesse to make, even to an officer of Saul's army.

**CHEMARIMS**, *ke-ma'-rims*. [In black clothes.] [Zeph. i. 4.] The priests of idol gods, as in 2 Kings xxiii. 5, and Hos. x. 5, where the same word is translated idolatrous priests.

**CHEMOSH**, *ke'-mosh*. [Subduer.] [Num. xxi. 29.] The name of an idol of the Moabites [Jer. xlviii. 7], which Bishop Newton and others suppose to have been the same with Baal-peor. It is called "the abomination of the Moabites," as Moloch was the abomination of the Ammonites. Solomon built a place for its worship in the suburbs of Jerusalem [1 Kings xi. 7], which Josiah afterwards destroyed. [2 Kings xxiii. 13.]

## Chephirah.

The people of Chemosh are his worshippers. [Jer. xlviii. 46.]

CHEPHIRAH, *ke'-n'-rah* [Village] [Josh. ix. 17], formerly belonged to the Gibeonites. It afterwards fell into the hands of the tribe of Benjamin, and was occupied by this tribe after their return from captivity. [Josh. xviii. 26; Ezra ii. 25; Neh. vii. 29.]

CHERETHIMS, *ker'-eth-ims* [Cretans] [Ezek. xxv. 16], CHERETHITES [1 Sam. xxx. 14]; these names are applied to a part of David's army [2 Sam. xv. 18, and xx. 7], which seems to have been a distinct corps. [2 Sam. viii. 16-18.] It is probable they were either originally Philistines, skilful in archery [comp. 1 Sam. xxx. 14, 16, with Zeph. ii. 5], and thus qualified to become a sort of body-guard to the king; or that they were Israelites who were with David among the Philistines or Cherethites, and hence their corps was known by this name in the army. They are usually joined with the Pelethites [2 Sam. viii. 18], who are supposed to have been native Israelites of the tribe of Reuben [Num. xvi. 1], or Judah. [1 Chron. ii. 33.]

CHERITH, *ke'-rith*. [Separation.] [1 Kings xvii. 3, 5.] A small brook which emptied into the Jordan, and in the vicinity of which Elijah concealed himself and was supported by ravens.

CHERUB, CHERUBIM, *ke'-rub* or *tsher'-ub*. [Herald, or Strong?] [Ezek. x. 5, 7.] The word cherubim occurs first, Gen. iii. 24, and is applied to the guard which was placed over Eden after the expulsion of fallen man.

Among the directions given to Moses respecting the form and construction of the mercy-seat, one was, to make a cherub at each end, whose face should be turned inward, and whose wings should cover the mercy-seat. From between these figures, or cherubim, God communed with Moses concerning the children of Israel. [Ex. xxv. 22; Num. vii. 89; 1 Sam. iv. 4; Ps. lxxx. 1, and xcix. 1.]

The size and shape of the figures representing the cherubim in Solomon's temple are described particularly, 2 Chron. iii. 10-13.

CHRISTUS TREE. [Gen. xxx. 37.] A well-known tree, which is figuratively used [Ezek. xxxi. 8] in connection with the cedar and fir, to illustrate the greatness of the Assyrian kingdom. The tree known to us as the plane, or buttonwood, is supposed to be intended by the sacred writers, and the original has sometimes been so translated.

CHIEF OF ASIA. [Acts xix. 31.] Certain wealthy persons were appointed annually in the Asiatic provinces of Rome to preside over the religious rites, public games, &c., which they maintained in honour of the gods, and at their own expense. They received their title from the name of the province; as the chief or priest of Caria was called Cariarach; of Lycia, Lyciarach, &c.

## Chrysolite.

Several of these chiefs or priests were holding games at Ephesus, when the tumult was excited in that city because Paul's preaching interfered with the persons interested of Demetrius. These people were friendly to the apostle, and advised him not to expose his person unnecessarily to the fury of the populace.

CHIEF PRIEST.

CHINHAM, *kin'-ham*. [Languishing.] [2 Sam. xix. 37.] It is possible he was a son of Barzillai, but cannot certainly be inferred from 1 Kings ii. 7, which is sometimes cited to prove it. Some have supposed that David gave Chincham a parcel of land, which was afterwards known by his name. [Jer. xli. 17.]

CHINNERETH, CHINNEROTH, or CINNEROTH, *kin'-ne-reth* [A Tyre] [Num. xxxiv. 11; Deut. iii. 17; Josh. xi. 2, xii. 3; 1 Kings xv. 20], were names of a place and lake in Lower Galilee. The town of Cinneroth was on the western shore of the lake, near the border of Zebulon and Naphtali. The town is supposed to have been the same with Tiberias, and the lake is called the Lake of Gennesaret, the Sea of Galilee, and the Sea of Tiberias, which is its present name.

There is no part of Palestine to be compared with the environs of this lake for climate, fertility, and richness.

CHIOS, *ki'-os* [Opened] [Acts xxiii. 15], a mountainous island on the coast of Asia Minor, between Lesbos and Samos, thirty-two miles long and fifteen broad, inhabited by Greeks. It is now called Scio, and was the scene of a memorable massacre by the Turks in 1823.

CHISLEU, *his'-leu*. [Languid.]

CHITTIM, *kit'-tim*. [Cyprians.] [Dan. xi. 30.] Probably this name was originally applied to the island of Cyprus, but afterwards became a general name for the maritime countries and islands in the locality.

CHRIST, *krist*. [The Anointed.] This word answers to the Hebrew Messiah. It was regarded by the Jewish people as belonging especially to the Saviour, who should be sent of God, to restore the kingdom unto Israel, and to bring universal peace and prosperity into the world.

CHRISTIAN, *krist'-i-an*. The name given to the followers of Christ. First applied to them at Antioch [Acts xi. 26], and most likely in derision.

CHRONICLES, *kron'-i-kels*. Two of the books of the Old Testament bear this name.

CHRYSLITE, *kris'-so-lite*. [Rev. xxi. 20.] This was anciently a general name for all precious stones in which a golden or yellow colour was prevalent. It more particularly denoted a stone resembling in colour the modern topaz. The stone now called chrysolite is green, tinged with yellow. It is not very valuable, is seldom found larger than a buck-shot, and comes chiefly from the Levant.



**Chrysoprasus.**

**CHRYSOPRASUS**, *kris'-so-pras'-sus* [Rev. xxi. 20.] A species of the beryl, found in Brazil and Ceylon, and in some parts of the United States.

**CHUB**, *kub*. [The People of Nubia.] [Ezek. xxx. 5.] From the connection of this word it is presumed to have been an Ethiopian tribe or province.

**CHUR**, *kun* [Establishment, Place] [1 Chron. xviii. 8], called Berothia in 2 Sam. viii. 8; and Berotha in Ezek. xlvii. 16.

**CHURCH**, *tshursh*. [Matt. xvi. 18.] This word is variously used by the sacred writers, but its import is generally to be inferred from its connection. It may be sufficient to notice particularly two uses of the term.

Sometimes it denotes simply an assembly of persons for any purpose [Acts xix. 4], but in the New Testament it is applied particularly to Christians as a body or community. [Acts ii. 47.] It is also applied to the people of God in all ages of the world, whether Jews or Christians [Acts vii. 38, xii. 1; Eph. iii. 21, v. 25]; for although there have been two dispensations, viz., that of the law by Moses, and that of the Gospel by Jesus Christ, yet the religion of the Bible is, and ever has been, and ever will be, one religion: whether they lived before or after the coming of Christ, true believers are all one in Christ Jesus. [Gal. iii. 28.] Of this church or company of the redeemed, the Lord Jesus Christ is now the Head, and the Church is therefore called the *body* [Col. i. 18, 24], and comprises the redeemed who are gone to heaven, as well as those who are, or will be, on the earth. [Heb. xii. 23.]

Particular portions of the whole body of Christians are also called the Church, as the church at Jerusalem, at Corinth, &c. [Acts viii. 1; 1 Cor. i. 2, iv. 17.]

As the great work wrought on earth and the reigning of Christ in heaven constitute Him the Founder and Head of the Church, as it now exists, He is compared to "the chief corner-stone" in the building [Eph. ii. 20], on whom the whole structure is dependant. For this purpose God "hath put all things under his feet." [Eph. i. 22.]

The figurative language which is employed by Christ Himself, as well as by His apostles, to denote the nature of His relations to the Church (as composed of all true believers), and its relations to Him, are of the most significant character. Some of them have been intimated above; others are that of husband and wife [Eph. v. 30-32], a vine and its branches [John xv. 1-6], and a shepherd and his flock [John x. 11]. And it is by many supposed that the Song of Solomon is a highly figurative and poetical illustration of the mutual love of Christ and the people of His Church in all ages.

In modern times the word is applied to various associations of Christians, united by a common mode of faith or form of government; as the Episcopal Church, the Baptist Church, the Moravian Church, &c.

**Circumcised, Circumcision.**

**CHURL**, *tshurl*. [Isa. xxxii. 5-7; 1 Sam. xxv. 3; compare 1 Sam. xxv. 3, 10, 11, 17, with passage in Isaiah.]

**CHUSHAN-RISHAIM**, *kn'-shan -ish-a-thay'-im*. [Most malicious, or wicked Cushite.] [Judg. iii. 8-10.] A king of Mesopotamia, and an oppressor of the Israelites. Othniel, Caleb's nephew, delivered them from his dominion.

**CILICIA**, *si-lish'-ya*. [Acts. xxi. 39.] A province in the south-eastern district of Asia Minor, lying on the northern coast, at the eastern extremity of the Mediterranean Sea. Its capital city was Tarsus, the birth-place of Paul. The synagogue of "them of Cilicia" [Acts vi. 9] was a place of Jewish worship in Jerusalem, appropriated to the use of Jews who might be at Jerusalem from the province of Cilicia. Paul, being of this province, was probably a member of this synagogue, and perhaps one of the defeated opposers and controvertists of Stephen. [Compare Acts vi. 10, vii. 58.]

**CINNAMON**, *sin'-na-mun*. [Song of S. iv. 14.] A well-known aromatic, produced from the bark of a tree which grows chiefly in Ceylon; and, being peeled off, and cut into strips, curls up, in the form in which it is usually seen. The cinnamon tree is a species of the laurel. Cinnamon was one of the ingredients of the holy oil [Exod. xxx. 23], and was probably an article of commerce in ancient Babylon. [Rev. xviii. 13.]

**CINNERETH**, *kin'-ne-reth*. [A lyre.]

**CINNEROTH**. (See CHINNERETH.)

**CIRCLE**, *ser'-kl*. [Isa. xl. 22.] It means, in this passage, the line within which the earth revolves, and figuratively describes a position from which every part of its surface can be seen. In Prov. viii. 27, the same word is rendered *compass*, and denotes the boundary or mound within which the waters are restrained. The Creator is represented as marking out the habitation of the vast expanse of waters, with the same ease with which a designer or draughtsman delineates the plan of a building or an estate.

**CIRCUIT**, *ser'-kit*. [A circular path, or route.] [Job. xxii. 14; 1 Sam. vii. 16.] In the passage from Job, God is figuratively represented as confining His presence to the high heavens. [Compare ver. 11, 12, with 12, 14.] In Ps. xix. 6, the circuit of the sun is represented as extending from one end of heaven to the other, or from east to west.

**CIRCUMCISED**, **CIRCUMCISION**, *ser'-kum-size-ed*. [Gen. xvii. 10; John vii. 22.] Circumcision was a rite or ceremony of the Jewish religion, which consisted of cutting around the flesh of the foreskin of all males, on the eighth day after their birth. This rite was established as the token of God's covenant with Abraham [Gen. xvii. 9-14], who immediately subjected himself and all his family to its observance. The precept of circumcision was renewed to Moses

## Cistern.

[Exod. xii. 44; Lev. xii. 3; John vii. 22, 23], requiring that all should submit to it who would partake of the paschal sacrifice, and the Jews have always been very scrupulous in its observance, though it was omitted in their journey through the wilderness, for obvious reasons. Many other nations have adopted the rite; and it is the chief ceremony of initiation into the religion of Mohammed, though it is regarded only as a traditional precept, and is not performed till the child is five or six years old. The instrument used for this purpose was a knife, a razor, or even a sharp stone. [Ex. iv. 25; Josh. v. 3.]

The design of this requirement obviously was to fix upon the persons of all the natural descendants of Abraham a distinguishing mark, separating them from all the rest of the world. As this rite was peculiar to the Jews, they are called the Circumcision, and the Gentiles the Uncircumcision. [Rom. iv. 9.]

The terms uncircumcised and uncircumcision are also used to denote impurity or wickedness generally; and to circumcise the heart was to become tractable and docile. [Exod. vi. 12, 30; Jer. iv. 4, vi. 10, ix. 26; Ezek. xlii. 7; Acts vii. 51.] Jews who renounced Judaism, under the Roman persecution, sometimes endeavoured to erase the mark of circumcision; and probably Paul may allude to this, 1 Cor. vii. 18.

**CISTERN.** [Prov. v. 15.] The face of the country, and the peculiarity of the climate, made cisterns indispensable in Judæa. They were generally, if not universally, private property. [Num. xxi. 22.] Some were formed by merely excavating the earth; others were covered reservoirs, into which the water was conducted, and others still were lined with wood, or cement, or hewn out of the rock with great labour, and ornamented with much skill. When the pits were empty, there was a tenacious mire at the bottom, and they were used as the places of the most cruel and extreme punishments. It was into such a pit probably that Joseph was cast. (See also Ps. xl. 2; Jer. xxxviii. 6.) Large cisterns are now found in Palestine, at intervals of fifteen or twenty miles. One of them is described by a modern traveller to be six hundred and sixty feet long by two hundred and seventy broad. These cisterns were the chief dependence of the people for water; hence the force of the allusion, Jer. ii. 13.

**CITY.** [Gen. iv. 17.] It is not very easy to determine by what the Jews distinguished villages from towns, and towns from cities. Probably, at first, a number of tents and cottages formed a village. They were brought together by family relationship, by local attractions, or more probably, for mutual defence against more powerful clans or tribes. When their situation became insecure, they began to protect themselves by

## City.

a ditch or hedge, or perhaps a wall. The advancement from this rude state to the fortified towns and cities of ancient days was easy and rapid. Some have supposed that cities were always walled [Num. xiii. 28], but there is no evidence of this. We know they were often (if not always) fortified, and many of them were very populous. The streets were narrow, so that, in some of them, as we are told, loaded camels could not pass each other; and even at this day, in Alexandria and Cairo, mats are spread across the streets, from house to house, for shade.

We know, however, that many of them were spacious. Sometimes, in Asiatic cities, a broad street, or a section of it, is covered for the accommodation of merchants or tradesmen, and such places are called bazaars; and the prominent branch of business transacted there gives the name to the street; as, the woollen drapers, coppersmiths, &c. Around the gates of cities was the principal concourse of people [Neh. viii. 1; Job xxix. 7]; and therefore these stations were desirable for booths or stalls, for the sale of merchandise. [2 Kings vii. 1.] These square or open places are probably intended in Chron. xxxii. 6; and Neh. iii. 16, viii. 1, 3. Some cities were adorned with open squares and large gardens. One-third of the city of Babylon, we are told, was occupied with gardens; and Cesarea, Jerusalem, Antioch, and other of the largest cities were paved.

**CITY, FENCED** [2 Kings x. 2], or **DEFENCED CITIES.** [Isa. xxxvi. 1.] [A fortified city.] To build a city, and to fortify or fence it, in the Oriental idiom, mean the same thing. The fencing, or fortification, was usually with high walls, and watch-towers upon them. [Deut. iii. 5.] The walls of the fortified cities were formed, in part at least, of combustible materials [Amos i. 7-10-14], the gates being covered with thick plates of iron or brass. [Ps. cvii. 16; Isa. xlv. 2; Acts. xii. 10.] There was also within the city a citadel or tower, to which the inhabitants fled when the city itself could not be defended. [Judg. ix. 46-52.] These were often upon elevated ground, and were entered by a flight of steps.

At the time when Abraham came into the land of Canaan, there were already in existence numerous towns, which are mentioned in the book of Genesis. Sodom, Gomorrah, Zeboim, Admah, Bela, Hebron, and Damascus. This last is truly venerable, as it is beyond doubt the oldest city in the world. The spies who were sent over Jordan brought back an account of well fortified cities. In the book of Joshua we read of no less than six hundred towns, of which the Israelites took possession. When the city of Ai was taken, its inhabitants, who were put to the sword, amounted to 12,000 [Josh. viii. 16-25], and we are told that Gibeon was a still greater city. [Josh. x. 2.] It is commonly calculated that, in Europe, one-third or one-

## City of David.

fourth of a nation is comprised in cities and towns. Reckoning the Hebrews, then, at 3,000,000, it would give about 1,250 for the average population of the towns; and for greater safety it is probable that half the inhabitants dwelt in towns. Now in Gibeah [Judg. xx. 15] there were seven hundred men who bore arms, and of course, not less than 3,000 inhabitants. By a similar calculation, we conclude that the forty-eight cities of the Levites contained each about 1,000 souls. In the time of David, the population of Palestine was between five and six millions; and we may suppose that the towns and cities were proportionably increased. On the great annual festivals, Jerusalem must have presented a sublime spectacle of countless multitudes, when all the males of the nation were required to be there assembled. On such times the city was insufficient itself to contain the host of Israel, and thousands encamped around its outskirts. After the return from the Babylonish captivity, the population of the towns may have been inconsiderable; but the subsequent increase was most rapid, so that in the time of Josephus the small villages of Galilee contained 15,000 inhabitants, and the larger towns 50,000. At the same period, Jerusalem was four miles in circuit, and had a population of 150,000. The same author tells us that under Cestius, the number of paschal lambs was 256,500, which would give an amount of about 2,000,000 attending the pass-over. At the time of the fatal siege of Jerusalem, more than a million of persons were shut in by the Romans; so that the space included by the four miles must have been remarkably economized.

**CITY OF DAVID.** [1 Chron. xi. 5.] A section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood. David reduced the fortress, and built a new palace and city, to which he gave his own name.

**CITY OF GOD** [Ps. xlii. 4], was one of the names of ancient Jerusalem, and its appropriateness is evident from Deut. xii. 5.

**CITY, HOLY.** [Neh. xi. 1.] The sacredness of the Temple extended itself in some measure over the city, and hence Jerusalem itself was called the "Holy City," and is so distinguished in the East at the present day.

**CITIES OF REFUGE** [Deut. xix. 7-9; Josh. xx. 2-7, 8] were six of the Levitical cities divinely appointed by the Jewish law as asylums, to which those were commanded to flee, for safety and protection, who had been undesignedly accessory to the death of a fellow creature. The kinsman of the deceased, or other persons who might pursue to kill him, could not molest him in these cities until his offence was investigated, and the judgment of the congregation passed. If he was not within the provisions of the law he was delivered to the avenger and slain. For the size and situation of the cities, see

## Clean.

Num. xxxv. 4, 5, 14; and for the description of persons and the manner of killing, in cases which entitled the slayer to protection, Num. xxxv. 15-23; Deut. xix. 4-11. For the mode of ascertaining whether the offence was worthy of death, and the consequences of the judgment, see Num. xxxv. 24-33; and for the rules to be observed by the manslayer, in order to avail himself of the benefit of the city of refuge, Num. xxxv. 25-28. It is doubtful whether the trial of the manslayer was held at the city of refuge, or in the vicinity of the place where the offence occurred. The Jewish writers say that, at every cross-road, signs were erected in some conspicuous place pointing to the cities of refuge, on which was inscribed, "REFUGE, REFUGE," which, with many other similar provisions, were designed to direct and facilitate the flight of the unhappy man who was pursued by the avenger of blood. There were other sacred places, as it is supposed, particularly the Temple and the altar of the burnt-offerings. [Exod. xxi. 14.]

**CITIES WITH SUBURBS.** [Josh. xxi. 41, 42.] This expression is explained by reference to Num. xxxv. 1-5. (See TREASURE-CITIES, WALLS.)

**CLAUDA, klaw'-da.** (See CRETE.)

**CLAUDIAS, Lysias, klaw'-di-as, lis'-i-as.** [Acts xxiii. 26.] The chief captain or commander of a band of soldiers, stationed as a public guard over the Temple. [John xviii. 12; Acts v. 26.] His conduct on the occasion of the uproar in Jerusalem, and his interposition for the protection of Paul, on two occasions where his life was in jeopardy, are creditable to his efficiency and humanity. [Acts xxi. xxii. xxiii.]

**CLAY, kla.** [Isa. xlv. 9.] This substance was used by the ancients as it is by us. It was mixed by treading. [Isa. xli. 25.] It was fashioned by the motion of a wheel or frame [Jer. xviii. 3], and was baked or burnt in a kiln. [Jer. xliii. 9.]

**CLEAN and UNCLEAR, klenc, un'-klenc.** [Lev. x. 10.] These words are of frequent occurrence and obvious meaning in the sacred writings; but it is in their peculiar application by the Jewish law, to persons, animals, and things, that they are now to be considered. In order to partake of the privileges of the Jewish Church, and to engage acceptably in its outward worship, the individual must not only be circumcised, but he must be ceremonially clean; that is, he must be free from uncleanness. How the various kinds of uncleanness were contracted, what time it continued, and what was the process of purification, we have particularly described, Lev. xii.-xv.; Num. xix.

The division of animals into clean and unclean existed before the Flood [Gen. vii. 2], and was probably founded upon the practice of animal sacrifice. For a description of the animals that were clean and unclean, see Lev. xi.; Exod. xx'i. 31, xxxiv. 15, 16; Deut.

## Cloud.

**CL. 21.** What was the design of these distinctions, and how they were abolished, may be learned with sufficient accuracy from a comparison of Scripture with Scripture. [Lev. xx. 24-26; Acts x. 9-16, xi. 1-4, 13-21; Heb. ix. 9-14.] It has been observed that one object of these appointments may have been to make the Jews suspicious of Gentile customs and entertainments, and to induce them to abstain from all intercourse with them. We find in the New Testament that "eating" with the Gentiles was regarded as a peculiar aggravation of the offence of associating with them. [Matt. ix. 11; Acts xi. 3.]

**CLOUD, Pillar of.** [Exod. xiii. 21.] When the people of Israel commenced their march through the wilderness, God caused a cloud, resembling a pillar, to pass before the camp. In the day-time, it was like a cloud, dark and heavy, and in the night bright and shining, like fire; though some have supposed there were two clouds, one to shade, and the other to give light to the camp. It also served as a signal for rest or motion. [Num. ix. 17-23.]

**CLOUTED, *klout'-ed*.** [Josh. ix. 5.] Worn out and patched.

**CNIDUS, *ni'-dus*.** [Acts xxvii. 7.] A city of Asia Minor, situated on the point of a peninsula of the same name, and lying north-west of the island of Rhodes.

**COCK, *kok*.** (See **COCK-CROWING**.)

**COCKATRICE, *kok'-a-trise*.** [Jer. viii. 17.] A harmless species of lizard. The word in the Scriptures, however, denotes evidently a very venomous reptile. [Isa. xiv. 29.] Some have inferred from Isa. lix. 5, that it was of the viper tribe. Others have supposed that the hooded snake is intended, which is known among the Portuguese as the most venomous of serpents. Naturalists tell us that its bite is always incurable, and proves fatal usually within an hour. This serpent is, however, unknown in Judæa and the adjacent countries. In the passage from Jeremiah above cited, allusion is made to the unyielding cruelty of the Chaldean armies under Nebuchadnezzar, who were appointed ministers of divine vengeance on the Jewish nation, for their manifold and aggravated sins.

**COCK-CROWING, *kok-kro'-ing*** [Mark xiii. 35.] A name given to the watch of the night, from midnight to daybreak. Some perplexity has been occasioned by the difference between the expressions in Matt. xxvi. 34 and Mark xiv. 30. To reconcile this seeming variance, it is stated that there were two cock-crowings, one soon after midnight, and the other about three o'clock; and that the last, which was the signal of approaching day, was spoken of as the "cock-crowing." To this it has been answered, that only one hour elapsed between the denials. [Luke xxii. 59.] This is true of the second and third; but there seems to

## Colours.

be no authority for saying it of the first and second. It seems most natural to suppose that the phraseology in both cases was substantially the same, and that the Jews understood, by the phrase, "before the cock crow," the same time which was denoted by the phrase, "before the cock crow twice;" both referred to that cock-crowing which especially and most distinctly marked a watch or division of the night.

**COCKLE, *kok'-kl*.** [Job. xxxi. 40.] This word, as we use it, denotes a common wild plant, usually found in the borders of fields and among grain. The original perhaps refers to some offensive and poisonous weed; but it is not necessary to suppose anything more than a reference to noisome weeds generally.

**COLLEGE, *kol'-ledge*.** [2 Kings xxii. 14.] Perhaps a place of instruction in or near the court of the Temple, but more probably a range or block of buildings in its vicinity.

**COLLOPS, *kol'-lupse*.** [Job. xv. 27.] Thick pieces of flesh.

**COLONY, *kol'-o-ne*.** [Acts xvi. 12.] A city or province planted or occupied by Roman citizens, as Philippi.

**COLOSSE, *ko'-los'-see*.** [Col. i. 2.] A city of Phrygia, in Asia Minor, on the river Lycus (now the Gork). About a year after Paul's epistle was written to the church at this place, it was destroyed by an earthquake. The former site of Colosse is now occupied by the castle and village of Chonos.

**COLOSSIANS, Epistle to, *ko'-los'-syans*** [People of Colosse], was written by Paul, while he was a prisoner at Rome, about A.D. 61, 62. It is probable that Epaphras, who is spoken of as the minister of Christ in that place [Col. i. 7], came to Rome to consult Paul respecting some erroneous opinions that had been preached among the Colossians [Col. ii. 8-23], and Paul addressed this epistle to them for their instruction and admonition. The design and force of this epistle is seen by comparing it carefully with the epistle to the Ephesians, which was written nearly at the same time. It is not improbable that Paul himself established the church at Colosse. [Acts xvi. 6, xviii. 23.]

**COLOURS, *kul'-lurs*.** [Gen. xxxvii. 3.] The art of colouring cloth seems to have attained to great perfection among the Jews. The fullers had a remarkable skill in imparting a splendid white, and this was considered the richest dress. [Esth. viii. 15; Mark ix. 3; Rev. iii. 4, 5.] The royal apparel was usually of a blue or purple colour, and historians say it was a perfect combination of the gaiety of bright red with a sober, softening shade of olive. The material with which the richest kind of this colour was given, was obtained from a shell-fish, and was, it is said, so scarce as to be considered more precious than gold. [Luke xvi. 19.] The term purple was sometimes applied to any bright red colour [compare Matt. xxvii. 28 with Mark



Comforter.

Ex. 17]; and, indeed, it was probably the name of a whole class of dyes. Pliny gives to understand that there were two kinds of shell-fish which produced this dye, and that both were abundant on the Phœnician and Mediterranean coast, but the excellence of the tint varied exceedingly. The colouring matter was found in a small vein, and the rest of the fish was useless. The most beautiful purple was dyed at Tyre. Scarlet or crimson was also used for the royal apparel.

Lydia is said to have been a "seller of purple" [Acts xvi. 14], which may mean either that she kept the dye for sale, or cloth of that colour.

COMFORTER. [John xiv. 16.] This word is used only by John. In four out of the five passages in which it occurs, it is applied ( ) the Holy Ghost, and is peculiarly significant of our want of His office—viz., to impart hope and consolation to the true disciples of Christ, by exciting in their minds holy desires and aspirations, and causing them to trust continually, and without wavering, in His grace and love. In the remaining passage [1 John ii. 1], it is translated "advocate," and applied to our Saviour.

COMMUNION. [1 Cor. x. 15.] Intimate fellowship and communication; such as is expressed in John xv. 1-17, and xvii. 10, 21-26; Rom. xii. 4, 5; 2 Cor. xiii. 14; 1 John i. 3. As the ordinance of the Lord's Supper furnishes both the opportunity and the motive [John xiii. 34; xv. 12] to this mutual love and confidence, it is called, by way of distinction, "the communion."

CONCISION. [Philem. iii. 2.] The Egyptians, Edomites, and others, practised a partial or imperfect circumcision. It was a mere cutting, and not to be regarded as a seal of the covenant, or as, in any sense, a compliance with the law. The apostle denominates persons who do this, "the concision," which implies in itself, and from its connection, that they degraded themselves, and were to be shunned as false and corrupt.

CONCUBINE. [2 Sam. xvi. 22.] By the Jewish law, a lawful wife, of a secondary or inferior rank; and, consequently, neither regarded nor treated as the matron or mistress of the house. Concubines were not betrothed or wedded with the usual solemnities and ceremonies which attended marriage. They had no share in the family government, and the children of the wife were preferred to the children of the concubine, in the distribution of the inheritance. Where polygamy was tolerated—as it was among the Jews—the permission of concubinage would not seem so much at war with the interests and preservation of society as we know it to be. The gospel restores the sacred institution of marriage to its original character [Gen. ii. 24; Matt. xix. 5; 1 Cor. vii. 2], and concubinage is ranked with fornication and adultery.

Corinth.

CONDUIT, or AQUEDUCT "of the upper pool in the highway of the fuller's field." [Isa. xxxvi. 2; compare 2 Kings xx. 20; Neh. iii. 16; Isa. vii. 3, and xxii. 9, 11.] We know that the Fountain of Siloah, or Gihon, which rises at the foot of Mount Moriah, formed two pools, called the "upper pool" [Isa. vii. 3], or "king's pool" [Neh. ii. 14], and the "lower pool." [Isa. xxii. 9.] One of these pools is mentioned in John ix. 7. The aqueduct, which connected the upper pool with the fountain, or with the lower pool, or with the city, is called "the conduit of the upper pool;" and to make Rabshakeh's position still more certain, it is added that he stood in the highway or street that led to the fuller's field. This was doubtless an enclosure in the vicinity of the soft water of the Gihon, appropriated to the drying and bleaching of clothes. (See SILEAM.)

CONY. [Deut. xiv. 7.] Probably the animal now known as the *ashkoko*. Instead of holes, these animals seem to delight in the clefts of the rock. They are gregarious; and frequently several dozens of them sit upon the great stones at the mouths of caves, and warm themselves in the sun, or come out and enjoy the freshness of the evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being close to the ground; advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their appearance.

CORINTH, *kor'-inth*. A renowned and voluptuous city of Greece, about twenty-five miles west of Athens, in which Paul resided a year and a half, and where he founded the church to which he afterwards addressed two of his epistles. Situated on the isthmus that separates the Ægean from the Ionian Sea, and possessing singular advantages for commerce—as it was a mart for the exchange of Asiatic and Italian goods—it became celebrated for its wealth and magnificence; it was spoken of as the light and ornament of all Greece. But it was not less remarkable for its corruption of manners. Indeed, so proverbially profligate did the city become, that the very name of Corinthian, applied to a female, was infamous.

This was its corrupt state when Paul arrived there, not far from A.D. 52, as a Christian missionary.

A traveller, who visited Corinth some years back, says it had hardly any occupants except soldiers; and that, though a few ruins remain to attest the magnificence of the city, they are rapidly disappearing. The fragments of capitals and columns are employed to build the houses of the inhabitants; and the wrought side of the richest specimens of architecture are found *turned inwards*! The story that Corinthian brass originated here, from the accidental fusion of different metals, when the city was taken and destroyed by

## Corinthians.

fire, is fabulous. The composition so called was known long before that event.

**CORINTHIANS**, Epistles to. These were both written by Paul. The first was probably written at Ephesus [compare 1 Cor. xvi. 19; Acts xviii. 18, 26; 1 Cor. xvi. 8, 9; Acts xix. 20, 26], in the beginning of A.D. 57, or about four years after the church was organized. During that interval, it would seem that some false teacher had appeared among them, and had succeeded in exciting strong prejudices against the apostle. To vindicate his own ministerial character and office from the aspersions and calumnies that were heaped upon him by his opposers, to answer some inquiries they had put to him [1 Cor. vii. 1], and to furnish them with rules of conduct adapted to their peculiar circumstances, temptations, and faults [1 Cor. i. 10-31], seem to have been the main design of this first letter. It contains also the most perfect and triumphant argument for the doctrine of the Resurrection.

The second epistle, written probably from Macedonia, less than a year after the first, seems designed to continue the good influence which the former letter had exerted, and to furnish grounds of comfort and confidence to the steadfast believers.

**CORMORANT**, *kor'-mo-rant* [Lev. xi. 17], was of the unclean class of birds, and its presence is used in the prophetic writings as an emblem of ruin and desolation [Isa. xxxiv. 11; Zeph. ii. 14], though the original word in these passages is elsewhere translated pelican.

**CORN**. [Mark iv. 28.] This the Scriptures use as the general name for all sorts of grain. A corn of wheat is a kernel of wheat. The figurative use of the word corn, usually in connection with wine and oil, is very frequent, as grain, and wine, and olives were the leading productions of the country. [Deut. xi. 14, xviii. 4, xxviii. 51; 2 Chron. xxxii. 28; Hos. ii. 22; Joel ii. 19.]

It is probable that grain was commonly used in its crude state in the early ages of the world. It was sometimes done in later times [Matt. xii. 1], and even now it is no uncommon thing, in passing a field of wheat, to pluck an ear, and after rubbing the husk or beard off, by rolling it between the hands, to eat the grain, which, even in that state, is very palatable. The Jewish law permitted standing corn to be plucked by any one passing through it [Deut. xxiii. 25], and this custom, or right, is still respected in some parts of the East.

**CORNELIUS**, *kor'-ne'-li-us* [Of a Horn] [Acts x. 1-3], a Roman officer residing at Caesarea. He was a gentile by birth, and, though the highest character is given of him as a religious man, he was regarded by the Jews as an unclean person. [Acts x. 28, 29, xi. 3.] His prayers, being offered in the faith of a promised Messiah, were heard; and God was pleased to send the apostle Peter to

## Counsellor.

make known to him the plan of salvation. Thus the door of faith was opened to the Gentiles; Cornelius and his family became converts to the Christian religion, and were baptized in the name of the Lord Jesus.

**CORNER**, *kor'-ner*. [2 Chron. xxviii. 24.] The corner of a housetop [Prov. xxi. 9] is a narrow place exposed to sun and rain, contrasted with the wide room or house below. The "Corners of Moab," or any other country [Num. xxiv. 17; Jer. xlviii. 45], mean its capital, cities, &c., or the strength and substance of the country. *Corner of a bed* [Amos iii. 12], the corner of a room, was on the elevated part (used by night for a bed or couch), and contained the most honourable seat. In the passage last cited, it figuratively denotes the most proud and luxurious of the Israelites in Samaria. In Zech. x. 4, the word corner is used to denote either the corner-stone or the most conspicuous part of a building, and evidently refers to Christ, Matt. xxi. 42, where He is mentioned as the head (or chief) of the corner, though the Jews, in erecting the temple of their faith, rejected him as unfit for so important a place. If God is true, they must find their error sooner or later; for other foundation can no man lay than that is laid, which is Jesus Christ. [1 Cor. iii. 11. See also Isa. xxviii. 16.] The word corners is figuratively employed to denote the whole length and breadth of a country [Ezek. vii. 2], or the world. [Isa. xi. 12; Rev. vii. 1.]

**CORNER-STONE**. [Job xxxviii. 6.] Christ is called a corner-stone, (1) In reference to His being the foundation of the Christian faith. [Eph. ii. 20.] (2) In reference to the importance and conspicuousness of the place He occupies. [1 Pet. ii. 6.] (3) As a projecting corner-stone is likely to be stumbled against, so it is not surprising that the doctrine of Christ, and Him crucified, would prove an offence and a stone of stumbling to unbelievers, as it ever has been. [Comp. Isa. viii. 14; Matt. xxi. 44; Rom. ix. 32, 33; 1 Cor. i. 23; 1 Pet. ii. 8.]

**CORNET**, *kor'-net* [1 Chron. xv. 28], an instrument of music about eighteen inches long, shaped like the flute, used by the priests, and giving a loud, smooth sound.

**COUNCIL**, *koun'-sel* [Matt. x. 17], denotes a judicial tribunal, and generally the Sanhedrim. It is supposed by some to be the same tribunal which was instituted under Moses. [Num. xi. 16.] This is the opinion of the Jews. It is evident that this tribunal existed in the time of our Saviour, as it is expressly named. [Mark xiii. 9, xiv. 55, xv. 1.] It was before this tribunal that our Saviour was arraigned. The inferior tribunals were very numerous, and variously constituted.

**COUNSELLOR**, *koun'-sel-lur* [Luke xxiii. 50], an officer connected with the royal camp of the Jews, supposed to be referred to in 1 Kings xii. 6-12.

Covenant.

**COVENANT** [Gen. ix. 12.] usually means an agreement or mutual obligation, contracted deliberately, and with solemnity. The scriptural sense is peculiar. God's covenant with men signifies His solemn promise or engagement. [Gen. xvii. 14; Exod. xxxiv. 10; Deut. iv. 13; Isa. lix. 21.] It also denotes the established order and constitution of nature [Jer. xxxiii. 20], and, again, a precept. [Jer. xxxiv. 13.] It is remarked, that where the parties are equal—so that either may accept or reject the proposal of the other—the word used denotes a proposition; but where the party proposing is greatly exalted above the other, the term used signifies appointment, or institution, whereby the proposer pledges himself, but the other party is neither entitled to the privileges nor benefits of the obligator, until he accepts.

The Hebrew word for making a covenant signifies cutting off, because covenants were often made by cutting off or slaying sacrifices. [Gen. xv. 9-19; Jer. xxxiv. 18.]

The term, "the covenants," Rom. ix. 4, refers to the various promises made to Abraham.

The chief and most important use of the word, however, is in relation to the two great dispensations under which men have lived, and which are distinguished as the old and new dispensation, or covenant. [Heb. viii. 8.] The former was made with the children of Israel, and rested much in the outward ceremonies and observances which the law by Moses enjoined (meats and drinks, and divers washings and carnal ordinances), by strict obedience to which, with full faith in the promises and declarations of Jehovah, they became interested in the blessings of that new and better covenant which was thereafter to be revealed [Gal. iii.], and which, by way of distinction, is called the new, or second covenant. [Heb. viii. 7, 13; comp. Exod. xx.-xxiv. with Heb. viii.]

The sign of the covenant was its seal or memorial. Thus the rainbow was a sign or memorial of God's covenant with Noah, respecting a second deluge. So, of the Sabbath [Ex. xxxi. 16, 17] and circumcision. [Gen. xvii. 11.]

The new covenant, of which Christ is the mediator, was confirmed, or sealed, by His own blood, and secures to every true believer the blessings of salvation and eternal life.

**COVENANT OF SALT.** [Num. xviii. 19; 2 Chron. xiii. 5.] This term is supposed to denote a covenant, in the sealing or ratification of which salt was used. [Lev. ii. 13.] (See SALT.)

**COVET** [Exod. xx. 17; COVETOUSNESS [Exod. xviii. 21; Luke xii. 15]. To covet is to desire strongly. [1 Cor. xii. 31] When such a desire is felt for that which we cannot lawfully possess, it is sinful, and becomes covetousness, which is idolatry [Col. iii. 2], for it is placing the heart and affections on

Crete, Cretans.

the creature rather than on the Creator. Covetousness has relation commonly to riches, and, in the scriptural sense, includes the desire of accumulating, whatever may be the means. [Prov. xxviii. 16; Eccles. v. 10; Luke xii. 15-34; 1 Tim. vi. 9, 10.]

**Cow.** [Isa. vii. 21.] In this remarkable prophecy, the event foretold is, that the face of the land of Judah should be so completely changed, and the inhabitants so greatly reduced in number, that, with only a single young cow and two sheep, a family should be supplied with an abundance of milk and butter; and vineyards, which before commanded a high rent, should be overgrown with briars and thorns.

By the Levitical law [Lev. xxii. 28], a cow and her calf were not to be killed on the same day. A similar precept is found in Exod. xxiii. 19; and another in Deut. xxii. 6, 7. Whether they were designed to prevent inhumanity, or referred to some heathen custom, is uncertain. The cow is esteemed holy by the Hindoos.

**CRACKNELS.** [1 Kings xiv. 3.] A kind of thin hard bread, not unlike the crackers or sea-biscuit of modern days, spread, as some say, with aromatic seed.

**CRANE.** [Jer. viii. 7.] A large bird of passage, measuring three or four feet in height, and living on worms and insects, or (if these cannot be had) on grain. Its cry is hoarse and melancholy; hence the allusion, Isa. xxxviii. 14. The regular return of this and other birds from their annual migrations, discovered a regard for their instinctive knowledge, which, in the passage of Jeremiah, is used to reprove the ignorance and waywardness of the Israelites, in not regarding the judgments of His hands.

**CREATE, CREATOR, CREATION.** [Ps. ii. 10; Eccles. xii. 1; Mark x. 6.] The word creation sometimes denotes all living things [Rom. viii. 22], and at others the great era or event of the Creation. [2 Pet. iii. 4.] To create is to cause anything to exist that never existed in any form or manner before. [Gen. i. 1; Col. i. 16.] It is to make, without materials to make of. Thus, "God said, let there be light, and there was light." [Gen. i. 3.]

**CRETE, CRETANS, krete** [Acts xxvii. 7; Tit. i. 12], now called Candia, Kirid, or Kriti, is an island of the Mediterranean, one hundred and seventy miles long and fifty broad; population 160,000, about equal numbers of Greeks and Turks. Constantinople lies five or six hundred miles north-east of it, and Syria six or seven hundred miles east. It was formerly a rich and powerful kingdom, and is still remarkable for its delightful climate and fertile soil. Oil, corn, fruit trees, and vines are among its principal productions. The city of Candia, which is also the fort and capital of the island, lies on the northern coast.

Crete was settled, as it is generally supposed, by Philistines from Egypt, part of

## Crimson.

whom afterwards passed over to Palestine, and are called Caphtorim [Gen. x. 14], Cherethims [Ezek. xxv. 16], and Cherethites [1 Sam. xxx. 14; Zeph. ii. 5]. Some suppose that Crete itself is the Caphtor of the Scriptures. [Jer. xlvii. 4.]

Salmon [Acts xxvii. 7] was a cape on the eastern extremity of the island; the "fair havens [Acts xxvii. 8] was the name of a harbour, roads, or anchorage, near Lasea, on the southern shore. The apostle, sailing from the last-named place to Phoenice [Acts xxvii. 12], on the western coast, was driven under an island called Claudia [Acts xxvii. 16], now Gozzo.

Paul very likely visited here, and established a Christian church there, which he left under the oversight of Titus. [Tit. i. 5.]

The Cretans were once noted for vicious habits. This character was given them by many profane historians and one of their own nation, who was also a prophet or poet (which terms were synonymous among the Romans), and who says they were liars, evil beasts, and slow bellies, as in Philem. iii. 19.

CRIMSON, *krim'-son*. [Jer. iv. 30.] A beautiful variety or shade of red. Stuffs for the drapery of Solomon's temple were embroidered in this colour. [2 Chron. ii. 14, iii. 14.] Crimson is a deeper dye than scarlet; and hence the force of the figure in Isa. i. 18, where the most free and perfect forgiveness is offered to guilt of the deepest dye.

CRISPUS, *kris'-pus* [Curled] [Acts xviii. 8], was an officer of the Jewish synagogue at Corinth. He and his family were converted under Paul's preaching, and he received the ordinance of baptism at the apostle's hands. [1 Cor. i. 14.]

CROSS, CRUCIFY, *kros, krod'-se-fl.* [Matt. xxiii. 34, xxvii. 32.] Crucifixion is a mode of execution of great antiquity, and still prevails among the Chinese. It was regarded by the Romans as the basest and most ignominious death, deserved only by traitors. [Luke xxiii. 2.] It was an accursed death. [Deut. xxi. 23; Gal. iii. 13.] Hence the force of the expressions, 1 Cor. i. 2, 3; Philem. ii. 8; Heb. xii. 2. As soon as the sentence was pronounced, "Thou shalt be crucified," the person was stripped entirely naked (or leaving at most a narrow strip around the loins), and fastened to a post about as high as the waist, and was then terribly scourged with rods or whips made of leather strips [Isa. liii. 5], armed with small bits of lead or bone; and often so severely as to occasion death. After the scourging, the person was compelled to bear his own cross to the place of execution. This was usually an elevated place without the city, and near the highway.

The criminal was fastened to the cross by four soldiers appointed for the purpose, who were allowed the apparel of the sufferer as the perquisite of their office. [Matt. xxvii.

## Crown.

35.] Hence the passage, Ps. xxii. 18, is taken as prophetic of the mode of death to be endured by Christ.

Over the cross was commonly placed a writing or superscription, indicating the offence for which the individual was put to death. It was called by the Romans *titulus*, or the title. [John xix. 19, 20.] The same cross was never used for two persons.

Among the Romans, the prisoner remained upon the cross often till his body fell to the earth by its own weight; but in the province of Judaea, the Jews were permitted, in obedience to the precept of their law [Deut. xxi. 22, 23], to terminate the sufferings of the malefactor before sundown. This was effected in various ways: sometimes by setting fire to the foot of the cross; and at others by breaking the leg of the criminal, or piercing the body with a lance. The extreme agony of the cross was so great that we can scarcely comprehend it. Cicero himself says: "The executioner, the covering of the head, the very name of the cross, should be removed afar, not only from the body, but from the thoughts, the eyes, the ears, of Roman citizens; for of all these things, not only the actual occurrence and endurance, but the very contingency and expectation, nay, the mention itself is unworthy of a Roman citizen and a free man." Even the judges denominated it "the utmost torment, the extremest punishment."

The extension of the limbs, just after so severe a scourging, and the impossibility of making the slightest change or motion without occasioning suffering rather than relieving it; the piercing of the hands and feet, in the parts most susceptible of acute and agonizing pain; the exposure of the wounded and lacerated flesh to the action of the sun and air, hour after hour; the loss of blood, and the sense of indignity and contempt, which, in our Saviour's case, was the most bitter, malicious, and unsparing that can be conceived: all conspired to make, to the very last degree, a death of pain. Often the strength of the malefactor lingered for three days, and even longer. Hence the surprise of Pilate, Mark xv. 44.

The cross is often used figuratively for those reproaches, self-denials, and sacrifices which the true followers of Christ must be expected to endure, if they faithfully maintain their profession. [Matt. xvi. 24.]

CROWN. [2 Kings xi. 12.] Anciently the crown or diadem was only a head-band [Ezek. xvi. 12], or a riband or fillet, made of silk or linen, surrounding the head, and probably connected behind. [Exod. xxviii. 36, 37, xxix. 6.] We find it represented on ancient medals. Newly married persons of both sexes wore crowns. [Compare Song of S. iii. 11 with Ezek. xvi. 12.] It was usually a badge of royalty or princely distinction. It was sometimes of pure gold, and was worn by kings [2 Chron. xxiii. 11;



## Cruse.

**Matt. xxvii. 29.** and sometimes in battle. [2 Sam. i. 10, xii. 30.] The weight, in the last passage, denotes the value, and not the gravity of the crown. Afterwards the shape and size were changed, and costly ornaments appended to it. [2 Sam. xii. 30.] It was worn by queens. [Esth. ii. 17.] It was customary for a king to wear as many crowns as he had kingdoms. [Rev. xix. 12.] The word is figuratively used by the sacred writers to denote honour [Prov. xii. 4], prosperity [Jam. v. 10], eternal life, and blessedness [1 Pet. v. 4]. The inscription on the crown of the high priest [Exod. xxxix. 30] was significant of his sacred office and functions. Such inscriptions have sometimes been placed on the crowns of princes and heroes, to indicate some splendid action or service. In Rev. xvii. 5, allusion seems to be made to the crown of the Jewish high priest, whose raiment is described by having the colours and ornaments of the sacred vestments. It is said that the word *mysterium* (mystery) was formerly engraven on the papal crown, and was erased in the time of Julius III.

**CRUSE, kroose.** [1 Kings xvii. 12.] A small vessel for liquids, used by the Jews.

**CRYSTAL, kris'-tal.** [Ezek i. 22.] The Scriptures use this term to denote what is now known as rock crystal—one of the most beautiful of precious stones—perfectly transparent, and resembling the purest glass. It is ranked with gold in value, Job. xxviii. 17, and its transparency is alluded to in Rev. iv. 6, xxi. 11, xxii. 1. In the passage in Ezekiel, first above cited, reference may be had to the peculiar dazzling effect of light reflected from the surface of crystal. The same word which is translated crystal in some passages, is translated frost, Gen. xxxi. 40; Job xxvii. 10; Jer. xxxvi. 30, and ice, Job. vi. 16, xxviii. 29; Ps. cxlvii. 17.

**CUCKOO, kuk'-koo.** [Lev. xi. 16.] There is some uncertainty whether the bird known to us by this name was the unclean bird mentioned in this verse. The prevailing opinion is that it was what we call the sea-mew, or gull.

**CUCUMBER, kou'-kum-ber.** [Num. xi. 5.] A garden vegetable well known in this country. Cucumbers, melons, and onions are now among the leading productions of Egypt; and the first is found in many varieties, some of which are highly valued for their medicinal properties; and others are much larger and more palatable, refreshing, and wholesome, as a melon, than the same fruit is among us.

These plants grow in the open country; and, to protect the fruit from thieves and beasts, a mound is erected in a central place, overlooking the plantation, with a small hut for shelter of the guard. For two or three months, this poor watchman fulfils his painful trust, through storms and

## Curse.

tempests; and we find in Isa. i. 8, a striking allusion to this custom. The prophet likens the city of Jerusalem, figuratively called the daughter of Zion (*see* ZION), standing alone in the midst of desolation, and itself soon to yield to its enemies, to a cottage, or temporary shed, in which the person was sheltered who guarded a vineyard when the grapes were ripening, or the same kind of structure put up for the same purpose in a field of cucumbers. As soon as the fruits were gathered, these booths or "lodges" were abandoned. In like manner, the great capital stood for a momentary purpose, but soon, like them, was to be destroyed and removed. This prophecy was fulfilled in the various calamities of Jerusalem, especially when the Jews were taken captive to Babylon. [2 Chron. xxxvi. 19.] A similar illustration is employed in Job xxvii. 18.

**CUMMIN, kum'-min.** [Matt. xxiii. 23.] A herb abounding in Syria, which produces aromatic seeds. In Isaiah xxviii. 25-27, reference is made to the manner of sowing and threshing it. The same method is observed in Malta at this day. It was one of the things of less consequence which the Pharisees strictly tiethed.

**CUP, kup.** [1 Kings vii. 26.] The horns of animals were anciently used by some nations as drinking-vessels; but the Jews had cups and goblets at a very early period [Gen. xli. 2], though they used horns for anointing-oil. [1 Sam. xvi. 13.] Some of their cups were highly ornamented. [1 Kings vii. 26.]

The figurative use of this word in the Scriptures is frequent. Generally, however, it represents the blessings or the judgments of heaven, or the allotments of God's providence. [Ps. xxiii. 5, lxxv. 8, cxvi. 13; Isa. li. 17-22; compare Jer. xxv. 15, and li. 7, with Rev. xiv. 10, and xvi. 19.] The sufferings of our Saviour are also represented by a similar figure. [Matt. xx. 22, and xxvi. 39.]

**CURSE, kuras.** [Gen. xxvii. 12.] In the scriptural use it is the opposite of bless, and is often so contrasted. [Deut. xxvii. and xxviii.] (*See* BLESS.) To curse is to imprecate evil upon any one. [Gen. ix. 25; Compare Gen. xxvii. 12; Neh. xiii. 2; Matt. v. 44; John vii. 49; and Jas. iii. 9.] The curses which are recorded in the Bible as being pronounced by Noah, Moses, Joshua, and others, are not to be regarded as the effects of passion or revenge. They were either pronounced under the immediate influence of God's Spirit, or are to be viewed as only predictions of evil, uttered in the form of imprecation.

The curse of the ground, and of the serpent [Gen. iii. 14-17], is to be regarded as the doom or judgment of God upon them.

The curse of the law is the sentence of condemnation which it pronounces on the transgressors [Gal. iii. 10], and from which

## Cush.

Christ redeems us by being made a curse for us. [Gal. iii. 13, compare Rom. viii. 1; and Gal. iii. 13 with Rom. v. 16, and 2 Cor. iii. 7-9.]

To curse, in an evil or blasphemous sense, is to affirm or deny anything with thoughtless or rash imprecations of divine vengeance. [Matt. xxvi. 74.]

**CUSH, *kush*.** [Black.] [Gen. x. 6-8.] (A person.) The eldest son of Ham, and father of Nimrod.

**CUSH.** (A place.) It is believed there are three distinct countries mentioned in the Bible under this name: one of them was probably the same with Midian. [Compare Exod. ii. 16-21, Num. xii. 1.] **Cuth,** or **Cutha** [2 Kings xvii. 24-30], was evidently, from the connection, a province of Assyria; and **Cush** is the marginal reading for Ethiopia, in Gen. ii. 13; Hab. iii. 7, and elsewhere. (See **ETHIOPIA**.)

**CYMBALS, *sim'-bals*.** [1 Chron. xvi. 5.] There is an instrument of music now common in the east, which consists of metallic plates, about the size of a dollar, two of which are held in each hand, one upon the thumb, and the other upon the middle finger, and, being struck together skillfully, make an agreeable sound. Some have described the cymbals as two broad convex plates of brass, the concussion of which produced a shrill piercing sound, like clattering, rather than tinkling. [1 Cor. xiii. 1.]

**CYPRESS, *si'-press*.** [Isa. xlv. 14.] A tall evergreen, the wood of which is heavy, aromatic, and remarkably durable. Its foliage is dark and gloomy, and its form close and pyramidal. Coffins were made of it in the east, and the mummy-cases of Egypt are found at this day of the cypress-wood. The timber has been known to suffer no decay by the lapse of eleven hundred years. It was used and cultivated for idol timber, though some have thought that a species of oak was intended in the passage from Isaiah.

**CYPRUS, *si'-prus*.** [Acts iv. 36.] A large, fertile, and salubrious island of the Mediterranean. It is of a triangular form, two hundred miles long, and sixty in its greatest breadth. Some suppose it to be the same with Chittim. [Num. xxiv. 24; Dan. xi. 30.] The chief productions of Cyprus are, as formerly, wines, oil, honey, and wool. It is a famous place in mythological history, and was distinguished for the licentiousness of its inhabitants.

**Salamis** [Acts xiii. 5] was the principal city, and was situated on the eastern coast; and **Paphos** [Acts xiii. 6] was another large town on the opposite extremity of the island, which is now called Paphos, or Baffa.

**CYRENE, *si'-re'-nee*.** [Acts xi. 20.] A province and city of Libya. There was anciently a Phœnician colony called Cyrenaica, or "Libya about Cyrene." [Acts ii. 10.] It was in the north of Africa, west of Egypt,

## Cyrus.

and comprised five cities; one of which was Cyrene. (See **LYBIA**.) The ancient city of Cyrene is now called Cyrene, Cairoan, or Cayran, and lies in the dominion of Tripoli. This district of the earth has lately occasioned much interest among the Italian and French geographers.

Great numbers of Jews resided here. [Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.] Some of the Cyrenians were among the earliest Christians [Acts xi. 20]; and one of them, it is supposed, was a preacher at Antioch. [Acts xiii. 1.] We find also, that among the most violent opposers of Christianity were the Cyrenians, who had a place of worship at Jerusalem. [Acts vi. 9.]

**CYRENIUS, *si'-re'-ni-us*** [One who Governs] [Luke ii. 2], became the governor or proconsul of Syria, eight or ten years after the birth of our Saviour. The taxing or enrolment which led Joseph and Mary to go up to Bethlehem, is said to have been "first made when Cyrenius was governor of Syria." Various constructions of this passage have been proposed to remove the supposed chronological difficulty. We have no doubt of the historical truth of the statement, whatever perplexity may attend it. If there is nothing in profane history to corroborate it, neither is there anything to contradict it. It may be that Cyrenius was associated in the government of Syria during the progress of the enrolment, and had, in some sense, the superintendence of it. It may be that the enrolment was made at one period, and the levy of taxes (of which that enrolment was the basis) was not made till a subsequent period. We know that such a tax was imposed, and occasioned great popular discontents. [Acts v. 37.] And it may be also that the phraseology employed by the sacred writer is susceptible of a construction which would remove every difficulty, though critics are not agreed in such a construction. At any rate, the occurrence of such passages is strong presumptive evidence of the truth of the narrative; for it would have been an easy matter to avoid all appearance of difficulty, if the object of the writers had been simply to make a book that should be believed.

**CYRUS, *si'-rus*.** [The Sun.] [Isa. xlv. 1.] A prince, statesman, and conqueror, of great renown, and an instrument or agent employed by Jehovah in the execution of His designs of mercy towards the Jews. [Isa. xiii. xiv. xxi. xlv. 28, xlv. xlvii; Jer. xxv. 12, li. 54; Dan. vii. viii.] The early life of Cyrus is involved in obscurity. It is generally agreed that he was the son of Cambeser, king of Persia. His chief biographers, Xenophon and Herodotus, present his history and exploits in very different aspects. His conquests extended over all western Asia, but the most brilliant of them was that of Babylon, which took place B. C. 536. After

Daberath.

this event, he ordered a return of the Jews, who had been seventy years in captivity, to their own land, and furnished them very liberally with the means of rebuilding their temple.

D.

**DABERATH**, *dab'-e-rath* [Sheep-walk.] [Josh. xix. 12; 1 Chron. vi. 72.] A town on the borders of Issachar and Zebulun. The description of the sacred historian leaves it uncertain to which tribe it belonged, and perhaps there was a town of this name in each tribe; and according to the most authentic modern maps such was the fact. It was situated on the Plain of Jezreel, at the foot of Mount Tabor, and probably where modern travellers have found the village of Dabria, or Debora, or Dabury.

**DAGON**, *da'-gon*. [Little Fish.] [1 Sam. v. 2.] This was the name of a celebrated idol of the Philistines, worshipped at Gaza [Judg. xvi. 23], at Ashdod [1 Sam. v. 1-3], at Beth-dagon (the house or temple of Dagon), in the bounds of Judah [Josh. xv. 41], in a town of Asher [Josh. xix. 27], and elsewhere. There are various opinions as to the appearance of this idol; but it is usually represented with the head, hands, and face of a man, and the body like that of a fish. The name was probably derived from *dag*, signifying a large fish. The fall and destruction of this idol, when the ark was brought into the same apartment with it, is one of the most remarkable passages of Jewish history; and we are told that the ruins of the temple of Dagon at Gaza, which was pulled down by Samson, are still visible.

**DALMANUTHA**, the Parts of, *dal-ma-nu'-tha* [Mark viii. 10; Matt. xv. 39], or THE COASTS OF MAGDALA, as Matthew describes it in his account of the same transaction, were probably small towns on the shores of Tiberias; and the vicinity of either of them would embrace the same district of country.

**DALMATIA**, *dal-may'-shya*. [2 Tim. iv. 10.] Originally part of Illyricum, but at present a province of Austria, lying on the north-east coast of the Adriatic shore, or Gulf of Venice. The towns on the coast are inhabited chiefly by Catholics, who speak Italian. The inhabitants of the interior are of the Greek Church. It is supposed, from the passage above cited, that the gospel was planted here by Titus. (See **ILLYRICUM**.)

**DAMASCUS**, *da-mus'-kus*. [Activity.] [Gen. xv. 2.] The capital of ancient Syria, for three centuries the residence of the Syrian kings, and the oldest city which now exists. Its modern name is El-shams. It is situated on the River Baradi, about two hundred miles south of Antioch, and a hundred and twenty north-east of Jerusalem. The country around it, within a circuit of twenty or thirty miles, is well watered, and exceedingly fertile.

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The city itself is about two miles in length, and surrounded by a wall. The streets are narrow, but well paved; and it is said that one of them, which runs through the breadth of the city and suburbs, from two to three miles, is still called Straight. [Acts ix. 11.] The surrounding country is so beautiful in scenery, and so rich in soil, that the Orientals regard it as a paradise on earth; and such is its commanding situation, that one of the Roman emperors called it the Eye of the East. It is said that when Mohammed viewed the city from a distant elevation, he was so much enchanted with the prospect, that he would not enter it; saying that there was but one heaven for man, and he was determined not to have his upon earth.

The first notice we have of Damascus, in the Old Testament history, is that it was the residence of Eleazar, Abraham's steward. David, at Damascus, defeated the Syrian army (which came to succour an ally) with a loss of twenty-two thousand men; after which the Syrian nation became tributary to Israel; and David "put garrisons in Syria of Damascus," or in Syria, of which Damascus was the capital. After this, we find many of the most interesting passages of history and prophecy connected with Syria and its splendid capital. [1 Kings xi. 24, xv. 18; 2 Kings xiv. 25-28, xvi. 9; Isa. ix. 11.] Since A.D. 1517, it has been under the Turkish dominion, and is the capital of one of their pashaliks; hence called the Pashalik of Damascus.

**DAN**, *dan*. [Judge.] [Gen. xxx. 6.] The fifth son of Jacob. The prediction uttered by Jacob respecting Dan, Gen. xlix. 16, 17, is variously interpreted. It is probable that the elevation of his tribe to an equal rank with the others, notwithstanding he was born of a concubine, was foretold in v. 16; and the residue of the prediction may allude to the subtle and crafty disposition of his descendants. Indeed, we know that Samson (who was among the most noted of them) was remarkably successful in stratagem [Judg. xiv. xv.]; and perhaps the same trait was characteristic of their tribe. [Judg. xviii. 26, 27.]

**DAN**, *tribe of*. [Exod. xxxi. 6.] This tribe had its portion between the possessions of Judah and Ephraim on one side, and between Benjamin and the sea-shore on the other. They were never in quiet possession of their province [compare Josh. xix. 43, Judg. i. 34, 35, and xviii. 1; 1 Sam. v. 10, 2 Kings i. 2], and were much annoyed by the native inhabitants. Their tract was pleasant and fertile, though abounding with winding vales and bluff hills; but it was by far the smallest portion [Josh. xix. 47; Judg. xviii. 1], and hence they sought some place for the planting of a colony. To this end they sent five of their most enterprising men to explore the country; and they found a place on the northern frontier, called

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Laish [Judg. xviii. 7], or Leshem [Josh. xix. 47], which seemed easy of acquisition, and in every respect suited to their purpose. [Judg. xviii. 10.] They accordingly took measures at once to obtain it; and a very succinct and interesting history of the proceeding is given us by the sacred historian. The place was captured and destroyed by fire; but the Danites rebuilt it, and called it Dan.

DAN, Town of. The town of Dan was built up as mentioned in the preceding paragraph. It lay at the northern extremity of the land of Israel, in the tribe of Naphtali, at the foot of Mount Lebanon, near the source of the Jordan; and, as some suppose, gave the name to that river (*Jor. the spring*). The town was captured by the king of Assyria. [1 Kings xv. 20.] It was here that Jeroboam established the worship of one of the golden calves [1 Kings xii. 29; Amos viii. 14], though idolatry prevailed there before Jeroboam introduced it. [Judg. xviii. 17-19, 24-31.] It seems to have been a place of some commercial importance [Ezek. xxvii. 19]; and, being a border town, is frequently the subject of prophecy. [Jer. iv. 15, viii. 16.] Probably the word Dan [Gen. xiv. 14] was inserted for Laish by Ezra, or some other collector of the Jewish Scriptures, as Hebron is for Kirjath-Arba; for it is certain that neither Dan nor Hebron were known to Moses by those names.

DANCE. [Ps. cxlix. 3.] The Jewish dances were generally expressions of religious joy and gratitude; sometimes they were practised in honour of a conqueror [Judg. xi. 34; 1 Sam. xviii. 6, 7], and sometimes on occasions of domestic joy. [Jer. xxxi. 4, 13; Luke xv. 25.] In the religious service, the timbrel was employed to direct the dance; and it was led by some individual, whom the rest followed with measured step and devotional songs. Thus David is supposed to have led such a band. [Ps. cl. 4, 5; see also Exod. xv. 20; Judg. xxi. 20-23.] Individuals often expressed feelings of joy in the same way. [Luke vi. 23; Acts iii. 8.]

Dancing was doubtless known from a very early period, as a mere worldly amusement. [Job. xxi. 11-15; Mark vi. 22.] It is worthy of remark, however, that the mingling of males and females, which is so common in modern dances, was unknown to the Jews; unless, as it has been well observed, a precedent may be found in the scene of idolatrous confusion and madness when the children of Israel bowed themselves before the image of a calf. [Exod. xxxii. 6, 19.]

DANIEL, *dan'-yel*. [God's Judge.] [Ezek. xiv. 14.] The name of a distinguished prophet, whose history is given us with unusual minuteness. He was a descendant of the family of David, and, while quite a youth, was carried among the Jewish captives to Chaldea. He was there instructed in the language and arts of the Chaldeans, and,

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with three other Jewish youths was appointed to be trained specially for the royal service, and to reside in the palace. [Dan. i. 1-4.] He was very early distinguished for his piety and wisdom, as we are informed by a contemporary writer [Ezek. xiv. 14, 20, xxviii. 3], and was ultimately raised to a very exalted station in the court of the king of Babylon. Daniel interpreted several remarkable dreams which the king had; and was himself favoured with repeated visions, in which were disclosed to him some of the most important and interesting events; some of which are yet to take place. It is uncertain where Daniel died, though it is generally supposed that it was in some part of Chaldea.

DANIEL, Book of, is the twenty-seventh in the order of the books of the Old Testament. It is a mixture of history and prophecy, and contains (especially the last six chapters) the most extraordinary and comprehensive predictions that are to be found in the prophetic writings. So explicit are they respecting the advent of the Messiah, that the Jews are unwilling to admit their genuineness.

DARIUS, *da-ri'-us*. [Compeller.] [Ezra iv. 5.] There are several princes of this name in ancient history. The one who is distinguished as the Median [Dan. v. 31], or Mede [Dan. xi. 1], or Astyages by the apocryphal writers, was the successor of Belshazzar. [Dan. v. 30, 31.] Another was the last of the Persian kings, who adopted this name on his accession to the throne. Alexander the Great conquered him, and ended the Persian monarchy; thus fulfilling the prophecies of Daniel. [Dan. ii. 39, 40, vii. 5, 6, viii. 5, 6, 20-22.] A third prince of this name was the son of Hystaspes. It was under his reign that the Jews returned to Jerusalem, and renewed the work of rebuilding the Temple. The city of Babylon, dissatisfied with some of the edicts of Cyrus, revolted; and Darius, after a siege of nearly two years, in which the prophecy of Isa. xlvii. 7-9 was literally fulfilled, obtained possession of the city by a base stratagem, though historians speak of it as an heroic sacrifice. Herodotus tells us that Darius ordered the hundred gates of brass to be taken away. [Jer. li. 58.]

DATHAN. (*See* KORAH.)

DAVID, *da'-vid* [Beloved] [1 Sam. xvi. 13] was the son of Jesse, of the tribe of Judah. He was born in Bethlehem, B.C. 1085, and was, both in his prophetic and regal character, an eminent type of the Messiah. While he was employed as a shepherd in his father's fields, God sent Samuel to Bethlehem, with instructions to anoint David as king of Israel, in the place of Saul, who had incurred the divine displeasure, and was therefore to be deposed. He was then about twenty-two years old. He did not succeed at once to the throne



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but first became Saul's armour-bearer. [1 Sam. xvi. 14-23.] Then he retired to Bethlehem, but soon appeared as the champion of the Israelites, against Goliath, a famous giant of the Philistines, whom he slew. [1 Sam. xvii.] This victory greatly advanced his reputation, and secured him a high place in the court and camp of the king. In this situation he formed a friendship with Jonathan, the king's son, which is memorable for its strength and sacredness. [1 Sam. xviii. 1-5.] Soon, however, Saul found that his own fame was likely to be eclipsed by that of the young man from Bethlehem; he became jealous of him, and from that time to the end of his own life pursued him with a most malignant hostility [1 Sam. xviii. 10-11], and he even gave his daughter Michal in marriage to him, with the secret hope that she would prove a snare to him.

After a series of military successes, in which his wisdom and valour were conspicuous, and after several narrow escapes from the malice of the king, which are minutely detailed by the sacred historian, and which David himself celebrates in his Psalms, he at length received succours from the tribes of Judah and Benjamin, at least sufficient to protect himself in his exile. [1 Chron. xii.] This only rendered Saul still more implacable, for he regarded it as an open act of rebellion, and persecuted him with increased malignity. Two or three times the king was completely at David's mercy, but he forbore to take his life. [1 Sam. xxiv. xxvi.]

In process of time, Jonathan and his two brothers were killed, in a battle with the Philistines, on Mount Gilboa [1 Sam. xxxi.; 2 Sam. i.]; and Saul, finding himself defeated, and his army completely routed, fell upon his own sword and died. Then David, by divine direction, removed to Hebron, where the chief men of Judah met him, and offered him the government of their tribe, which he accepted, and administered it for upwards of seven years; but at the end of that period, and when every other claim to the throne had been extinguished, David ascended the throne of Israel, for which he had long before been designated. Soon after he assumed the government he obtained possession of Jerusalem, reduced the fortress which the Jebusites had maintained, and established the seat of his government there. Under his wise and liberal policy, the place was greatly enlarged; magnificent edifices rose up on every side; fortifications were erected, and the ark, which had been before without a fixed abode, was brought into the new city with religious ceremonies peculiarly joyful and solemn. Thenceforward, Jerusalem became the capital of the kingdom, the residence of the royal family, and, more than all, the city of God. [Ps. xlviii. 2; Matt. v. 35.] To it the tribes

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repaired from every quarter of the land to celebrate their annual festivals; and its growth in population, wealth, and splendour was very rapid.

David now formed the design of building a magnificent temple for the worship of Jehovah, to take the place of the tabernacle, which was but a temporary and moveable structure. He was informed, however, by God's direction, that this service would be reserved for his son Solomon.

After several contests with the nations that bordered on Israel, in which David was uniformly victorious, there broke out a war with the Ammonites (*see* AMMONITES), during the progress of which David fell into those most aggravated sins, murder and adultery, which brought disgrace and distress on his family and government, and involved him in trouble during the remnant of his days. [2 Sam. xii. 9.] His domestic peace was destroyed by the sin of Amnon and Tamar. Then came the cruel and unnatural rebellion of Absalom, which compelled the king to flee from his capital, and exile himself, to avoid being cut off by a patricidal hand. Then the death of Absalom, though it brought relief to the kingdom, inflicted a deep wound on the father's heart. The insurrection under Sheba, and the murder of Amasa by Joab, followed in quick succession. And, to close the melancholy catalogue, came the terrible judgment which he brought upon himself and the nation by numbering the people, for some purpose which was sinful in the sight of God, though not explained to us. David was now seventy years old, and had reigned forty years over the tribe of Judah, and thirty-three over the whole kingdom of Israel. Just before his death, his son Adonijah made a bold attempt to usurp the throne; but his purpose was defeated, and to secure the kingdom against any pretender, David resigned the crown to Solomon; put into his hands the plan and model of the Temple, and the treasure he had accumulated for the erection of it; summoned the influential men of the nation, and delivered his farewell address. And then, in the year B.C. 1014, exchanged, as we have every reason to believe, a corruptible crown for an incorruptible one, and a state of severe probation and discipline for the glory and blessedness of the heavenly world.

The term David is sometimes applied to the Messiah. [Ezek. xxxiv. 23, 24; Hos. iii. 5.]

When David is spoken of as "the man after God's own heart" [1 Sam. xiii. 14; Acts xiii. 22], reference is obviously intended to his general character and conduct, and not to every particular instance of it. As he was human, he was imperfect; and when he sinned God punished him, and that with great severity. But he was remarkable for his devotion to God's service, and he kept

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himself from idols. He established the government of Israel, and extended its dominions to the full extent of the promise to Abraham, and left a compact and united empire, stretching from Egypt to Lebanon, and from the Euphrates to the Mediterranean. His Psalms place him among the most eminent of prophets and holy men. It has been well said, that in sublimity and tenderness of expression, in loftiness and purity of religious sentiment, they are without parallel. They embody the universal language of religious emotion. The songs which cheered the solitudes of Engedi, or animated the Hebrews, as they wound along the glens or hill sides of Judaea, have been repeated for ages, in almost every part of the habitable world; in the remotest islands of the ocean; among the forests of America, and the deserts of Africa. How many hearts have they softened, purified, consoled, and exalted, by the deep devotional fervour they have kindled, and the views of the divine wisdom, holiness, and love to which they have led!

**DAY.** [Gen. i. 5.] The natural day consists of twenty-four hours, or one revolution of the earth around upon its axis. Three hundred and sixty-five of such revolutions make a year, or one revolution of the earth around the sun. The artificial day is the time during which the sun is above the horizon. Both these uses of the term occur, Gen. i. 5. The civil day is reckoned differently by different nations: some from sunrise to sunrise; others from sunset to sunset; others still from noon to noon, or from midnight to midnight. The Jewish day is reckoned from evening to evening. Their sabbath, or seventh, beginning on what we call Friday, at sunset, and ending on what we call Saturday, at sunset. [Exod. xii. 18; Lev. xxiii. 32.] This mode of reckoning days was not uncommon in other eastern nations. Some have conjectured that this computation was established after the children of Israel left Egypt, in order to distinguish them in this, as in all other respects, from the surrounding nations whose day commenced in honour of their chief god, the sun, at the time of his rising. If we suppose this was the origin of the practice, it was not confined to the Jews, but extended to the Phœnicians, Numidians, and others. The day was originally divided into morning, noon, and night. The word day, in John xi. 9, is used in contradistinction from night or darkness. The term hour is first introduced into the sacred writings Dan. iii. 6, but it is very doubtful whether any definite term is denoted by it. In our Saviour's time the division of the day into twelve hours was known. [John xi. 9.] In most civilized countries the day begins at midnight. The word day is often used by the sacred writers to denote an indefinite time. [Gen. ii. 4; Isa. xxii. 5; Acts xvii. 31.] So also it may be remarked that the term "three days and three nights," Matt. xii. 40,

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denotes the same space of time as "three days." [Matt. xxvii. 63, 64.]

**DAYSMAN.** [Job. ix. 33.] An arbitrator, or person to judge between contending parties.

**DAYSpring.** [Job. xxxviii. 12; Luke i. 78.] The first dawning of light. [Compare Isa. lx. 1, 2, and Rev. xxii. 16.]

**DAY-STAR, or MORNING-STAR** [2 Pet. i. 19], in the figurative language of the apostle, is supposed to mean the light which shines on the soul of the believer, and cheers him with the expectation of a perfect day of holiness and joy.

**DEACON, *de'-kn*.** [1 Tim. iii. 10.] This name as a title of office, was first given to "seven men of honest report, full of the Holy Ghost and wisdom," who were appointed over the business of serving tables, in order that the apostles might be at liberty to give themselves continually to prayer, and the ministry of the word. They were set apart by prayer and the laying on of the apostles' hands. [Acts vi. 1-4.] The qualifications and duties of deacons are particularly set forth in Acts vi. 1-6, and 1 Tim. iii. 8-12. The female ministers, or deaconesses, were probably employed in attending upon those of their own sex, in some of the same offices and duties which the deacons performed for their brethren.

**DEBIR, *de'-ber*, (Inner Sanctuary), KIRJATH-SR-PHER** [Judg. i. 11], or **KIRJATH-SANNAH**, [Josh. xv. 49]; a stronghold of the sons of Anak, which was conquered by Joshua [Josh. x. 38, 39], and assigned to the tribe of Judah. It was afterwards recaptured by the Canaanites, and again subdued by the Israelites under Othniel. [Josh. xv. 15-17.] It afterwards became a city of the Levites. [Josh. xxi. 15.] There was another town of this name among the possessions of Gad, east of the Jordan [Josh. xiii. 26], and a third on the border of Judah and Benjamin. [Compare Josh. xiii. 26, and xv. 7.]

**DEBORAH, *deb'-o-rah*.** [Bee.] [Judg. iv. 4.] A woman of eminent wisdom and holiness (called a prophetess), and a judge of the people of Israel. She was the wife of Lapidoth (though some think the passage should read, "a woman of Lapidoth"), and had her judgment-seat under a palm tree, which is hence called by her name. [Judg. iv. 5.] Israel was suffering at that time a most oppressive bondage under Jabin, a Canaanitish king, to which they were doomed in consequence of their sin. Deborah, by divine direction, called upon Barak, who had probably signalized himself in some way, and commanded, as from God, to station himself upon Mount Tabor, with a prescribed number of men, and she would see to it that Sisera, the commander of the tyrant's army, should be there, and should fall into Barak's hands. Barak engaged to undertake the enterprise, if Deborah would accompany him. To this she consented; intimating, however, that if she went, the honour of the

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victory would be hers, and not his; and that Sisera would be regarded as having fallen by the hands of a woman. [Judg. ix. 54.] The two armies met, and the event was as Deborah predicted. Sisera fled, though his army was cut off, and every man slain. The triumphal song composed or dictated by Deborah on that occasion is regarded as a fine specimen of Oriental poetry. (See BARAK, JABEL.)

DEBORAH. [Gen. xxxv. 8.] The name of Rebekah's nurse, who died and was buried near Bethel.

DECAPOLIS, *de-kap'-o-lis*. [Ten Cities.] [Matt. iv. 25.] Usually described as a province or canton of Judæa, within the half tribe of Manasseh, east of the Jordan; but probably the name is applied to ten detached cities of Persia, that might have been united in some alliance or confederacy, not extending to the residue of the district within which they were situated. Geographers generally agree that Scythopolis was the chief of these cities, and was the only one of them west of the Jordan; that Hippo, Gadara, Dion, Pelea, Geres, Philadelphia, and Raphana, were seven of the remaining nine; and the other two were either Kanatha and Capitolias or Damascus and Otopas. These cities were inhabited chiefly by foreigners (Greeks) in the days of our Saviour, and not by Jews. Hence the keeping of swine by the Gergerenes [Matt. viii. 30-33], which was forbidden by the Jewish law.

DEDAN, *de'-dan*. [Low Land.] [Jer. xxv. 23, xlix. 8; Ezek. xxv. 13.] A district of Arabia Petraea, south of Idumæa, or Edom, settled by the descendants of Dedan, son of Jokshan, son of Abraham and Keturah. [Gen. xxv. 3.]

DEDAN. A country of Arabia, on the Persian Gulf, which traded with Tyre in ivory and ebony. [Ezek. xxv. 13, xxvii. 15-20, xxxviii. 13.] It was inhabited by the posterity of Dedan, son of Raamah [Gen. x. 7], son of Cush; and long after the ruin of Tyre there was a city Daden in this region, which carried on an extensive trade, part of which was in those articles mentioned by Ezekiel. The location of these places is uncertain. The Dedanim [Isa. xli. 13], or Dodanim [Gen. x. 4], were probably the people of Dedan.

DEDICATE, DEDICATION. [Num. vii. 84; 2 Sam. viii. 11.] A religious ceremony, by which any person, place, or thing is set apart for the service of God, or to some sacred use. [Exod. xl. 1; Num. vii. 1; 1 Kings viii. 1; Ezra vi. 1; Neh. xii.] Cities, walls, gates, and private houses were thus dedicated. The practice of consecration was very common among the Jews, and was suited to the peculiar dispensation under which they lived. The persons, places, and things consecrated were, however, for the most part designed to serve as patterns, examples, or shadows of better things in

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reserve; things made plain in the clear light of Christianity.

DEDICATION, Feast of the. (See DEDICATION.)

DEFILE. [Lev. xi. 44.] Under the Jewish law, many blemishes of person and conduct were regarded as defilements or pollutions, rendering those upon whom they were found unclean, and subjecting them, for the time being, to many civil and religious disabilities. [Mark vii. 2.] The term is most frequently used in a figurative sense.

DEGREE. [Ps. cxx., title.] This word is used to signify rank or station. [Ps. lxii. 9.] The phrase, "song or psalm of degrees," which forms the title to Ps. cxx. to cxxiv. inclusive, has been variously interpreted: some suppose it has reference to the elevated voice in which they were sung; others to the time when they were sung—viz., at the annual festivals, when the Jews went up to Jerusalem, and that in this sense they were called odes of ascension. Others suppose they were sung by the Levites as they ascended the steps of the Temple; and others again suppose that it denotes the peculiarly climacteric style of these Psalms—viz., that the thought or expression of one verse is resumed and carried forward in the next succeeding verse, as in Ps. cxxi.

DEILIAH, *de-lî'-lah*. [Pining with desire.] [Judg. xvi. 4.] A licentious woman, of the Valley of Sorek, in the tribe of Judah, and near the borders of the Philistines, whom Samson loved, and who was the instrument of betraying him to his enemies. (See SAMSON.)

DEMAS, *de'-mas*. [Of the people.] [Col. iv. 14.] A zealous disciple and fellow labourer of Paul [Philem. 24], who afterwards apostatized from the faith, through inordinate love of the world. [2 Tim. iv. 10; 1 John ii. 15.]

DEMETRIUS, *de-me'-tri-us*. [Belonging to Ceres.] [Acts xix. 24.] A silversmith, who resided at Ephesus, and manufactured silver shrines, or small portable temples and images of Diana. (See DIANA.) This was a very lucrative business in that city, where her worship was chiefly maintained; and hence, when the gospel began to make an impression, and the people to forsake their vain idols for the service of the living God, Demetrius saw that he should lose his business unless he could still keep the people in sin. So he called a meeting of those who worked at that trade, and made a speech to them, charging the apostle Paul with having taught that the gods which they made were no gods, and with persuading the people not to purchase the images by the manufacture of which they obtained their living; and, besides this, or rather as a cover to their selfish and avaricious motives, he showed them that the worship of Diana, which they had maintained so long, and with so much magnificence, and probably to the great pecuniary advantage of the city, would be

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brought into contempt, if the apostle's doctrine should prevail. By this harangue, he inflamed the passions of his fellow craftsmen, and they excited the multitude, until the whole city of Ephesus was thrown into an uproar, which was finally quelled by the politic and seasonable advice of the town clerk.

DEMETRIUS. [3 John 12.] A disciple of high reputation, and, as some suppose, though without warrant, the Demetrius of Ephesus, converted to the faith of the gospel.

DERBE, *der'-bee*. [Juniper.] [Acts xiv. 6.] A town of Lycaonia, east of Iconium, whither Paul and Barnabas fled when expelled from Lystra, and where they preached the gospel with success. [Acts xiv. 20.] Derbe was the native place of Gaius. [Acts xx. 4.]

DESERT. [Exod. v. 3.] This word is nearly synonymous with wilderness. It signifies generally a waste or uncultivated territory, as pastures, forests, or barren land. The modern acception of the word always implies barrenness; not so the ancient. [Ps. lxxv. 12.] The different tracts mentioned under this name in the Bible, as Shur, Sin, Paran, &c., will be found particularly noticed in their proper places.

DEUTERONOMY, or The Second Law, *deu-ter-on'-o-my*. [A Repeat of the Law.] The fifth book of the Bible, which, except the last chapter, was evidently written by Moses. [Deut. i. 5; compare with Deut. xxxiv. 1, 2 Chron. xxv. 4; Dan. ix. 13; Mark xii. 19; Acts iii. 22.]

This book embraces a period of about five or six weeks of the fortieth year of the journeyings of the children of Israel; and, for the benefit of those who were born after the giving of the law from Sinai, it recites that law, with some unessential variations of language, and enforces its observance by many powerful motives and pathetic exhortations. Moses directed that it should be read every seven years, and appointed the time and manner of doing it. [Deut. xxxi. 9-13.] It is the last of the five books of Moses, and was written a little before his death; probably A.M. 2552.

DEVIL. A name applied to the prince of darkness, the leading power of evil. The term is sometimes used in a plural sense, and people are said to be possessed with devils, but it is generally applied to one distinct and particular individual, otherwise called Satan, a term signifying adversary.

DEW, *du*. [2 Sam. i. 21.] A dense vapour which falls on the earth during the night, and which, in Judæa, was so copious as in a great measure to supply the absence of showers. It thus became a beautiful emblem of spiritual blessings [Deut. xxxii. 2; Hos. xiv. 5-7], as well as of temporal prosperity. [Job. xxix. 19.] Travellers inform us that the heat and dryness of the air are such that if it were not for the dew the earth would

## Diana.

be parched, and all its fruits withered; and they state that the dews are so heavy as to soak the earth like a heavy shower. The same fact may be inferred from Judg. vi. 37-40; 2 Sam. xvii. 12; Job. xxix. 19; Song of Sol. v. 2. The psalmist, Ps. cxxxiii. 3, mentions particularly the dew of Hermon, as emblematical of the rich and abundant blessings of spiritual communion. *Ec Hos. xiv. 5-7.*

DIAL, *di'-al* [2 Kings xx. 11; Isa. xxxviii. 1-9], is an instrument employed by the Hebrews to measure time, or to determine the apparent progress of the sun by the shadow which he casts on the dial. Hezekiah, king of Judah, was sick, and near to death. He prayed with great earnestness that his life might be prolonged. Isaiah was sent to inform him that God would relieve his disease, and that in three days he should be able to go up to the Temple. The astonished king asked a sign from the Lord, that a thing so incredible should be done to him. The prophet gave him his choice of two signs—viz., that the shadow of the sun, on the dial of Ahaz, should go forward or backward ten degrees. The king, supposing that it would be a more wonderful token of the Divine interposition [2 Kings xx. 10] preferred that the shadow should go back; and, in answer to the prophet's prayers, the sun, or the shadow of it upon the dial, was brought back or returned ten degrees. It is a question of inconsiderable importance whether this miracle was wrought upon the rays of the sun, by which they were deflected in an extraordinary manner, so as to produce this retrograde motion of the shadow, while the sun itself seemed to go on its way, as contended by Bishop Lowth and others, or whether the motion of the earth, or the position of the sun, were so changed as to produce this result, as held by Archbishop Usher, and the great body of the Jews. It was this miracle to which reference is made in 2 Chron. xxxii. 31.

DIAMOND, *di'-a-mund*. [Ex. xxviii. 18.] The hardest and most valuable of gems, and found chiefly in the East Indies and Brazil. It is mentioned among the jewels of the king of Tyre [Ezek. xxviii. 13], and the expression in Jer. xvii. 1 denotes the deep and indelible record which was made of the sin of Judah.

DIANA, *di-an'-na* [Light-giving, Perfect] [Acts xix. 28], a heathen goddess of great celebrity [ver. 27], and whose worship was attended with peculiar splendour and magnificence at Ephesus. Her temple was so vast and beautiful as to be ranked among the seven wonders of the world. Pliny tells us that it was four hundred and twenty-five feet long, and two hundred and twenty in breadth, and that it was adorned with one hundred columns, each sixty feet high, twenty-seven of which were curiously carved and the rest polished.



## Dibon.

**DIBON**, *di'-bon* [Pining], was taken by Sihon from the Moabites. Moses, when the Israelites encamped near it, took it and gave it to the Reubenites; but it seems the Gadites obtained it in exchange for some other place. It afterwards again fell into the hands of the Moabites, and was ruined by the Assyrians and Chaldeans. [Numb. xxxiii. 45; Josh. xiii. 9-17; Isa. xv. 2-9; Jer. xlviii. 18.]

**DIDYMUS**, *did'-dy-mus*. [Twin.] (See THOMAS.)

**DINAH**, *di'-nah* [Acquitted, Vindicated] [Gen. xxx. 21], only daughter of Jacob and Leah. When her father was on his return from Padan-aram to Canaan, he halted at Salem, a city of Shechem. Here she mingled with the young women of the neighbourhood, and fell a victim to the seductive arts of Shechem, son of Hamor, who was prince of the country. He afterwards sought to marry her, but her brothers refused their consent to the alliance, unless the men of Shechem would submit to be circumcised. To this condition they agreed; and when, from the effect of the operation, they were all disabled from defending themselves or their city, the sons of Jacob attacked them, slew Shechem and his father, completely pillaged the place, and made prisoners of the women and children. Jacob severely reprimanded them for the act, but they were so indignant at the abuse their sister had suffered as to justify their mode of revenge. [Gen. xxxiv. 31.] Dinah is mentioned with the rest of the family who went into Egypt.

**DIONYSIUS**, *di-o-nish'-yus*. [Belonging to Bacchus.] [Acts xvii. 34.] A convert to the gospel under the preaching of Paul at Athens. Why he is called the Areopagite we cannot tell, unless he was one of the judges of the court of Areopagus. Ecclesiastical historians say that he became an eminent minister of the gospel, and suffered martyrdom at Athens, A.D. 95.

**DIOTREPHES**, *di-ot'-re-fes*. [Nourished by Jupiter.] [3 John 9.] Probably a member, and perhaps an officer, of the Church of Corinth. John's third epistle is addressed to Gaius, of this church [Rom. xvi. 23; 1 Cor. i. 14], and in the course of it a severe rebuke is given to Diotrophes, who seems to have questioned the authority of the apostle, and to have exercised a most officious and unwarrantable power in the church to which he belonged.

**DISCERNING OF SPIRITS** [1 Cor. xii. 10] was one of the miraculous gifts of the Holy Ghost, by virtue of which the spirits of men were tried whether they were of God. [1 John iv. 1.] It was a most desirable gift in the former ages of the Church, when false prophets and wicked spirits abounded on every side.

**DISCIPLE**. [Matt. x. 24.] One who receives, or professes to receive, instruction from another. [Matt. xi. 2; Luke xiv. 26,

## Dispersed, Dispersion.

27, 33; John ix. 28.] In the New Testament it denotes the professed followers of our Saviour, but not always His true followers. [Matt. xxvi. 20, 21; John vi. 66.]

**DISEASES**. [Deut. xxviii. 60.] We are taught in Scripture that death and disease come upon us by reason of sin; so that the multiplied forms in which sickness and suffering appear among men, to wear out their frail bodies and hurry them to the grave, are so many signs of the evil of sin, even in its present effects.

The plagues, pestilences, and other instrumentalities by which, in former ages, a multitude of lives were destroyed at once, were often miraculous; that is, the natural causes and progress of disease were not employed, or were not visible. [Exod. xii. 23-29; 2 Kings xix. 35; 1 Chron. xxi. 12-15; Acts xii. 23.] The plagues of Egypt were also of this character. From an early period we find the agency of evil spirits employed to afflict and trouble men; as in the case of Saul and Job. In the time of our Saviour, they seem to have been permitted often to take entire possession of the human frame; in which case the bodily, and often the mental powers, were to a greater or less extent suspended, and the wretched sufferer exposed to a train of the most dreadful dangers and calamities. [Matt. xvii. 15; Mark v. 11-15; Luke ix. 38-40.]

The diet and habits of the early Jews were so simple and uniform that diseases were uncommon; but, at a later period, we have reason to believe they became common and severe, as the manners and customs of the nation grew more corrupt and luxurious; so that we may suppose, in the multitudes which resorted to our Saviour to be healed of all manner of diseases, there would be found a fearful list of painful and incurable complaints.

The diseases of Egypt, and other countries of similar climate, were ophthalmies, or diseases of the eyes, leprosies, inflammations of the brain, consumptions, pestilential fevers, &c.

**DISPENSATION**, *dis-pen-sa'-shun*. [1 Cor. ix. 17.] This word, in its scriptural use, generally denotes a plan or scheme, or a system of precepts and principles prescribed and revealed by God for His own glory and for the advantage and happiness of His creatures. [Eph. i. 10, iii. 2; Col. i. 25.] In the passage first above cited it is supposed to mean an authority or commission to preach the gospel. The dispensation of the law of Moses, and of the gospel by Jesus Christ, are examples of the use of the word in its former meaning.

**DISPERSED, DISPERSION**, *dis-per'-shun*. [Isa. xi. 12; Jer. xxv. 34; John vii. 35.] These terms are usually applied to the Jews, who, after their captivity, and, still more emphatically, after the final destruction of their holy city, were scattered

## Divination.

abroad through the earth. [James i. 1; 1 Pet. i. 1.]

**DIVINATION**, *div-e-na'-shun* [Deut. xviii. 10], is the practice of divining or foretelling future events. In the passage cited it is put in connection with witchcraft, necromancy, and other abominations of the heathen, which the Jews were to avoid. Divination was a prevailing sin among the Israelites and many of the eastern nations. The modes, or means of divining, were by consulting, or being familiar with spirits, by the motions of the stars, clouds, &c., and by lots, rods, or wands, dreams, the flight of birds, the entrails of animals, &c., &c. It is said of Joseph's cup [Gen. xlv. 5], that he divined by it. It is not to be inferred, however, that he practised divination. He had received from God the gift of interpreting dreams, and he exercised it with great humility, and always for God's glory. It may be that Joseph's officer mistook the gifts of his lord, and supposed that he must have the power of divination. This is certainly the most obvious construction. It is supposed, however, that the word here rendered *divineth* elsewhere signifies to make an experiment, so that the passage may read thus: "Is not this the cup wherein my lord drinketh, and whereby he has made a trial of your honesty; laying it in your way to see whether you would take it or not?"

The practice of divination in all its forms is reprobated with marked severity by the law of Moses and by the sacred writers. [Lev. xx. 27; Deut. xviii. 9-14; Jer. xiv. 14; Ezek. xiii. 8, 9.] It is a branch of pagan idolatry and superstition, and in whatever form it is practised or regarded, it is reproachful to Christianity, and argues great folly and ignorance. [2 Pet. i. 19.]

**DIVORCE**, *ds-vor-se*. [Jer. iii. 8.] The dissolution of the marriage relation. This was permitted by the law of Moses, for reasons of local expediency, and under circumstances peculiar to their situation as a people. The Jewish doctors contended that the spirit of the law was that a man should put his wife away for the most trivial causes. To tempt our Saviour to say something offensive, they put the question to Him whether it was lawful to do this; He reproveth their conduct in this particular with much severity, and restrains the practice to one class of cases. [Matt. xix. 3-9.]

The husband was required to give his wife a writing or bill of divorcement. (See Deut. xxiv. 1.) The woman also seems to have had power, at least in a later period of the Jewish state, to put away her husband. [Mark x. 12.]

**DOCTOR**, *dok'-tur*. [Luke ii. 46.] Doctors, or teachers of the law, were those who made it their business or profession to teach the law of Moses; and they were held in great repute among the Jews. Some have distinguished the scribes from the doctors, by

## Dothan.

supposing that the former wrote their opinions, while the latter taught extemporaneously. The doctors were generally of the sect of the Pharisees. [Luke v. 17.] It is thought that by the peculiar office of teachers is intended [1 Cor. xii. 28] (1) Apostles, or public instructors; (2) Prophets, or occasional instructors; and (3) doctors or teachers, i.e., private instructors.

**DOG**, *dog*. [Exod. xi. 7.] The dog was not only an unclean animal by the Jewish law, but was regarded with peculiar contempt. [Exod. xxii. 31; Deut. xxiii. 18; 1 Sam. xvii. 43, xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13; Philom. iii. 2; Rev. xxii. 15;] and he is so regarded at the present day by the Turks, who can find no more abusive and contemptuous language to apply to a Christian than to call him a dog. It is a characteristic eastern expression of contempt: "a dog sat on his father's grave." Their habits made them dangerous to touch. [Prov. xxvi. 17.]

The eastern people were in the habit of applying the names of animals to men who resembled them in their disposition, as we call a cunning man a fox, a brave man a lion, &c. So our Saviour told His disciples, "Give not that which is holy unto the dogs, lest they turn upon you, and tear you," after they have eaten it [Matt. vii. 6]; meaning, that they should not offer the sacred things of the gospel to those insolent and abominable men who would only heap abuse on them for it; having reference also to the practice of the priests at the altar, who would not throw to the dogs any of the meat used in sacrifice. He told also the Syro-Phœnician woman that it was not proper to give the children's meat to the dogs [Matt. xv. 26]; that is, the gospel was sent first to the Jews, who are called the children, and was not yet to be given to one of the Gentiles, as she was, whom the Jews called dogs; that the children must be first fed before the meat was thrown into the street. Those who are shut out of the kingdom of heaven are dogs, sorcerers, &c. [Rev. xxii. 15], where the word is applied to all kinds of vile persons, as it is to a particular class in Deut. xxiii. 18. The comparison of Solomon, illustrating the return of a fool to his folly, cited in 2 Pet. ii. 22, is taken from a natural fact. Persecutors are called dogs, Ps. xxii. 16.

**DOR**, *dor*. [Dweller.] [Judg. i. 27.] This is now a small town on the Mediterranean coast, about nine miles north of Casarea. Its present name is Tortura. It is close upon the beach, and contains about five hundred inhabitants. It was formerly a royal city, or capital of a district of Canaan [Josh. xii. 23], and was assigned to the half-tribe of Manasseh.

**DOTHAN**, *do'-than* [Wells or Cisterns] [Gen. xxxvii. 17], was situated near Jezreel, about twelve miles north of Samaria, at a narrow

Doting.

pass in the mountains of Gilboa. It is memorable as the place where Joseph's brethren sold him, and also where the Syrian troops attempted to seize Elisha. [2 Kings, vi. 13-23.]

**DOTING** [1 Tim. vi. 4] signifies being excessively fond of, or foolishly and vainly bent upon, questions and strifes about mere words.

**DOVE.** [Gen. viii. 9.] A bird clean by the Mosaic law, and often mentioned by the sacred writers. In their wild state, they dwell principally in holes in the rocks. [Song of S. ii. 14; Jer. xlviii. 28.] They are innocent in their dispositions, and make no resistance to their enemies. [Matt. x. 16.] They are very much attached to their mates; and when one is absent or dies, the other, or survivor, laments its loneliness. [Isa. xxxviii. 14, lix. 11; Ezek. vii. 16; Nah. ii. 7.]

There are various allusions to the mildness, peacefulness, and affection of doves. The Church is called a turtle-dove and a dove, or compared to it. [Ps. lxxiv. 19; Song of S. i. 15, ii. 14, iv. 1, v. 2, vi. 9.] Where "doves' eyes" are spoken of in these passages, allusion is made to the meekness of their expression. It is thought by eminent critics that Song of S. v. 12 is wrongly translated; that allusion is made to a deep blue coloured pigeon, common in the east, and that it is meant to compare the white of the eye to milk, and the iris to a blue pigeon; and that the comparison is, "His eyes are like a dark blue pigeon, standing in the middle of a pool of milk." Hosea compares timid Ephraim to "a silly dove without heart" [vii. 11]; and says, that when the Jews shall be called to their own land, they shall "tremble," or fly, "as a dove out of the land of Assyria." [xi. 11.] David in his distress wished that he could fly from his troubles as the doves do to warmer climates on the approach of winter. [Ps. lv. 6-8.] The appearance of the dove is spoken of as an emblem of spring. [Song of S. ii. 12.]

The dove is mentioned in an interesting part of the early history of the world, as being sent out by Noah from the ark that he might discover whether the dry land had appeared. [Gen. viii. 6-12.]

The dove was used in sacrifices. It was, among other animals, prepared by Abraham, when God manifested his intention to bless him, as narrated in Gen. xv. 9. When a child was born, the mother was required, within a certain time, to bring a lamb and a young pigeon, or turtle-dove, for offerings; but if she were too poor to afford a lamb, she might bring two turtle-doves, or two young pigeons. [Lev. xii. 6-8.] Thus, we may judge of the poverty of Mary, the mother of Jesus, when, upon his birth, she brought to the Temple at Jerusalem the two birds instead of a lamb. [Luke ii. 24.] It was to supply

Dragon.

mothers with animals for sacrifice that those persons sat in the Temple with doves to sell, whom our Lord forced to leave it, because "the house of prayer" was not a fit place for buying and selling. [Mark xi. 15; John ii. 14-16.]

There is some obscurity in Ps. lxxviii. 13; but the natural import of it is most probably the correct one. The design of the psalmist is to present in contrast, the condition of the Israelites (who were addressed) at two periods of their history. In the day of their affliction and calamity, they were covered as it were with shame and confusion; but in the day of their prosperity they should resemble the cleanest and most beautiful of birds.

The allusion in Isa. lx. 8, may be to the immense compact masses of these birds that eastern travellers describe, as they are seen flying to their houses, or places of general resort. They sometimes resemble a distant heavy cloud, and are so dense as to obscure the rays of the sun.

**DOVE'S DUNG.** [2 Kings vi. 25.] There are but two modes of interpreting this passage; either of which is satisfactory. The first is, that this particular substance was remarkably valuable as a manure for those vegetables which might be soonest raised to supply the famishing Samaritans; and the other is that a vegetable resembling the chick-pea, or lentil, is intended, which resembles dove's dung in appearance, and is still a common article of food at Cairo, Damascus, &c., especially for eastern pilgrims, and of which the cab would be a suitable measure. The passage evidently expresses the extreme severity of the famine.

**DOWRY** [Gen. xxx. 20], in the eastern acceptance of the word, means that which the husband pays for his wife, instead of that which the wife receives from her father and brings to her husband. [Gen. xxix. 18, xxxiv. 12; 1 Sam. xviii. 25.] So in Exod. xxii. 16, 17; Josh. xv. 18, a man was required to pay a certain sum as dowry, or a nuptial present; and this was to be according to the rank she sustained, and such as the fathers of virgins of the same rank were accustomed to receive for their daughters. [Hos. iii. 2.]

**DRAGON, drag-on.** [Job. xxx. 29.] It is quite uncertain what animal, if any, is intended by this name. It is not improbable that it is a generic term, denoting some class of animals distinguished by some common characteristic; and yet, from Lam. iv. 3, and Mic. i. 8, we should infer that the word is applied to a particular animal that cries and gives suck. The word translated dragon, Isa. xxvii. 1, is translated whale, Gen. i. 21, and Job. vii. 12; and serpent, Exod. vii. 9; and dragon, Isa. xxvii. 1, is translated whale, Gen. i. 21, and Job. vii. 12; and serpent, Exod. vii. 9; and dragon, Deut. xxxii. 33, and Ps. xci. 13. In Isa. xxxiv. 13, the word translated dragons means some creature of the wilderness, whose presence denotes desolation,

**Draught.**

So in Job. xxx. 29, Ps. xlv. 19, Jer. ix. 11; in all which passages solitude and desolation are intended to be illustrated. [Mic. i. 8.]

The figurative use of this term by the sacred writers, as in Ps. lxxiv. 13, Ezek. xxix. 3, Rev. xii. 3, xx. 2, is sufficiently obvious.

**DRAUGHT, draft.** [Matt. xv. 17.] A vault or drain for the reception of filth. In this sense it is probably used, 2 Kings x. 27. When applied to fishes, it means those which are caught by one sweep or draw in of the net.

**DREAM, drema.** [Dan. vii. 1.] From a very early period, dreams have been observed with superstitious regard. God was pleased to make use of them to reveal His purposes or requirements to individuals, and He also gave power to interpret them. [Gen. xx. 3-6, xxviii. 12-14; 1 Sam. xxviii. 6; Dan. ii. 28, Joel ii. 28.] And if any person dreamed a dream which was peculiarly striking and significant, he was permitted to go to the high priest in a particular way, and see if it had any special import. But the observance of ordinary dreams, and the consulting of those who pretend to skill in their interpretation, is repeatedly forbidden. [Deut. xiii. 1-5, xvii. 9-14.]

The words dream and vision are sometimes used indiscriminately [Gen. xlv. 2; Num. xii. 6; Job xx. 8, xxxiii. 14, 15; Dan. ii. 28, vii. 1], though elsewhere they would seem to be distinguished. [Joel ii. 28.] In respect to Paul's vision [2 Cor. xii. 1, 2, 4], it seems to be doubtful whether his soul were not separated from the body, and permitted to mingle for a moment with celestial beings; for we must remember that all our notions of space and distance between this world and the world of spirits may be entirely fallacious. Sometimes miraculous revelations of God's will are called visions. [Luke i. 22; 1 Sam. iii. 15.]

The power of interpreting dreams was of course a supernatural gift, so far as the dreams had reference to future events; for these are necessarily unknown, except to the Supreme Disposer of them. Of course, Joseph was divinely instructed. [Gen. xl. 5, 8, xli. 16.] In these days there appears no good reason to suppose that our dreams are indicative of future events, and all pretension to the power of interpreting them must be regarded as in the highest degree absurd.

**DRINK, drink.** [Gen. xxi. 19.] The use of strong drink, even to excess, was not uncommon among the Israelites. This is inferred from the striking figures with which the use and effects of it have furnished the sacred writers [Ps. cvii. 27; Isa. xxiv. 20, xlix. 26, xli. 17-22], and also from various express prohibitions and penalties. [Prov. xx. 1; Isa. v. 11; Hab. ii. 15, 16.]

**DRINK, Strong.** A variety of intoxicating drinks are comprised under the term strong

**Dulcimer.**

drink. [Isa. xxviii. 7.] It indicates any intoxicating drink, whether brewed from grain or made of honeycombs, dates, or boiled fruits. The Alexandrine interpreters, who were doubtless familiar with the beer of Egypt, render this word by other terms, signifying intoxicating drink. Pliny enumerates various vegetables which enter into its composition; among the rest, figs, pomegranates, apples, and particularly dates. This date wine was in great request among the Parthians, Medians, and other Orientals; and is said by Xenophon to have produced severe headaches. We may naturally infer that the strong drink includes this liquor of dates, as well as other artificial beverages. The Pharisees, it is said, strained their drink for fear of swallowing some unclean animal. Hence it is believed that in the expression, Matt. xxiii. 24, *at* should be rendered *out*.

**DROMEDARY, drum'-e-da-re.** [Isa. lx. 6.] A species of camel, remarkable for its swiftness of motion [Jer. ii. 23], which is from sixty to ninety miles a day. He differs from the ordinary camel, in that he is smaller, cannot bear the same degree of heat, and has but one hump or protuberance on the back. He is controlled by a bridle fastened in a ring, which passes through the nose. [2 Kings xix. 28.]

**DROUGHT, drout.** [Ps. xxxii. 4.] From the end of April to September the land of Judæa was very dry. It was the drought of summer. The grass was sometimes completely withered [Ps. cii. 4], and the parched earth broke into chasms; the heavens seemed like brass, and the earth like iron [Deut. xxviii. 23], and all the land and the creatures upon it suffered, and nothing but the copious dews of the night preserved the life of any living thing. [Hag. i. 11.] The heat was at times excessive. Dr. Clarke tells us that when he was travelling near Cana, in Galilee, in the month of July, the thermometer, in a gloomy recess under ground, perfectly shaded, stood at one hundred degrees of Fahrenheit at noon. It is maintained by some critics that the word drought in Deut. viii. 15, is applied to a serpent whose bite was poisonous, and attended with insatiable and agonizing thirst.

**DRUSILLA, droo-sil'-la.** [Ac's xxiv. 24.] Third daughter of the Herod, who is mentioned Acts xi. 1-4, 20-23. She married Felix, the Roman governor, while she had another husband living; and was present at the hearing of the apostle Paul before her husband at Cæsarea.

**DUKE** [Gen. xxxvi. 15] means only a chief or leader, and is in no sense a title of nobility.

**DULCIMER.** [Dan. iii. 5-10.] The instrument denoted by this word was a pipe or flute of reed, like what the Italians call *sampogna*. The Rabbins describe it as two



## Dumah.

pipes connected with a leather sack or skin. The dulcimer of the present day is entirely unlike it, both in form and in the mode of using it.

Some have supposed that the word means a strain or chorus, rather than an instrument of music.

DUMAH, *dew'-mah*. [Silence.] [Isa. xxi. 11.] There was a city of Judah of this name [Josh. xv. 52], but the Dumah which is the subject of this prophecy was probably a country settled by the descendants of Dumah, Ishmael's sixth son. [Gen. xxv. 14.] It is said that they inhabited the borders of the desert of Syria, one hundred and fifty or two hundred miles from Damascus, and a district of country is there still, bearing the name of Dumah the stony, or the Syrian Duma.

DUNG. [Ezek. iv. 12.] In many countries of the east wood is so scarce and dear as to be sold by weight. Hence (as travellers inform us), animal excrements are used as fuel. Le Bruyn says it is a very common material for heating ovens, even among people of comfortable circumstances. Niebuhr says that in Arabia the excrements of asses and camels are collected in the streets by children, and mixed with cut straw. It is then put in the sun to dry, and is thus fitted for use. The effluvia arising from the use of it is very offensive, and penetrates the food.

DURA, *du'-ra*. [Circle.] [Dan. iii. 1.] An extensive plain in the province of Babylon, where Nebuchadnezzar caused the golden image to be erected.

DUST. [Job. ii. 12.] To shake off the dust of one's feet against another [Matt. x. 14; Mark vi. 11; Acts xiii. 51] was expressive of entire renunciation. The custom is supposed to have been common among the Jews, when they had set a foot on heathen ground, to shake off the dust, so as to carry nothing unclean or polluting into their own land.

DUST, Rain of. [Deut. xxviii. 24.] In Judæa, or its immediate vicinity, are plains or deserts of fine sand, which, when agitated by a violent wind, makes most terrific and desolating storms. Eastern travellers describe them particularly, and think them much more dreadful than storms at sea. This fact affords us a striking illustration of the nature and horrors of the plague mentioned in Exod. viii. 16.

DWELLINGS. [Lev. vii. 26.] The most common dwellings in the earlier ages of the world were tents. The simple habits of life which were then more prevalent, and the climate of the first settled portions of the globe, made these the most convenient and comfortable dwellings, and tents of various sizes and shapes were formed by setting poles in the ground, and stretching over them a covering of cloth or skin, which was fastened to stakes by means of cords. [Isa. liv. 2.]

## Earnest.

Sometimes they were divided into apartments by means of curtains, and the ground was covered with mats or carpets. The door was formed of a fold of cloth, which was dropped or raised. The fire was kindled in an excavation in the middle of the tent ground, and the cooking utensils, which were very few and simple, were easily moved from place to place. [Isa. xxxviii. 12.] Sometimes tents were expensively adorned and furnished; and they are very common dwellings at this day among many nations. The form of modern tents in the east is said to resemble the hull of a ship turned upside down.

When the habits of mankind changed, and their pursuits fixed them to one spot, their dwellings were built with a view to permanency, and we may suppose that the science of building was well understood at a very early period. The skill required to build the ark, independently of inspired directions, must have been considerable. The attempt to build the tower of Babel would not have been made by those who had only a mere elementary knowledge of architectural principles.

That large and costly houses were often built in Judæa we have scriptural evidence [Jer. xxii. 14; Amos iii. 15; Hag. i. 4], though doubtless those which were occupied by the mass of the people were rude and inconvenient when compared to the middling or even the very ordinary class of our houses.

## E.

EAGLE, *e'-gl*. [Deut. xxxii. 11.] A well-known and ferocious bird of prey, unclean by the Levitical law [Lev. xi. 13; Deut. xiv. 12], whose peculiar properties are often alluded to by the sacred writers. The habits of the eagles are described in Num. xxiv. 21; Job. ix. 26, xxxix. 27-30; Prov. xxiii. 5, xxx. 17-19; Jer. xlix. 16; Ezek. xvii. 3; Obad. 4; Heb. i. 8, ii. 9; Matt. xxiv. 28; Luke xvii. 37.]

EARING, EARING-TIME, *eer'-ring*. [Gen. xlv. 6; Exod. xxxiv. 21.] Earing is an old English word for ploughing. The same word is used, Ps. cxxix. 3, and is translated ploughed. What we call arable land is sometimes written "earable" land. [Deut. xxi. 4; 1 Sam. viii. 12; Isa. xxx. 24.]

EARNST. [2 Cor. i. 22.] Something going before, or given in advance as a pledge or assurance of more in reserve: thus earnest, or earnest-money, is a sum paid in advance as a pledge of full payment at a future time. In a spiritual sense, it denotes those gifts and graces which the Christian receives as a pledge or earnest of perfect holiness and happiness in the future world.

Ear-rings.

A pledge is taken back when the promise which it guaranteed is fulfilled; but whatever is given as earnest, being a part in advance of the whole, is of course retained.

**EAR-RINGS.** [Gen. xxiv. 22.] This word occurs, Exod. xxxii. 2, 3; and in Isa. iii. 21 we have the word "nose-jewels," and some versions have "an ornament for the nose," in the above passage from Genesis. The weight of the ornament mentioned in this passage might appear almost incredible, if we were not informed by travellers that the women of the east, even in modern days, wear ornaments of equal and even greater weight. Poor people use glass or horn instead of gold or silver.

**EARTH.** [Ps. xxiv. 1.] Besides the ordinary acceptation of the word, as in the passage cited, it is used by the sacred writers to denote only a particular country. Thus, the phrase [Ezra i. 2] "all the kingdoms of the earth" means only Chaldaea and Assyria; and it is often restricted to Judæa only.

**EARTH, Lower parts of the** [Isa. xlv. 23], may signify literally the valleys, or figuratively the grave. [Ps. lxxiii. 9; Eph. v. 9.]

**EARTHQUAKE.** [1 Kings xix. 11.] It is supposed that Korah and his companions were destroyed by an earthquake. The earthquake mentioned, Amos i. 1, Zech. xiv. 5, is also mentioned by Josephus, who adds that it divided a mountain near Jerusalem, and was so violent as to separate one part some distance from the other. The earthquake was among the fearful signs which attended the crucifixion of our Saviour. Travellers tell us that the rocks on Calvary are rent asunder, and evidently by some such convulsion as an earthquake; and very early tradition says it was by the earthquake which happened at the time of the Crucifixion. That the scene was terrible may well be inferred from Matt. xxvii. 51-54.

Earthquakes are mentioned among the calamities which should precede the destruction of Jerusalem [Matt. xxiv. 7], and Josephus and other historians affirm the literal fulfilment of the prediction. Earthquakes, in prophetic language, denote revolutions and commotions in states and empires.

**EAST.** [Gen. xxviii. 14.] The Hebrews used this word to describe all the countries or provinces lying around and beyond the rivers Tigris and Euphrates, or east or north-east of Judæa. The word is also used, Gen. xl. 2, "from the east," and denotes the country east or south-east of Mount Ararat. In travelling from the foot of that mountain to the plain of Shinar, the descendants of Noah would pass southerly on the eastern side of the mountains of Media until they came opposite to Shinar or to a point north-east of Babylon, from which, by a direct western course, they would pass

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into Assyria and the plain of Shinar. This is said to be the usual caravan route.

**EAST SEA** [Ezek. xlvii. 18; Joel ii. 20] is the same with the Dead Sea.

**EAT, EATING.** [Isa. lxvi. 17; Acts xi. 3.] The Hebrews were scrupulous about eating and drinking with the Egyptians, as the Egyptians also were about eating and drinking with the Hebrews. [Gen. xliii. 32.] So also the Hebrews declined to eat with the Samaritans [John iv. 9], and the refusal to eat with one implied an entire separation. [Matt. ix. 11; 1 Cor. v. 11.]

The manner of eating among the Jews is still common in eastern nations; the guests reclined on couches or mattresses, resting on the left elbow, and using chiefly the right hand. This peculiar position makes the interesting scene described, Luke vii. 36-50, perfectly natural, and also shows how one of the guests could repose his head on another's bosom. [John xiii. 23.] Women were never present at Jewish meals as guests.

The present mode of eating among eastern nations illustrates some interesting passages of the New Testament. In Syria the guests use their fingers; a knife, spoon, and plate being used only by foreigners, and that as a special privilege. The bread, which is very thin, is dipped in the vegetable soup, and if there is a very dainty morsel on the table, the master of the house takes it in his fingers and presents it to the mouth of his guest. From Matt. xxvi. 23, we may presume that Judas was near enough to our Lord to use the same dish, and from the additional circumstances in John xiii. 26, 27, we may infer that he was near enough to receive the sop from our Lord's hand, according to the custom above described.

To eat a meal together is regarded in the east as a pledge of mutual confidence and friendship; hence the force of the expression, Ps. xli. 9.

**EBAL, Mount, e'-bal** [Void of Leaves; Stony] [Deut. xi. 29], and **MOUNT GERIZIM** were situated in the tribe of Ephraim. They were but a short distance apart, and in the valley between was the old city of Shechem, now Nablouse. The altitude of these mountains does not exceed seven or eight hundred feet; and they are remarkable for the solemn ratification of God's covenant with the Jews, which took place upon them, and a particular account of which we have in Deut. xxvii. 12-26, xxviii. 2-63. A modern traveller speaks of the lofty, craggy, and barren aspect of these two mountains, which seem to face each other with an air of defiance.

According to the injunction of Moses, the Hebrews, after they obtained possession of Canaan, built an altar, and celebrated a feast on Mount Ebal. [Deut. xxvii. 4; Josh. viii. 30-35.] The Samaritans contended

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that this should have been done on Mount Gerizim, and not on Mount Ebal, and they afterwards built a temple on Gerizim, the ruins of which are still visible, and regarded it as the Jews regarded their temple at Jerusalem. The remark of the Samaritan woman at Shechem to our Lord is in allusion to this difference of opinion.

EBED-MELECH, *ē-bed-me'-leh*. [Servant of the King.] [Jer. xxxviii. 7.] An Ethiopian servant of Zedekiah, king of Judah, who was instrumental in saving the prophet Jeremiah from death by famine; and who, for his kindness in this behalf, was promised deliverance when the city should fall into the enemy's hands. [Jer. xxxix. 15-18.]

EBENEZER, *eb-en-ē'-zer*. [Stone of Help.] [1 Sam. iv. 1.] This name is used in the passage cited, and also in 1 Sam. v. 1; but the application of it to a particular place was a subsequent event. While the Israelites were worshipping God at Mizpah, they received intelligence that the Philistines were approaching them with a formidable army. In this emergency they betook themselves to sacrifice and prayer, and the God of armies interposed in a most signal manner for their deliverance. [1 Sam. vii. 5-12.] In commemoration of this event, Samuel erected a monument near the field of battle, and called it Ebenezer, or the "stone of help," saying, "Hitherto hath Jehovah helped us." Hence, it is often said, "Here we will set up our Ebenezer," or here we will establish a memorial of the mercy and faithfulness of God.

EBER, *ē'-ber* [The Region beyond, a Passer over] [Gen. x. 21], was the great grandson of Shem, and the ancestor of Abraham, in the seventh generation. (See HEBREWS.)

ECCLESIASTES, *ek-kle'-zy-as-teez* [Preacher], is the twenty-first in the order of the books of the Old Testament, and was written by Solomon, towards the close of his splendid and eventful career as monarch of Israel. The design of the author appears to be (1) To demonstrate the folly and madness of making this world, its pleasures or its pursuits, the object of affection or hope; and (2), To show the character, influence, and advantages of true wisdom or religion. Much of the obscurity of some passages in this book may be ascribed to the circumstances that the author was refuting maxims and reproof practices common to the libertinism of his day, the practical character of which is now unknown.

EDEN, *ē'-den*. [Pleasantness.] [Gen. ii. 8.] That part of the earth in which was situated the garden planted by the Almighty for the residence of our first parents, and where they dwelt at the time of their apostasy. The word is also applied generally to denote any place remarkable for beauty and fertility. [2 Kings xix. 12; Isa. xxxvii. 12.]

EDOM, House of. [Amos i. 5.] This term

Eglon.

in its connection indicates a place of some importance. Modern travellers find a place near Damascus bearing a name of the same import (house of pleasure), which they suppose to be the same mentioned by the prophet.

EDOM, *ē'-dom* [Red] [Judg. vi. 17], called Idumea [Isa. xxxiv. 5] by the Greeks and Romans, was the name of a district of country inhabited by the Horites [Gen. xxxvi. 21], or Horims [Deut. ii. 12], lying south of the Dead Sea, and bordering on Moab. Edom, or Mount Seir, was originally a small strip of elevated land between the desert of Zin on the west, and Arabia Petraea on the east. The climate was delightful, and it was remarkable for the richness of its soil, and the almost impregnable fortress it contained. [Gen. xxvii. 39; Jer. xlix. 16.] It derives its name from Esau, called also Edom [Gen. xxxvi. 43], whose descendants are supposed to have settled there. The same province is now called Sherath, and extends across the whole southern border of Canaan, from the Dead Sea to the eastern gulf of the Red Sea, including Mount Seir. Of the eastern division of their territory, Bozrah or Bezer was the capital, and Petra, or Sela, of the southern. Teman, a grandson of Esau [Gen. xxxvi. 11], resided here, and gave his own name to part of the province. [Job ii. 11; Jer. xlix. 7-20.] The Edomites were governed by kings [Gen. xxxvi. 31] until they were conquered by David [2 Sam. viii. 14], thus fulfilling the prophecy, Gen. xxvii. 29. Hadad, a lineal descendant of one of the Idumean kings, regained the control of the eastern province. The inhabitants of south Edom afterwards revolted from Jehoram [2 Chron. xxi. 10], and sustained some severe reverses [2 Kings xiv. 7; 2 Chron. xxv. 11]; and were finally conquered by Nebuchadnezzar.

EDRAI, *ed'-re-i*. [Strong.] [Josh. xiii. 31.] One of the capital cities of Bashan, the ruins of which still remain under the name of Draa, about seventy-five miles north of Bozrah. Og, king of Bashan, was defeated at this place by the Israelites, and his kingdom assigned to the half tribe of Manasseh. Another town of this name was in the tribe of Naphtali. [Josh. xix. 37.]

EGLA, [Deut. xxii. 6.] This passage humanely prohibits the taking away of a brooding bird from a nest, and is similar in its nature to the provision respecting other animals and their young ones. [Lev. xxii. 28; compare Isa. x. 14.]

EGLON, *eg'-lon*. [Pertaining to a calf.] (A person.) [Judg. iii. 14.] King of the Moabites, who held the Israelites in bondage eighteen years. He formed an alliance with the Ammonites and Amalekites, and took possession of Jericho, where he resided, and where he was afterwards assassinated by Ehud.

Eglon.

**EGLON.** (A place.) [Josh. x. 3, xv. 66.]

**EGYPT, e'-jypt.** [Exod. i. 1.] One of the most ancient and interesting countries on the face of the earth. It is bounded south by Ethiopia, north by the Mediterranean Sea, and east by the Red Sea. Its northern and southern limits are given in Ezek. xxix. 10, xxx. 6. It presents itself to the eye of the traveller as an immense valley, extending nearly six hundred miles in length, and hemmed in on the east and west by a ridge of hills and a vast expanse of desert. It has an alluvial basin, owing its existence, fertility, and beauty to the river Nile, which flows through it. Hence, Egypt was anciently called "the gift of the Nile." As to the origin of the name, there is much difference of opinion. In the Old Testament, the Hebrew word translated Egypt is *Mizraim*, which was the name of one of the sons of Ham [Gen. x. 6], who might have been the founder of the nation. It is sometimes called Ham [Ps. lxxviii. 51, cv. 23, 27, cvi. 22], and also Rahab. [Ps. lxxxvii. 4, lxxxix. 10; Isa. li. 9.] The Arabs now call it Mizr.

It was in Egypt that Joseph was raised from the condition of a slave to the highest rank in the king's retinue. In the providence of God, his father and brothers came thither to live, and in the space of four hundred and thirty years increased from seventy-five souls to between one and two millions. Their deliverance from oppression under Pharaoh is perhaps the most striking passage of Jewish history.

As a subject of prophecy, Egypt is one of the most interesting of ancient nations. [Isa. xviii. xix.; Jer. xlii.-xlv.; Ezek. xxix.-xxxii.] The predictions concerning it are remarkable for their precision and fulness; and their exact fulfilment in every essential point is attested by incontrovertible evidence.

At the time when some of the most extraordinary of these predictions were uttered [Ezek. xxx. 21-26], Egypt was flourishing in arts and arms. Her splendid cities rose up on every side, and the stately monuments of her genius and industry were without a parallel. But when the divine counsel was fulfilled, the sceptre of the Pharaohs fell, and Egypt became a tributary kingdom, without a prince of its own, subject to a foreign yoke, and has often been governed by slaves.

**EGYPT, River of** [Gen. xv. 18], called by way of pre-eminence "the River" [Gen. xli. 1; Exod. vii. 17], and sometimes Sihor [Isa. xxiii. 3], or Shihor [1 Chron. xiii. 5], was the Nile, a remarkable river, which flows twelve hundred miles without meeting a tributary stream. Its overflows inundate the adjoining country [Amos viii. 8, ix. 5], and give it its extraordinary fertility. Hence, a failure of this periodical overflow-

Elath.

ing must occasion the utmost distress. [Isa. xix. 5, 6.]

**EHUD, e'-hud.** [Joining together.] [Judg. iii. 15.] A son of Gera, of the tribe of Benjamin, who delivered the Israelites from the oppression which they suffered under Eglon, king of Moab. The Israelites sent Ehud to pay some tax or tribute to Eglon, as a token of their allegiance. Under the pretence that he had some secret message to the king, he obtained a private audience and murdered the king. [Judg. iii. 16-21.] Ehud fled towards Mount Ephraim, and summoning the oppressed Israelites to his help, they secured the fords of the Jordan, so that the Moabites by whom their land was garrisoned might not escape. As soon as he had collected a sufficient force, he fell upon the Moabites, and cut them off in every direction.

**EKKON, ek'-ron.** [Eradication.] [Josh. xv. 45.] A city of the Philistines, lying north-west of Gath, and north of Ashdod, assigned by Joshua originally to the tribe of Judah [Judg. i. 18], but afterwards said to belong to the tribe of Dan. [Josh. xix. 43.] Neither tribe seems to have been in actual possession of the place. [Judg. i. 34, 35; 1 Sam. v. 10, vi. 17; 2 Kings i. 2; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5, 7.]

**ELAH, e'-lah.** [Terebinth.] (A person.) [1 Kings xvi. 6.] Son and successor of Baasha, king of Israel. As he was revelling at a friend's house, he was assassinated by Zimri, one of the officers of his army. He reigned only two years.

**ELAH, Valley of** (A place) [1 Sam. xvii. 19], lies south-west of Jerusalem, three miles from Bethlehem, on the road to Jaffa. The Israelites were encamped in this valley when David fought and subdued Goliath.

**ELAM, e'-lam.** [Age.] (A person.) [Gen. x. 22.] Eldest son of Shem, and the ancestor of the Elamites and Persians.

**ELAM** (A country) [Gen. xiv. 9], settled by the family of Elam, and lying east of Shinar, and north of the Persian gulf, and a part of the Persian empire. Chedorlaomer was one of its earliest kings. [Gen. xiv. 1.] Shushan was the capital of the province. [Dan. viii. 2.] When the country of Elam is mentioned by the sacred writers, Susiana or Shusistan is meant. The Elamites were a warlike people, and distinguished for their skill as bowmen [Isa. xxii. 6; Jer. xlix. 35], and were regarded as a formidable enemy. [Ezek. xxxii. 24.] Some of this nation were present in Jerusalem at the miraculous effusion of God's Spirit on the day of Pentecost.

The "bringing again the captivity of Elam" [Jer. xlix. 39] is generally supposed to refer to the restoration of the kingdom of Persia by Cyrus, who subdued the Babylonians, as they had previously subdued the Persians.

**ELATH OR ELOTH, e'-lath.** [Trees, a grove.] [Deut. ii. 8; 2 Chron. viii. 17.] A seaport of



## El-Bethel.

Idumea of great celebrity, lying on the shore of the eastern or Eleanitic gulf of the Red Sea. It was a place of much importance in Solomon's time. [1 Kings ix. 26-28.] It was probably a part of David's conquest [1 Chron. xviii. 13], and was recaptured by the Edomites in the reign of Jehoram [2 Kings viii. 20], was taken from them again by Uzziah, king of Judah [2 Kings xiv. 22], and afterwards taken by the king of Damascus. [2 Kings xvi. 7-9.] Elath adjoined Ezion-Geber, and Akaba now occupies the site of one or both of those ancient towns.

EL-BETHEL. [The God of Bethel.] [Gen. xxxv. 7.] The same with Bethel.

ELDAD, *el'-dad* [Whom God loves] [Num. xi. 26], and MEDAD were of the seventy elders of Israel appointed by Moses to assist him in the government of the people. When the elders were assembled around the tabernacle to seek wisdom from God on a particular occasion, Eldad and Medad were absent. The Spirit of God was, however, poured out on them there, while they continued with the camp, as well as on their colleagues who surrounded the tabernacle, and they began to prophesy. Their proceedings were represented to Moses, and he was asked to prohibit them, but he declined, and, so far from wishing them to be silenced, uttered a prayer that all the people might receive the same Spirit which was upon Eldad and Medad.

ELDERS, *el'-ders*. [Exod. iii. 16.] A comprehensive title, the peculiar force of which must be determined by the connection, &c. While in Egypt, the elders of Israel [Exod. iv. 29-31] were probably either the heads of tribes, or the oldest and most judicious of the people. And though their authority was in its nature paternal, they were regarded to a certain extent as the representatives of the nation. In the Hebrew commonwealth every city had its elders. [Deut. xix. 12, xxi. 1-9; Josh. xx. 24; Judg. viii. 14, xi. 5, 6; Ruth iv. 2, 4, 9; Ezra x. 14.]

There was a body of elders, however, selected and appointed for special duties [Num. xi. 16, 17, 24, 25], evidently chosen from the general class of elders. (See v. 16 of the passage above cited.)

The seventy men who were with Moses at Mount Sinai were also seventy of the elders of Israel. [Exod. xxiv. 1-9.] At a subsequent period of Jewish history, we find a tribunal of seventy elders, known as the Sanhedrim, which the rabbins maintain was a continuance of the original appointments of elders by Moses. It is generally agreed, however, that the Sanhedrim was a distinct organisation, unknown till the time of the Maccabees.

The term elders is used in the New Testament generally, to denote a class of officers in the Jewish or Christian Church. Concerning the duties which apper-

## Eleazar.

tained to their office, there are conflicting opinions.

It is supposed by some that in Acts xi. 30, the word elders means simply the aged men.

The word rendered elders, Acts xx. 17, is rendered overseers, Acts xx. 28, and bishops in Philem. i. 1. However difficult it may be to ascertain its original import, there can be no doubt that one class of the elders so frequently spoken of in the New Testament by the evangelists and others, constituted a judicial tribunal. When associated with the Apostles [Acts xv. 6], officers or members of the Christian Church are intended; and when associated with the civil authority [Acts xxiv. 1], officers of the Jewish Church are intended. That the corruption and contempt which attached to the latter in their judicial character was very general in our Saviour's time, appears from Matt. xxvi. 59, xxvii. 3, 41; and that the former had extensive ecclesiastical power appears from Acts xvi. 4.

ELEALEH, *el-e-a'-lay*. [Whither God ascends.] [Num. xxxii. 3-37.] A city of the Amorites, assigned to the tribe of Reuben. It is denounced in the prophecies among the cities of Moab [Isa. xv. 4; Jer. xlviii. 34]; and to this day the ruins of a town are seen one or two miles north-east of Heshbon, that still retain the name of Eleale or El-Aal.

ELEAZAR, *el-e-a'-zar*. [Whom God helps.] [Num. xx. 28.] The third son of Aaron [Exod. vi. 23], and his successor in the office of high priest, which he held for upwards of twenty years, and his family after him till the time of Eli. Nadab and Abihu, Eleazar and Ithamar, together with their father Aaron, were consecrated to the sacerdotal office. The first two were struck dead for a particular sin.

Eleazar, being the eldest surviving son, succeeded his father, and was himself succeeded by his eldest son Phinehas, according to the covenant. [Num. xxv. 12, 13.] The office continued in Eleazar's line through seven successions, and then passed into the line of Ithamar, in the person of Eli, who was both high priest and judge. In Ithamar's line it continued until the reign of Saul, who caused Ahimelech to be slain, and probably transferred the priesthood to Zadok, who was of the line of Phinehas; for in David's time we find the priesthood sustained jointly by Zadok and Abiathar, who was of Ithamar's family. [2 Sam. xx. 25.] It is supposed that Zadok was advanced by Saul; and David, not wishing to depose him, but feeling bound to advance Abiathar, whose family had sacrificed so many lives for his sake, conferred the office on them jointly. [2 Sam. viii. 17.] The apparent contradiction in this last cited passage, by which the relation of Ahimelech and Abiathar is reversed, is explained by supposing that Abiathar had a son Ahimelech, and that this son officiated in his father's stead and hence is spoken of as executing

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the priest's office with Abiathar. Afterwards, Abiathar was deposed [1 Kings ii. 27], and Zadok sustained the office alone; and the succession continued in his line thenceforward until the captivity.

Abiathar received the title of high priest after his deposition [1 Kings iv. 4], but it was nothing more than nominal; it could only have been a secondary rank, such as Zephaniah held. [Jer. lii. 24.] Why the sacerdotal succession was transferred from Eleazar to Ithamar, we are not informed; but we are told why it reverted to the family of Eleazar. [1 Sam. ii. 27, &c.]

ELEAZAR. [1 Chron. xi. 12.] A warrior of distinguished courage, two of whose exploits are recorded, 1 Chron. xi. 11-18, and 2 Sam. xiii. 9.

ELEAZAR. [1 Sam. vii. 1.] The son of Abinadab, to whose care the ark was committed when it was sent back by the Philistines.

ELECT LADY. [2 John i.] Whether this title is applied by John to some eminent Christian woman, or whether it was a figurative expression, denoting a Christian church, is uncertain. The expressions in verses 4, 5, 8 and 13 would favour the latter supposition.

EL-ELOHE-ISRAEL, *el-elo'-he-is'-ra-el*. [God the God of Israel.] [Gen. xxxiii. 20.] The word *El* is from a Hebrew word signifying strength, power, or an object of adoration. It is most frequently used of God, but is applied both to Jehovah and to heathen gods. It enters into the composition of a variety of words, to which it gives a highly significant meaning, as El-Bethel, Eluzai, Daniel, Jabneel, Othniel, Penuel, &c.

ELEMENTS [Gal. iv. 3, 9], elsewhere rendered rudiments [Col. ii. 8, 20], or the first principles of an art or science, is a term applied to the ceremonial ordinances of the Mosaic law, which were worldly, weak, and beggarly, inasmuch as they consisted very much in outward or worldly observances [Heb. ix. 1], and were of temporary and partial service when compared with the disclosures of grace and mercy which they were designed to shadow forth. In the case of the Colossians, probably these rudiments of the world embraced the doctrines of some vain and deceitful philosophy.

ELI, *el'-i*. [Going up.] [1 Sam. ii. 11.] A descendant of Ithamar, the fourth son of Aaron, and successor of Abdon, as high priest and judge of Israel. In consequence of his negligence or injudicious management of his two sons, Hophni and Phinehas, he suffered severe chastisement. Samuel was directed to disclose to Eli the judgments that would come upon his family [1 Sam. iii. 13, 14], chiefly because of his neglect of paternal duty. The old man received the intelligence with remarkable submission; but it was not until twenty-seven years after that God fulfilled his

## Elihu.

threatenings. Then, his two sons were both slain in the same battle with the Philistines, into whose hands the ark of God fell. The aged priest, then in his ninety-eighth year, was so overwhelmed when these calamities were made known to him, that he fell backward from his seat and died. He had governed the Hebrews in all their civil and religious concerns for the period of forty years. [1 Sam. iv. 18.]

ELIAD, *el'-i'-ab*. [Whose Father is God.] [1 Sam. xvii. 18.] The eldest son of Jesse [1 Sam. xvii. 13], and a man of angry and envious temper, as appears from his treatment of his brother David.

ELIAKIM, *el'-i'-a-kim*. [Whom God has set.] [2 Kings xviii. 18.] An officer in the court of Hezekiah, king of Judah, and one of the commissioners appointed to treat with the king of Assyria, who had laid siege to Jerusalem. We have a minute and deeply interesting account of the whole scene, 2 Kings xviii. and xix.

ELIAKIM. [2 Kings xxiii. 34.] Son and successor of Josiah, king of Judah. His name was changed to Jehoiakim.

ELIASIB, *el'-i'-shib*. [Belonging to God.] [Neh. xiii. 4.] An officer of the Temple. To oblige Tobiah, a relative, he fitted up one of the courts of the Temple for Tobiah's lodgings. As soon as Nehemiah knew of it, he caused all Tobiah's furniture to be cast out, the apartments to be thoroughly cleansed, and the stores to be returned.

ELIEZER, *el'-i'-zer*. [To whom God is help.] [Gen. xv. 2.] A name of frequent occurrence in the Old Testament. The most distinguished person who bore it was Abraham's steward and confidential servant. [Gen. xxiv. 2.]

ELIHU, *el'-i'-hu*. [Whose God is He.] [Job xxxii. 2.] A friend of Job, and a kind of arbitrator in the controversy between him and three of his acquaintances, who had come to sympathise with him in his calamities. Elihu regarded both parties as in the wrong; Job, for justifying himself rather than God; and his three friends, for their unfair or unsatisfactory mode of answering the afflicted patriarch. Elihu was the youngest of them all. He is called the Buzite, from Buz, the place of his nativity, probably a city of Idumea, as were also Dedan and Teman. [Jer. xxv. 23, xlix. 7, 8; Ezek. xxv. 13.] The ground taken by the three friends of Job, respecting the cause of his calamities was, that his professions of piety were hypocritical, and these were God's judgments upon him for his sins. Elihu shows that this inference of theirs was rash and unauthorised. He censures Job for the manner in which he had expressed himself, and then puts him in remembrance of the infinite attributes of the Divine Being, as a ground of submission and confidence. The soothing, yet faithful and honest, discourse of Elihu is finely

**Elijah.**

contrasted with the sharp and severe language of the other three, and especially are his wisdom, piety, and benevolence admirable, when we consider his youth and the character and standing of those whom he addressed.

ELIJAH, or ELIAS, *e-li'-jah* [My God is Jehovah] [1 Kings xvii. 1, and Matt. xvii. 3], was a native of Gilead, and is called the Tishbite, probably from the name of the town or district in which he lived. He is first introduced to our notice as a messenger from God to Ahab, the wicked king of Israel. He was sent to utter a prophecy of a three years' drought in the land of Israel. He was miraculously fed [1 Kings xvii. 6-16, xix. 5-8], and was favoured with the most remarkable displays of divine power in his behalf, and in answer to his prayers. [1 Kings xvii. 17-22, xviii. 15-46, xix. 2-21; 2 Kings i. 3-17, ii. 1-11.] Two of these incidents are referred to in Luke iv. 25, 26, James v. 17, 18.

As a reprover of wicked men in high places, Elijah displayed great intrepidity [1 Kings xxi. 17-24; 2 Kings i. 2-16], though on one occasion he seems to have been betrayed into some impatience. [1 Kings xix. 3, 4.]

After executing the prophetic office for ten years, Elijah was translated to heaven in a miraculous manner, in presence of Elisha and fifty other persons. [2 Kings ii. 7-11.]

The advent of John the Baptist is prophesied under the name of Elijah. [Mal. iv. 5; compare Matt. xi. 14, xvii. 10; Mark ix. 11; Luke i. 17.]

ELIMELECH, *el-im'-e-lek*. [To whom God is King.] [Ruth i. 2.] A Bethlehemite, and the husband of Naomi, Ruth's mother-in-law.

ELIPHAZ, *el-i'-fas*. [To whom God is Strength.] [Job. ii. 11.] One of the three friends of Job who came to sympathise with him in his calamities. He is called the Temanite, probably because he was a native of Teman, a country of Idumea, settled by one of the descendants of Esau. [Gen. xxxvi. 10, 11; compare Jer. xlix. 7-20; Ezek. xxv. 13; Amos i. 11, 12; Obad. 8, 9.]

ELISHA, *el-i'-shah*. [To whom God is Salvation.] [1 Kings xix. 16.] The disciple and successor of Elijah, was the son and successor of Shaphat, and a native of Abel-Meholah. Elijah was commanded to anoint him, which service he performed at Abel-Meholah, where he found Elisha ploughing, and threw his mantle over him as they stood in the field, thus signifying the service to which he was called. Elisha promptly obeyed the call, and leaving his oxen in the field, took leave of his father and mother, and followed Elijah. Many miracles were wrought by Elisha. [2 Kings ii. 19-22, iv. 1, 8-37, v. vi. 1-7.] He re-

**Embalm.**

ceived frequent and signal tokens of the divine favour [2 Kings ii. 23, 24, vi. 8-23], and uttered several remarkable predictions. [2 Kings iii. 16-27, vii. viii. 7-15.] He exercised the prophetic office upwards of sixty years with great fidelity and success.

ELISHAH, *el-i'-shah*. [Gen. x. 4.] A son of Janan, who is supposed to have settled upon some islands of the sea. [Ezek. xxvii. 7.]

ELIZABETH, *el-iz'-a-beth*. [The Oath of God.] [Luke i. 5.] The wife of Zechariah, and greatly distinguished as the mother of John the Baptist. She was a descendant of Aaron, and of her and her husband this exalted character is given by the Evangelist. [Luke i. 6.]

ELLASAR, *el'-la-sar* [Oak, or Heap of Assyria] [Gen. xiv. 1], supposed to be the same with Thelosar [2 Kings xix. 12], and Telassar [Isa. xxxvii. 12], was probably a country of Arabia, and perhaps the province which was afterwards enlarged into Assyria or El-Asur.

ELM. [Hos. iv. 13.] The original is elsewhere translated oak.

ELOI, *e-lo'-i*. [Lord, or God.] One of the names of the Most High, but is applied to other objects of adoration. It is the *allah* of the Arabians. The exclamation of our Saviour is in the Syro-Chaldaic tongue, and is taken from Ps. xxii. 1. The peculiar application of the passage may be learned from comparing Isa. liii. 4, 5; Zech. xiii. 7; Luke xxii. 53; 2 Cor. v. 21; Gal. iii. 13.

EMBALM. [Gen. i. 2.] The practice of embalming prevailed at a very early period. The Hebrews learned it from the Egyptians, by whom it was understood very perfectly, and it is said that the inundation of the Nile, which kept the flat country under water for nearly two months every year, probably obliged them to resort to some such method of preserving their dead. Others tell us it was to preserve the body for the dwelling-place of the soul, after it had completed its various transmigrations. The embalmers or physicians were regarded as sacred officers. The deceased person was opened (both head and body), the inward vessels and organs entirely removed, and the cavities filled with drugs and spices—such as myrrh and cassia—whereby the humours should be imbibed and absorbed, and the form preserved from decay. It was then swathed in linen bandages, with a profusion of aromatics. The price of embalming a single body was sometimes upwards of £200, and from that down to £40 or £60. Sometimes the process lasted from thirty to seventy days, and afterwards the body was placed in a coffin of sycamore wood or stone, and then placed upright against the walls of the house, where it often remained for years. Finally, the bodies were placed in subterranean vaults in the ground, or in the rock, where they were often found,

## Emerald.

after the lapse of two or three thousand years, in a state of perfect preservation.

We have no evidence that embalming was practised by the Hebrews, except in the cases of Jacob and Joseph, and then it was for the purpose of preserving their remains till they could be carried into the land of promise.

**EMERALD.** [Exod. xxviii. 18.] A very valuable gem, of a pure green colour, to which it owes its chief value. The deepest colours are the most valuable. The emerald was anciently obtained from Egypt. It is found in Peru and the East Indies, and was an article of Tyrian merchandise. [Ezek. xxvii. 16; xxviii. 13.]

**EMERSON.** [1 Sam. v. 6-9.] The name of a painful disease sent upon the Philistines. Some think it resembled the modern disease of the piles; and others, that it was like the dysentery, and others still, that they were a very large and venomous species of the spider. It was customary with the heathens to offer to their gods figures of wax or metal, representing the parts which had been cured of disease. Whence, they infer, in connection with 1 Sam. vi. 5, that the priests and diviners of the Philistines recommended a similar course.

**EMIMS, e'-mims.** [Terrible Men.] [Deut. ii. 10.] A numerous and warlike people, of gigantic size, who dwelt on the eastern borders of Canaan, and who were supplanted by the Moabites.

**EMMANUEL, em-man'-u-el.** [God with us.] (See IMMANUEL.)

**EMMAUS, em-ma'-us.** [Hot Spring.] [Luke xxiv. 13.] A village seven or eight miles north-west of Jerusalem. It was on the way to this village that our Lord held a most interesting conversation with two of His disciples. The supposed ruins of the place are still visible, though too imperfect to excite much interest.

**EMULATION.** [Rom. xi. 14; Gal. v. 20.] The opposite meaning of this word, in the passage above cited, is obvious. In the last case, it is the same with what is elsewhere called envy and envyings [Acts xiii. 45; 2 Cor. xii. 20], and in the former passage it signifies that holy strife or effort to equal or excel others, which is excited or provoked by an exhibition of good example.

**ENDOR, en'-dor.** [Fountain of Habitation.] [Ps. lxxxiii. 10.] A town of Manasseh, within the territory of Issachar, south of Mount Tabor, where lived the woman whom Saul consulted as having a familiar spirit. A cave is still pointed out to travellers, a few miles south of Nazareth, as the one she inhabited. [1 Sam. xxviii. 7-25.] It would seem from the passage in Psalms, above cited, that it was near this place that Barak defeated Sisera. [Judg. iv.]

**ENGEDI, en'-ge-dé** [Fountain of the Kid], or **HAZAR-TAMAR.** [2 Chron. xx. 2.] A town about thirty miles south-east of Jeru-

## Enrogel.

salem, and directly west of the southern extremity of the Dead Sea. It was celebrated for its palm-trees and vineyards [Song of Sol. i. 14]; and modern travellers speak of the district as affording the richest wines. It was also celebrated for its caves and almost inaccessible fastnesses. [1 Sam. xxiii. 29.]

**ENGEDI, Wilderness of.** [1 Sam. xxiv. 1.] Part of the wilderness of Judah.

**ENGRAVE.** [Exod. xxviii. 11.] Engraved seals are spoken of at a very early period of the world. The names of the children of Israel were directed to be engraved on two stones; and the words "Holiness to the Lord" were also to be engraved on the high priest's breastplate: both to be like the engravings of a signet. [Exod. xxviii. 11-36.] The signet is mentioned before Joseph was sold into Egypt. Job also speaks of engraving with an iron pen upon a rock. [Job xix. 24.] The ten commandments were engraved [Exod. xxxii. 16] on stone.

**ENHAKKORE, en-hak'-ko-re.** [The Well of him that cried.] [Judges xv. 9.]

**ENOCH, e'-noch.** [Initiated, or initiating.] [Heb. xi. 5.] The son of Jared, and father of Methusaleh, was born A.M. 622. He is called "the seventh from Adam" [Jude 14], to distinguish him from the son of Cain, who was only the third from Adam. We are told that he "walked with God;" an expressive figure to denote the closest communion with the Divine Being, and entire conformity to His will. And we are told that "he was not; for God took him," a phrase which imports a mere change of residence, without suffering the ordinary dissolution of the body. In this case, as well as in that of Elijah's, the body was clothed with immortality, or endured with the immortal principle by the immediate power of God. [1 Cor. xv. 50.]

We have the character of Enoch drawn by two apostles. [Heb. xi. 5-13; Jude 14, 15.] This last passage has been the subject of some controversy; but the truth is apparent that Jude received a knowledge of the prophecy of the ancient patriarch either through tradition or directly from God. It has been remarked that each of the three grand dispensations of religion had its instance of translation into heaven: the patriarchal, in the person of Enoch; the Jewish, in the person of Elijah; and the Christian, in the person of Christ; the author and spirit of all.

**ENON, ed'-non.** [Springs.] [John iii. 23.] A town on the west side of the Jordan, eight or ten miles south of Beth-shear, abounding in water, and distinguished as a place where John baptized.

**ENROGEL, en-ro'-gel** [Fountain of the Spy, or Fuller's Fountain], was a reservoir of water at the foot of Mount Zion, and, as some suppose, the same with the fountain



**Epaphroditus.**

of Silam, whence the pool of that name is supplied. Several important events of sacred history are associated with this place. [Josh xviii. 26; 2 Sam. xvii. 17; 1 Kings i. 9.]

**EPAPHRODITUS**, *e-paf-ro-dī-tus*. [Agreeable, handsome.] [Philem. ii. 25.] An eminent disciple who resided at Philippi, and was commissioned by the church in that city to visit the apostle Paul during his imprisonment at Rome, and carry him some supplies. He was taken sick at Rome, to which circumstance, and the procuring cause of it, the apostle alludes with strong commendation.

**EPAPHRAS**, *ep'-a-fra-s*. [Agreeable, handsome.] [Col. i. 7.] A distinguished disciple of Colosse, and a faithful minister of the gospel. His character is described by the apostle Paul [Col. i. 7, 8, iv. 12], whose fellow prisoner he was at Rome. [Philem. 23.]

**EPHAIK**, *e'-fah*. [Darkness.] (A place.) [Isa. ix. 6.]

**EPHAIK**. [A person.] [Gen. xxv. 4.] Ephah was a grandson of Abraham, and his posterity settled in Arabia, and were designated by the name of their general ancestor, as in the passage above cited from Isaiah.

**EPHESIANS**, *ef'-e'-zhi-ans*. [Inhabitants of Ephesus.] [Acts xix. 28.]

**EPHESIANS**, Epistle to, was written by Paul to the Christians at Ephesus. The church in that renowned city was established and built up under Paul's ministry [Acts xviii. 19, 21, xix.], about the year A.D. 54 or 55, and this letter was written by the apostle about A.D. 60 or 61, while he was in prison at Rome, and forwarded by Tychicus, a beloved brother and faithful minister. [Eph. vi. 21.] The matter and style of this epistle are considered peculiarly elevating and animating.

**EPHESUS**, *ef'-fe-sus*. [Acts xix. 35.] A celebrated city of Asia Minor, situated on the river Cayster, near its mouth, about thirty miles south of Smyrna. It was the ornament and metropolis of proconsular Asia, and was celebrated for a magnificent temple of Diana. This temple was four hundred and twenty-five feet in length, two hundred and twenty in breadth, and was supported by one hundred columns, each sixty feet in length. The building of it occupied two hundred years. Paul came to the city A.D. 54, and commenced preaching in the Jewish synagogue. Several converts to the faith of the gospel were baptized, and had imparted to them the miraculous gifts of tongues and prophecy. He afterwards preached in a public building, used for a school; and for two years, day by day, he reasoned publicly with the perverse and unbelieving Ephesians. Many miracles were wrought by him, and altogether the effect of his preaching, under the divine influence, caused many to give up their evil

**Ephraim.**

practices, which naturally excited the opposition of many; especially a class of men whose living depended on the worship of Diana. At one time Paul came very near falling into their hands. [Acts xix. 13-41.] Ephesus was visited by Apollos [Acts xviii. 24], and it was in Ephesus that Paul received the kind offices of Onesiphorus.

The church at Ephesus is severely rebuked, and threatened for its coldness and backsliding, Rev. ii. 1-11, which threats, according to many travellers, have been fully executed. Nothing remains of its past prosperity.

**EPHOD**, *e'-fod*. [To gird on, put on.] [Exod. xxviii. 6.] One of the articles of the priest's official dress. It was made of plain linen [1 Sam. ii. 18; 2 Sam. vi. 14], except the ephod of the high priest, which was embroidered with various colours. It consisted of two parts, one covering the back and the other the breast, and both united upon the two shoulders. It is sometimes described as having been thrown over the shoulders, and hanging down before, crossed upon the breast, and was then carried round the waist to serve as a girdle for the robe. On each shoulder was a large precious stone or button, upon which were engraved the names of the twelve tribes, and upon the place where it crossed the breast was the breast-plate. The better opinion is, that the girdle was worn with the ephod, or "upon it" [Exod. xxviii. 8], and that coming out from it on each side, it was brought around under the arms like a sash, and tied upon the breast, and so secured both the ephod and the robe. The ephod, or something resembling it, and called by the same name, was worn by others besides the priests. [1 Chron. xv. 27, and passages before cited.]

**EPHRAIM**, *ef'-ra-im*. [Double Land, Twin Land.] (A person.) [Gen. xli. 52.] The second son of Joseph. Though younger than Manasseh, he was the object of peculiar favour; and the prediction of their grandfather Jacob was literally fulfilled. [Comp. Gen. xlviii. 8-20; Num. xi. 18, 21.]

**EPHRAIM**, City of. [2 Sam. xiii. 23.] A considerable town, situated about eight miles north of Jerusalem, on the way to Jericho, and within the bounds of the tribe of Benjamin. It was to this place that our Saviour retired after the raising of Lazarus [John xi. 54]; and it is not improbable the same place is intended in 2 Chron. xiii. 19.

**EPHRAIM FOREST**, or **WOOD**. [2 Sam. xviii. 6.] The territory originally assigned to the children of Joseph was woodland [Josh. xvii. 10-18; Ps. cxxxii. 6], and probably a portion of it remaining uncleared was called the wood or forest of Ephraim. [1 Sam. xiv. 25, 26; 2 Kings ii. 24.] Another place was situated east of the Jordan, near Jabesh-Gilead, and was memorable for the

Ephraim.

battle between David and Absalom. [2 Sam. xviii. 6.]

EPHRAIM, Mount [Josh. xx. 7], was south of the plain of Esdraelon. The name was given to a range of highlands running through the possessions of Ephraim. The soil was fertile, except that part of the ridge which lay towards the Jordan. This was rocky, and difficult of ascent.

EPHRAIM, Tribe of, occupied one of the most eligible sections of the land of promise. The Mediterranean was on the west, and the river Jordan on the east, a portion of Manasseh on the north, and parts of Dan and Benjamin on the south. The city of Shiloh was within the bounds of Ephraim: and hence the whole kingdom is sometimes called Ephraim. [Jer. xxxi. 9, 18, 20.]

EPHRATAH, *ef'-ra-tah*. [Land, Region, or Fruitful.] [Ps. cxxxii. 6.] Another name for Ephraim. [1 Sam. i. 1; 1 Kings xi. 26.] The Ephrathites of Bethlehem-Judah are mentioned, Ruth i. 2, and we are elsewhere told that Ephrath is the same with Bethlehem. [Gen. xxxv. 16, 19.] It was so called to distinguish it from another Bethlehem in the tribe of Zebulun. [Josh. xix. 15.]

EPHRATH [1 Chron. ii. 19], or EPHRATHA [verse 50], was the second wife of Caleb.

EPICUREANS, *ep-i-kw-re'-ans* [Followers of Epicurus] [Acts xvii. 18], were a set of Gentile philosophers founded by Epicurus, who was born in the vicinity of Athens about B.C. 345. They were in high repute at Athens in Paul's days, and among their doctrines were these: That the world came into being, and will be dissolved, by chance, or by the effect of mechanical causes moved by chance; that all events happen by chance, or are occasioned by mechanical causes; that the soul dies with the body; that there is no future retribution; and that man's chief happiness lies in pleasure or bodily ease. In fact, utterly at variance with the doctrine of Jesus and the Resurrection.

EPISTLES. [Letters.] [2 Pet. iii. 16.] A term applied to the inspired messages, or letters of advice, addressed by the apostles, or first preachers of Christianity, to churches or individuals; and which, though primarily designed for the rebuke, instruction, guidance, and encouragement of those to whom they were addressed, furnish the like means of grace, and the like rule of faith and practice, to all Christians and churches in like circumstances. It was the most natural course the apostles could pursue, after preaching the gospel in any town or district, and establishing a church, that they should, in their absence, address them by letter, to remind them of the doctrines and injunctions they had received, and to illustrate more fully the duties and obligations of disciples. The epistles may be regarded as illustrating, applying, and enforcing the truths which are taught in the parables and conversations, but especially in the life and

Esau.

death of the divine Redeemer; and they present to us a beautiful and harmonious system of Christian precept and doctrine.

Of the epistles, Paul wrote thirteen or fourteen, there being a doubt about the authorship of the epistle to the Hebrews, although usually ascribed to Paul; James, one; Peter, two; John, three; and Jude, one; which are more particularly noticed either under the names of the individuals respectively, or of the churches or persons to whom they wrote. The following table is supposed to show the probable chronological order of the epistles, with the places at which they were written, and the date of each. It will be perceived that the earliest and latest date embrace a period of less than twenty years for the whole:—

Epistle to the	Places where written.	Year of Christ.
Galatians . . .	Thessalonica, or Corinth . . .	51—53
1 Thessalonians . . .	Corinth . . .	52—54
2 Thessalonians . . .	Ibid. . . . .	52—55
1 Corinthians . . .	Ephesus . . .	56
2 Corinthians . . .	Macedonia . . .	57—59
1 Timothy . . .	Ibid. . . . .	56—59
Titus . . . . .	Colosse, or Macedonia . . .	56—59
Romans . . . . .	Corinth . . .	58
James . . . . .	Judea . . . . .	61
Philemon . . . . .	Rome . . . . .	61—63
Colossians . . . . .	Ibid. . . . .	61—62
Ephesians . . . . .	Ibid. . . . .	61—62
Philippians . . . . .	Ibid. . . . .	62
Hebrews . . . . .	Ibid. . . . .	62—63
Jude . . . . .	Uncertain . . .	64
2 Timothy . . . . .	Rome . . . . .	61—63
1 Peter . . . . .	Uncertain . . .	66
2 Peter . . . . .	Uncertain . . .	68
1, 2, and 3 John . . .	Ephesus . . . .	70

ERASTUS, *eras'-tus* [Amiable] [Acts xix. 22], was the steward or treasurer of the city of Corinth (see CHAMBERLAIN), and a convert under Paul's preaching. [Rom. xvi. 23.] He followed Paul to Ephesus, and thence went to Macedonia [Acts xix. 22], and afterwards returned to Corinth. [2 Tim. iv. 20.]

ERECH, *e'-rek*. [Length.] [Gen. x. 10.] A city of Chaldea, built by Nimrod on the Tigris. It was called Erecca and Aracca by the Greeks and Romans. Some have supposed there were two places of this name, and others that Erch was the same with Edessa (now Orfâh), in northern Mesopotamia.

ESARHADDON, *e'-sar-had'-don*. [Gift of Fire.] [2 Kings xix. 37.] Son and successor of Sennacherib, king of Assyria, and the same with Sargon [Isa. xx. 1], and with Sardapalus of profane history.

ESAU, [Hairy, rough.] *e'sau* [Gen. xxv. 25], or EDOM. [Gen. xxxvi. 1.] Son of Isaac and Rebecca, and twin brother of Jacob. The most important events of his

**Eshbaal.**

life are so intimately connected with the life of Jacob that the histories are almost identical. His family settled on Mount Seir, hence called Edom, and his descendants were the Edomites, one of the most powerful and formidable nations of that age.

**ESHBAAL**, *esh'-ba-al*. [Man of Fire of Baal.] [1 Chron. viii. 33.] The same with Ishboabeth. (See **ISHBOABETH**.)

**ESHCOL**, *esh'-kol*. [Cluster.] (A person). [Gen. xiv. 24.] One of Abraham's allies.

**ESHCOL**. A rivulet, or valley [Deut. i. 24], in the south of Judaea. The spies sent out by the Israelites to explore the promised land, and ascertain its situation, fertility, &c., &c., came to this brook, and cut down the branch of a vine with a single cluster of grapes, which was so large and heavy as to be borne upon a staff by two men. This they took to their brethren, as a visible illustration of the richness of the soil and its productions. [Num. xiii. 24, xxxii. 9.]

**ESHTAOL**, *esh'-ta-ol*. [Request.] [Josh. xv. 33.] A town in the valley or lowlands of Judah, though afterwards in the possession of Dun. [Judg. xiii. 25, xvi. 31.] It is supposed to have been situated south-east of Ascalon.

**ESHTEMOA**, *esh'-tem-o'-ah*, or **ASHTEMON**. [Obedience.] [Josh. xxi. 14; 1 Chron. vi. 37; Josh. xv. 50.] A town in the southern part of Judah, assigned to the sons of Aaron.

**ESROM**, *es'-rom*. [Enclosed.] [Matt. i. 3; Luke iii. 33.] The same with Hezron. [Gen. xlv. 12.]

**ESTATE** [Mark vi. 21] is the general name for an order or class of men in society or government, as in Great Britain the Lords and Commons are called the estates of the realm. (See **ELDERS**.)

**ESTHER**, or **HADASSAH**, *es'-ter*. [Star.] [Esth. ii. 7.] An orphan child of the kindred of Mordecai, whom he adopted as his own daughter. She was fair and beautiful, and in process of time became the wife of Ahasuerus, one of the most distinguished of the monarchs of the east.

**ESTHER**, Book of, is the seventeenth in the order of the books of the Old Testament, and embraces a period of probably less than twenty years, commencing about A.M. 3544. The author of the book is not certainly known. It bears the most unquestionable internal evidence of its authenticity, and the feast of Purim, of the institution of which this book gives an account, is still observed by the Jews, who hold, that whatever may be the fate of the other parts of their Scriptures, this will ever be preserved. It contains an account of the elevation of Esther to the throne, the pride and envy of Haman, his malicious plot for the destruction of the Jews, the turning of his schemes against himself, the honour and dignity of Mordecai, the destruction of the enemies of the Jews

**Ethiopia.**

(and among them Haman's family), and the power and glory of the king.

**ETHAM**, *e'-tam*. [Place of Wild Beasts.] [Judg. xv. 8, 11.] A famous rock, probably near a city of the same name in Judah, built by Rehoboam [1 Chron. iv. 32; 2 Chron. xi. 6], and lying between Bethlechem and Tekoa. Modern maps place it in the tribe of Simeon, east of Gaza.

**ETERNAL**, **ETERNITY**. [Deut. xxxiii. 27; Isa. lvii. 15.] These terms, when applied to Jehovah, embrace the past as well as the future. Being self-existent, He must be eternal. He is without beginning or end of years. When applied to the future existence, happiness, or misery of man [Matt. xix. 16; 2 Cor. iv. 17; Jude 7], they denote the endlessness of the state.

**ETHAM**, *e'-tam*. [Boundary of the Sea.] [Num. xxxiii. 6.] One of the early stations of the Israelites in their journeyings to Canaan.

**ETHAM**, the Wilderness of [Num. xxxiii. 8], was probably part of the great desert or wilderness of Shur, which lay around the bottom of the western gulf of the Red Sea.

**ETHAN**, *e'-than* [A Wise Man, Firmness] [1 Chron. vi. 44], called the Ezrahite [Ps. lxxxix. title], was of the tribe of Levi, and was remarkable for his wisdom. [1 Kings iv. 31.] He is supposed to have written the eighty-ninth psalm, and was a leader of the Temple music. [1 Chron. xv. 19.]

**ETHIOPIA**, *e'-thi-op-ya*. [Region of Burnt Faces.] [Acts viii. 27.] The Hebrew word Cush, which is here and elsewhere translated Ethiopia, seems to have been applied to at least three distinct countries. It was used very much as the word India is at this day. Where the prophet [Zeph. iii. 10] speaks of Judah's return from captivity, Ethiopia refers probably to the country east of the Tigris, which is called Outhah. [2 Kings xvii. 24; compare Ps. lxxviii. 31; Isa. xlviii.] It is called Ethiopia, or Cush, from which the modern name Khusistan is derived. In Num. xii. 1, the word Ethiopian is applied to a country of southern Arabia, lying along the Red Sea, elsewhere called Cushan [Hab. iii. 7], in which last passage allusion is made to the portion of history recorded Num. xxx. 1.

In numerous other passages [Isa. xlv. 14; Jer. xlii. 23; Ezek. xxix. 10, xxx. 4, 9; Acts viii. 27], it must be understood as Ethiopia proper, lying south of Egypt, and including the modern countries of Nubia and Abyssinia. It was a mountainous and well-watered country. [Isa. xlviii. 2; Zeph. iii. 10.] The northern part of Ethiopia was called by the Hebrews Seba [Isa. xliii. 3], after the eldest son of Cush [Gen. x. 7], and by the Romans Merob. The inhabitants are said to have been men of stature [Isa. xlv. 14], and this is confirmed by a Greek historian, who says they are the "tallest of men." The Ethiopian queen Candace reigned in Seba. Her

Eunice.

treasurer was baptized by Philip. [Acts viii. 27.] There is a version of the Scriptures in the Ethiopian tongue.

EUNICE, *eu-ni'-see*. [Good Victory.] [2 Tim. i. 5.] The mother of the evangelist Timothy. She was by birth a Jewess, but married a Gentile. [Acts xvi. 1.]

EUNUCH, *yu'-nuk*. [2 Kings ix. 32.] Eunuchs were employed by eastern kings to take charge of the beds and lodging apartments, and also of the secluded princesses. [Esth. ii. 3.] In Persian and Turkish courts the principal offices are held by eunuchs. [Acts viii. 27.]

EUPHRATES, *eu-fra'-tes*. [Sweet Water.] [Gen. ii. 14.] A famous river of Asia, rises in Armenia on the northern side of Mount Taurus, receives many tributaries in its winding course along the borders of Syria, and skirting the Arabian desert, passes through the middle of Babylon to the sea. Its whole length is fifteen hundred miles. It is navigable for ships of five hundred tons burthen to Bassora, seventy miles above its mouth, and for large boats one hundred and fifty miles. Moses said it was the fourth river of Paradise. [Gen. ii. 14.] In Scripture it is called the "great river," and assigned as the eastern boundary of the promised land. [Deut. i. 7; Josh. i. 4.]

EUROCLYDON, *eu-rok'-ly-don*. [Acts xxvii. 14.] A very tempestuous wind, and now known under the name of a Levanter. It blows from all points, and its danger results from its violence and the uncertainty of its course.

EUTHYCHUS, *eu'-ty-kus*. [Fortunate.] [Acts xx. 9.] The name of a young man who fell from the third story of a house where Paul was preaching, in Troas.

EVANGELIST, *e-van'-ge-list*. [Acts xxi. 8.] One who brings good tidings. Hence the writers of the four gospels are called "the Evangelists," because they, in a pre-eminent sense, declare good tidings of salvation through Christ. Evangelists were early designated as a particular class of religious teachers [Eph. iv. 11]; and some suppose that, without being attached to any particular church, they abandoned all worldly relations and pursuits, and, probably by the commission of the apostles, preached the gospel wherever they were called. [2 Tim. iv. 5.] Others suppose that they were rather secondary or assistant apostles, and were entirely under the authority and direction of the chief apostles when they ordained ministers and regulated churches. The primitive order of evangelists, distinct from other public religious teachers, is supposed to have been merely temporary, like that of the apostles and prophets.

EVIL, *eve*. [Life.] [Gen. iii. 20.] The name given by Adam to his wife. It is derived from a word which signifies life, and was applied to her as the mother of all the living. In consequence of her disobedience

Exodus.

to the divine command, she was doomed to suffer a multiplication and aggravation of sorrow, especially in the birth of her offspring. It was also declared concerning her that her desire should be to her husband, and he should rule over her. [Gen. iii. 16.] It is well known that in those countries which are unenlightened by the gospel women are the most degraded and miserable slaves to man; and, taking into view the delicacy and sensitiveness which are characteristic of their sex, we may suppose this part of the original sentence is visited upon millions of them with intense severity even at this day.

EVENING, EVENTIDE. [Ps. lv. 17; Gen. xxiv. 63.] The Hebrews reckoned two evenings: one commencing at sunset, and embracing the period of twilight, and the other commencing at dark. Some suppose that the first evening commenced as early as three o'clock in the afternoon, and the second at sunset. It was in the interval between the two evenings, at whichever of these periods it occurred, that the passover was to be killed, and the daily sacrifice offered. (See marginal reading of Exod. xii. 6; Num. ix. 3, xxviii. 4.) Eventide is the same with evening-time.

EVIL-MERODACH, *e'-vil mer'-o-dak*. [The Worshipper of Merodak.] [2 Kings xxv. 27.] Son and successor of Nebuchadnezzar, king of Babylon, who reigned during the exile of that monarch from human society. Soon after his permanent accession to the throne, he released Jehoiachin, king of Judah, from prison, and treated him with great regard through life. [Jer. lli. 31-34.] It is supposed that when Nebuchadnezzar was restored to his reason and his crown, he caused Evil-Merodach to be imprisoned for the abuses of which he was guilty while he administered the government, and that it was then he became acquainted with Jehoiachin as a fellow prisoner. He at last fell a victim to a conspiracy, formed among his own kindred, headed by his brother-in-law, Neriglissar, who succeeded him.

EXODUS, *ex'-o-dus*. [Departure.] The name of the second book of Moses, and the second in the order of the books of the Old Testament, and descriptive of its design; for the word is derived from a Greek word which signifies going out, or departing; and the book contains the history of the release of the Israelites from their bondage in Egypt, and of their going out of that country up to the promised land.

This book is cited as the work of Moses by David, Daniel, and others of the sacred writers; and it has been remarked that twenty-five distinct passages are quoted from it by Christ and His apostles in express words, and nineteen in substance. It comprehends a history of nearly one hundred and forty-five years—viz., from A.M. 2369 to A.M. 2514, inclusive; or from the youth of



## Exorcists.

Joseph to the erection of the tabernacle; and informs us respecting the birth, preservation, education, exile, and divine legation of Moses, and the miraculous deliverance of Israel from the bondage of Egypt, the institution of the passover, the entrance into the wilderness of Sinai, and their subsequent journeyings, until the giving of the law and the building of the tabernacle.

**EXORCISTS**, *ex-or'-cists*. [Acts xix. 13.] Those who, by the use of the name of God, attempted to expel evil spirits from places or persons of whom they had possession. It was not an uncommon profession among the Jews, as we may infer from Matt. xii. 27, and Mark ix. 38.

**EXES**. [Gen. xiii. 10.] The figurative uses of this word abound in the sacred writings, and are generally obvious. In the visions of Ezekiel and John [Ezek. i. 18, x. 12; Rev. iv. 6, 8], the allusions are evidently to the alacrity and vigilance with which the ministers of Jehovah perform His will.

**EYELIDS**. [Prov. vi. 25.] The custom of adorning the eyelids in any way for effect is not known among us, but the practice is often alluded to in the sacred writings [2 Kings ix. 30; Jer. iv. 30; Ezek. xxiii. 40], and prevails extensively now among eastern ladies. The hair and edges of the eyelids are tinged with a fine black powder, moistened with oil or vinegar, which causes a small black line to appear around the edge, and at a distance, and especially by candlelight, gives a heavy dark shade to the eyes. The manner of doing it is particularly described by travellers. A smooth, cylindrical piece of silver or ivory, shaped like a quill, and about two inches long, is dipped into the composition, and placed within the eyelashes, which are closed over it.

**EZEKIEL**, *ez-e'-ki-el*. [Whom God will strengthen.] [Ezek. i. 3.] The son of Buzi. He was both a prophet and priest of the Jews, and was carried into captivity with Jehoiachin, king of Judah, B.C. 598, and was probably settled, with other exiles, on the banks of the Chebar, a river of Chaldea. (See CHEBAR.) He was favoured with sublime visions of the divine glory, and his prophecy as a whole is characterized by great force, sublime imagery, and as much perspicuity as the subjects of it would allow.

**EZEKIEL**, Prophecy of, is the twenty-sixth in the order of the books of the Old Testament. It was uttered during a period of about twenty-one years, between B.C. 590 and B.C. 540. The first eight years of this period were contemporaneous with the last eight of Jeremiah. The prophecy relates chiefly to Tyre, Egypt, Edom, and Judæa. It contains the most solemn denunciations against the idolatry, hypocrisy, and rebellion of the Jews, with exhortations to faith and confidence in God's righteousness, and with promises of mercy and final restoration.

**EZION-GEBER**, or **GABEE**, *e'-zi-on ga'-ber*

## Faith.

[The Back-bone of a Giant.] [Num. xxxiii. 35; 1 Kings ix. 26.] A city of Arabia, at the head of the eastern or Euphratic gulf of the Red Sea, adjoining Elath. It was here that Solomon's vessels were built, which were intended to trade with Ophir and Tarshish. It derives its name from a reef of rocks at the entrance of the harbour, resembling the back-bone of the human frame. (See ELATH.)

**EZRA**, *ez'-ra* [Help] [Ezra vii. 1], was the son, or rather descendant, of Seraiah, who was slain by order of the king of Babylon. [2 Kings xxv. 18-21.] He governed Judæa twelve years, under a commission from the king of Persia, which expired A.M. 3558, when he was superseded by Nehemiah. He then engaged, as it is supposed, in collecting and publishing the Jewish Scriptures, and restoring the purity of the Jewish worship.

## F.

**FACE**. [Gen. iii. 19.] Whatever of a thing is most exposed to view is called its face; hence, we read of the face of the country, field, gate, house, ground, porch, wilderness, waters, sky, &c. Face, when applied to God, denotes (1) His omniscience [1 Sam. xxvi. 20], and to provoke Him to the face is to do it very openly and impudently. [Isa. lxxv. 3.] (2) The brighter displays of His glory, which cannot be in this world. [Exod. xxxiii. 20; 1 Tim. vi. 16.] (3) His favour and love, and the gracious displays thereof. This is always meant when His face is said to shine, or it is represented as a mercy to behold and enjoy it, or a misery to be deprived of it. [2 Chron. xxx. 9; Ps. xxxi. 16, lxxx. 7; Dan. ix. 17.] (4) His wrath, and the providential displays thereof. [Ps. xxxiv. 16.] Christ's face denotes (1) His person and office, as the image of the invisible God. [2 Cor. iv. 6.] (2) His gracious, glorious, or terrible appearances. [Rev. xx. 2.]

**FAIR HAVENS**, *fair ha'-vens*. [Acts xxvii. 8.] The name of a harbour or anchorage on the southern shore of the island of Crete.

**FAIRS** [Ezek. xxvii. 12], may either mean periodical meetings of buyers and sellers for purposes of merchandise, or fixed places of buying and selling in any city or town, such as we call markets.

**FAITH**. [Matt. viii. 10.] The word sometimes denotes the credit we give to the declaration of God, or to the evidence of the parts or propositions presented to us in the Bible. The word is also used to denote the truth of the gospel, or that which is the object of faith. [Jude 3.] The faith which is necessary to salvation, and without which it is impossible to please God [Heb. xi. 16], combines assent with reliance, belief with trust. Thus, Christ is exhibited in the gospel as having made an atonement for sin; and whoever believeth in Him shall not

**Famine.**

perish, but have everlasting life. Exercising this faith, the sinner is received and treated as if he were just and righteous; and hence the process is called justification by faith. The belief, or faith, in Him by which this salvation is secured includes not only a cordial concurrence of the will and affections in this scheme or plan of redemption, together with all its relations and bearings as they are revealed in the gospel, but also such an actual personal trust in Christ as a Saviour as leads to the renunciation of every other trust, to the forsaking of all known sin, and to the cheerful and constant obedience of all His commands.

Faith of God, the [Rom. iii. 3], means His faithfulness.

**FAMINE.** [Gen. xii. 10.] We have an account of several famines in Palestine and the neighbouring countries. The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished for its duration, extent, and severity, particularly as Egypt is one of the countries least subject to such a calamity, by reason of its general fertility. Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judæa, at the customary seasons, spring and autumn; or when caterpillars, locusts, or other insects destroy the fruits.

**FAN.** [Isa. xxx. 24.] A well-known agricultural implement, which was used by the Jews as it is by husbandmen of the present day—to separate the chaff from the wheat when the wind is not sufficient. The shovel, which is mentioned in the same passage, was used to throw up the grain in the air when the wind was strong enough to cleanse it. [Matt. iii. 12.]

**FAST** [1 Kings xxi. 9], **FASTING** [Neh. ix. 1], or **DAYS OF FASTING.** [Jer. xxvi. 6.] In seasons of danger or general affliction, when nature itself ceases for a time to crave indulgence, it was customary among the Jews to abstain from food as a religious duty [Josh. vii. 6; Judg. xx. 26], and the same practice prevailed among individuals when the occasion was personal. [Exod. xxiv. 18; 2 Sam. xii. 16; 1 Kings xix. 8.] So our blessed Saviour fasted forty days and forty nights. [Matt. iv. 2.] Some of these protracted fasts were endured by miraculous interposition. The Jewish fasts were kept with great strictness, and generally from evening to evening—that is, twenty-four hours, and included not only an abstinence from food, but from all other sensual indulgence. The body was clothed in sackcloth, no shoes were worn, ashes were sprinkled upon the head, the hands were unwashed, and the head unanointed; and the synagogues were filled with the voice of supplication and the sob of grief and penitence. [Isa. xxii. 12; Joel ii. 15-17.] During the captivity four special fast days were ob-

**Feast**

served [Zech. vii. 5]: the fast of the fourth month, for the capture of Jerusalem [Jer. li. 27], the fast of the fifth month, for the burning of the Temple [Jer. lii. 13], the fast of the seventh month, for Gedaliah's death [Jer. xli. 2], and the fast of the tenth month, for the commencement of the attack on Jerusalem. [Jer. lii. 4.]

Fasts are evidently of divine authority. Fasting, at the present day, may be regarded as one of the outward means which may be profitably employed to humble and chasten the soul, and train it anew to the love and pursuit of holy and spiritual joys. There can be no doubt of its being sanctioned under the gospel dispensation. [Matt. vi. 18, ix. 15; Acts xiii. 3; 1 Cor. vii. 5.]

**FATHER.** [Gen. xlv. 8.] The word "father" is used in this case to signify "an adviser," or "counsellor;" and it is not unusual for this idea to be connected with it in eastern countries.

**FEAR.** [1 Pet. i. 17.] The fear of God is a Christian grace, and denotes such a reverence for His holy character, and such a dread of offending Him by a violation of His holy law, as lead to watchfulness, humility, and unceasing prayer. It is entirely filial in its nature, and is necessarily accompanied by love and obedience. It is the peculiarity of the Christian faith, that the revelation of God's justice in the suffering and death of our divine Redeemer, which fills the soul with fear and trembling, discloses at the same time a scheme of unparalleled love and mercy, so that our strongest impressions of fear, and our deepest emotions of love, gratitude, and confidence, are derived from a common source and share a common character.

**FEAST** [Luke xiv. 13], **FEASTS.** [Lev. xxiii. 2.] We often read in the Bible of feasts, or sumptuous entertainments, and of the customs pertaining to them. They were generally given to celebrate or commemorate some important or joyful event. [Gen. xxi. 8, xxix. 22, xl. 20; Eccles. x. 19.]

It was common among the eastern nations to ask and bestow special favours at these festivals. [Esth. v. 6, vii. 2.] As the Hebrews brought back with them from their captivity the custom of lying at meals, so they learned to imitate the Persian voluptuousness. The Romans also were accustomed to this long continuance at entertainments. They assembled early on such occasions, and often remained together all night.

Entertainments in the east are commonly held in the evening, at which time the rooms are brilliantly illuminated. The Roman feast was always a supper, which, however, began about three o'clock. We suppose it to have been much the same among the Hebrews. The guests amused themselves with stories, or sallies of humour, and sometimes with enigmatical questions [Judg. xiv.

## Feast.

12], but more frequently with poetry and music. [Isa. v. 12, xxiv. 7-9; Amos vi. 4-6.]

The customs of the Arabs resemble those which have been described; and perhaps we may say the same of all Oriental countries. And such being the festivity of these occasions, we see how a feast became the emblem of great mirth and gladness. [Isa. xxv. 6.]

Among the Romans, the guests at feasts reclined upon couches. The first ceremony was to bathe with the master of the feast, and then to change their dress. Then the first man in order took his place at the head of the long couch, resting the upper part of his body on his left elbow, and having a pillow or bolster to support his back. The second guest lay with his head and feet on a line, or parallel with the first, from whom he was separated by his own bolster. Being settled in their places, they wash their hands [Mark vii. 2]; after which the guests are served with garlands of flowers, and also with essences and perfumes. [Ps. xxiii. 5, xlv. 7; Eccles. ix. 8; Luke vii. 38.]

The most honourable place, or seat, or "uppermost room," as it is called, Matt. xxiii. 6, or "highest or chief room," Luke xiv. 7, 8, was the middle couch, and the middle of that; and lying below one at table, is to lie as it were in or upon his bosom. [John xiii. 23.]

In ancient times, besides music and dancing while they were eating, they had combats of gladiators.

Some idea may be formed of the number of guests, and the grandeur of an ancient feast, from the fact that Julius Cæsar once gave a popular entertainment, the guests of which occupied twenty-two thousand places (rooms or seats). The accounts in the Bible of feasts with a multitude of guests are not improbable, therefore, as some have alleged. [Esth. i. 5; Luke xiv. 16-24.]

Under the Mosaic dispensation, the rites of hospitality were rendered sacred by being connected with religion. The Israelites were not merely allowed, but commanded, to rejoice before the Lord in this way. They were ordered to come to the holy place, and bring thither their sacrifices, tithes, and firstlings; "and there (says the law) ye shall eat before the Lord your God; and ye shall rejoice in all that ye put your hand unto." [Deut. xii.] Every member of the family was to join in this, and especially the Levite, who had no other inheritance. In these entertainments, not only the children and the Levites were to take part, but the slaves of both sexes, the poor, the widow, and the orphan were to be invited; "and the stranger, and the fatherless, and the widow that are among you; and thou shalt remember that thou wast a bondman in Egypt." [Deut. xvi. 11.] In consequence of these regulations, the feasts of the Hebrews were more or less religious observances, and were hence free from the abuses

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which prevailed on similar occasions among the heathen. We observe here, likewise, that our Lord gave no new commandment, but simply expounded the ancient law, in Luke xiv. 12.

There were also stated seasons of religious worship among the Jews, attended with particular duties and ceremonies, by the observance of which some great event in God's providence was brought into remembrance:—Such were the Sabbath, which commemorated the creation of the world; the feast of the Passover, and the feast of Pentecost.

The only weekly feast among the Jews was the Sabbath. [Gen. ii. 3; Exod. xvi. 23; Lev. xxiii. 3.] This feast, or festival, did not come into being, however, with the Jewish worship, but was appointed before the Fall, as a special memorial of the goodness and power of God displayed in the finished work of creation.

In the law of the ten commandments, the Sabbath not only is recognized, but its inviolable sanctity and perpetual obligation are both taught us, not only in the language and spirit of the commandment itself, but by its incorporation with that original and fundamental law of God's government which was promulgated amidst the thunders and lightnings of Mount Sinai, and engraved on tablets of stone.

The Jewish Sabbath partook of the peculiar ceremonial character of their whole system of religion; they were specially commanded to regard it as a particular and interesting memorial of their wonderful deliverance from Egypt [Deut. v. 15], and as a sign or perpetual covenant between God and them. [Exod. xxxi. 13-17.] Our Lord made known the true import of the ancient dispensation, Matt. xii. 1-15; Mark ii. 28; Luke xiii. 14-17; but the original and substantial principle of the institution was never abandoned or lost sight of; but, on the contrary, is established and solemnly ratified in a variety of forms throughout the whole sacred volume.

Labour ceased at the time of the evening sacrifice upon the day preceding the Sabbath. [Mark xv. 42.] Everything relating to food, dress, &c., was prepared, so that there might be no interruption in the religious services of the day. [2 Kings iv. 23.] Two extra sacrifices were offered, and the shewbread was changed by the priest. [Matt. xii. 5.] The Jewish Sabbath was and is observed on the seventh day of the week.

There were also the feast of the passover, instituted in memory of the kindness of God to the Israelites, in sparing them on the night when he slew the first-born of Egypt. [Exod. xii. 14.] Fifty days afterwards the pentecost was celebrated in commemoration of giving the law on Sinai, fifty days after their departure from Egypt. The feast of trumpets ushered in the civil year of the Jews; and the feasts of the new moons were

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held at the first appearance of the new moon. [1 Sam. xx. 5-8; Lev. xxiii. 24, 25.] The feast of expiation was held on the tenth day of Tisri, the first month of the civil year. [Lev. xxiii. 27, 28; Num. xxix. 7.] Five days afterwards the feast of tents was held, continuing eight days; the first and seventh were very solemn days. [Lev. xxiii. 34, 35; Num. xxix. 12, 13.]

Besides the feasts of divine appointment, the Jews of later days observed some others—the feasts of Purim, and that of dedication. [John x. 22.] Love feasts were used in very early ages in the Church, but were greatly abused. [1 Cor. xi. 21, 22, 34.] The Lord's Supper seems to be the only feast enjoined upon the Christian Church.

**FEET.** [Exod. iii. 5.] To remove the shoes from the feet was regarded as a token of reverence and mourning. [Ezek. xxiv. 17.] To wash the feet was a common mark of hospitality. [Gen. xviii. 4], and was usually done by a servant. [1 Sam. xxv. 41; John xii. 5, 6.]

**FELIX, *fé-lic*** [Happy] [Acts xxiii. 26], was the Roman governor of Judæa, A.D. 50-60. He persuaded Drusilla to leave her husband and marry him; and they were residing at Casarea when Paul was brought there, in custody of a guard of soldiers, to be examined on a charge of sedition. [Acts xxiii. 26-35, xxiv. 1-5.]

**FERRANT.** [Lev. xi. 30.] The animal known to moderns by this name is tamed in Europe, and used in catching rats. It is of the weasel family; but the ferret mentioned in the Levitical law is supposed by many to have been of the lizard species, called the *gekko*, which is found in the east, and is said to be poisonous.

**FERRY-BOAT.** [2 Sam. xix. 18.] This word, as used by us, is of modern derivation, and we know the rivers of Judæa were generally fordable; but when the translators of the history found a word denoting the passing over the river (it might have been on a raft or on a rude bridge of some kind), they perhaps adopted a term to express the fact most intelligible to modern readers.

**FESTES** (Porcius), *fé-tus por'-shus* [Joyful.] [Acts xxiv. 27], succeeded Felix (A.D. 60) in the government of Judæa, under the Romans, and died in A.D. 62. Paul had a hearing before him on sundry charges alleged against him by the Jews. But in the exercise of his right as a Roman citizen, he appealed to the emperor and was sent to Rome for trial.

**FIG, FIG-TREE.** [Isa. xxxiv. 4.] A well-known fruit, which formerly abounded in Judæa [Deut. viii. 8], and hence is often alluded to in the sacred writings. The fruit, in its natural state, resembles the pear.

The Early Fig. [Song of S. ii. 13; Hos. ix. 10.] These are ripe towards the end of June. This early fig is the most beautiful and delicious. [Jer. xxiv. 9.]

## First-born.

The Summer Fig appears in June, about the time that the early fig is ripe, and comes to maturity in August. These last a long time, and may be kept.

The Winter Fig appears in August, and is ripe towards the latter part of autumn, when the tree has lost its foliage. If the winter is not severe, it is plucked in the spring as a dainty. It is larger than the former, of an oblong shape, and a dark colour.

These various kinds of figs are eaten as they come from the tree, and are also dried in masses or cakes. [1 Sam. xxv. 18.] They seem to have been an ordinary article of food, and to have possessed medicinal properties. [2 Kings xx. 7; 1 Chron. xii. 40.]

The putting forth of the fig-tree was one of the earliest indications of summer [Song of S. ii. 13; Matt. xxiv. 32; Luke xxi. 29]; and a failure of its fruit was a great calamity. [Jer. v. 17, viii. 13; Joel i. 7-12; Heb. iii. 17, 18.]

The cursing of the fig-tree by our Saviour [Mark xi. 13, 21], has perplexed some persons, because it is said that the time of figs had not come, and of course they were not to be expected. The passage rather means that it was not the time to gather figs, and therefore it was reasonable to expect to find some on the tree; but it had none (ripe or unripe), though it had leaves, which, in a bearing fig-tree, are not found until after the fruit appears. It was therefore cursed for its unfruitfulness. The object undoubtedly was to inculcate some great moral truth on the minds of the disciples.

**FIRMAMENT.** [Gen. i. 17.] The word expansion would more perfectly convey the meaning of the original word. A similar idea is suggested, Ps. civ. 2; Isa. xl. 22; and the same word is used to denote a covering [Num. xvi. 38, 39], or a spreading over [Isa. xl. 19], or spread forth. [Isa. xlii. 5.] The Jews probably understood the word firmament to denote an immense arch sprung from one side of the horizon to the other, studded with stars, and forming a sort of separating wall between the upper and lower waters. (See Ps. xix. 1; Dan. xii. 3.)

**FIRST-BORN.** [Gen. xxvii. 19.] The first-born male of every Jewish family, though by a succession of wives, and of all beasts also, was consecrated in a solemn manner to the service of God, in commemoration of the judgment which God brought upon the first-born of Egypt, in the night of Israel's deliverance. Several provisions of the Jewish law related to the first-born. He received a double portion of the estate [Deut. xxi. 17], and officiated as priest of the family, in the father's absence or death. The privileges were obviously great in the cases of Esau and Reuben [Gen. xxvii. 29; 1 Chron. v. 1, 2]; and there is reason to believe that they extended to the Jewish



First-fruits.

families generally. It is supposed, however, that this ceased when the priesthood was committed exclusively to the tribe of Levi, from Num. iii. 12-18, and 39-51; also Num. xviii. 15. The first-born of all beasts used in sacrifices were devoted to the Lord, and could not be redeemed; but the first-born of all other beasts might be redeemed, otherwise they were sold, exchanged, or destroyed. [Exod. xiii. 13; Lev. xxvii. 27.] Dogs were exempt. [Deut. xxiii. 18.] Several figurative expressions of the sacred writers are derived from the relation of the first-born; and by all of them some extreme or superlative quality or circumstance is denoted. "The first-born of the poor" [Isa. xiv. 30] implies extreme poverty; "the first-born of every creature" [Col. i. 15] denotes the beginning and head of creation; the "first-born of God" [Heb. i. 6] expresses the dignity and superior glory of Christ.

**FIRST-FRUIITS.** [Num. xviii. 12.] The first-fruits of harvest, of the vintage, the threshing-floor, the wine-press, the oil-press, the first baked bread of the new crop, and the first fleeces of the flock were required by God to be given for the use of His ministers, the priests. [Exod. xxiii. 19; Num. xv. 19-21, xviii. 11-13.] These offerings were brought to the Temple. No particular quantity was designated, but it is supposed a sixtieth part of the whole was the least measure.

**FIR-TREE.** [Hos. xiv. 8.] A well-known evergreen, which grew luxuriantly upon Mount Lebanon and in other parts of Palestine, and was a very valuable tree. It was used for ship-building [Ezek. x xvii. 5], musical instruments [2 Sam. vi. 5], and in the frame and ornamental work of costly edifices. [1 Kings v. 8-10, vi. 15-34, ix. 11; 2 Chron. ii. 8, iii. 5, Song of S. i. 17.] The fir is still used in the manufacture of harps, lutes, guitars, &c. It was a tall, straight tree, of fine appearance, in the tops of which the storks built their nests. [Ps. civ. 17.] Hence, it is used to illustrate power or grandeur [2 Kings xix. 23; Isa. xiv. 8; xxxvii. 24]; and in Nah. ii. 3, the brandishing of weapons of war is compared to the shaking of the tops of fir-trees by a violent wind. The springing up of the fir is emblematical of verdure and plenty. [Isa. xli. 19, lv. 13, lx. 13.]

**FISH-HOOKS.** [Amos v. 2; compare Jer. xvi. 16.] The modern method of taking fish with hooks was doubtless known in the early ages of the world. [Job xli. 1, 2.] The spear was also used. [Job. xli. 2, 7.]

The fish-pools of Heshbon are used to illustrate clearness, brightness, and serenity. [Song of S. vii. 4.]

**FITCHES.** [Isa. xxviii. 25.] A vegetable resembling the common pea. The word rendered fitches in Ezek. iv. 9, is rendered eye in Exod. ix. 32.

Food.

**FLAX.** [Exod. ix. 31.] A well-known plant, which furnishes the material of linen stuffs of every variety. It was produced of the best quality in Egypt [Isa. xix. 9], and was an article of extensive commerce.

The spinning of flax was anciently the labour of the most noble ladies. [Prov. xxxi. 13, 19, 24.]

**FLINT.** [Ps. cxiv. 8.] A hard stone, the uses of which are well known. The figurative use of the word in Deut. xxxii. 13, represents the great abundance of oil; and in Isa. i. 7, and Ezek. iii. 9, it is used to denote firmness and constancy.

**FLOATS.** [1 Kings v. 9.] Probably like the rafts of modern days, by which the timbers already fitted for the building might be floated coastwise to Joppa, and then carried overland to Jerusalem. [2 Chron. ii. 16.]

**FLOOD.** [Gen. vi. 17.] One of the most remarkable events in the history of our world, and of course one of the principal epochs in chronology. It occurred in the year 1656 A.M., or 2348 years before the birth of Christ.

**FLUTE.** [Dan. iii. 5, 7.] A wind instrument of music, made of reed, horn, bone, or wood, and used on mournful as well as on festive occasions. It was played like the clarinet, though there were probably various modes both of making and using it.

The *mashrokitha*, or pipe, was, according to eminent writers, a kind of Pandean pipe, which was furnished with bellows, and thus was in its principle an organ. It is translated flute in Dan. iii. 5.

**FLY.** [Isa. vii. 18.] The name of a large tribe of insects, some of which are exceedingly annoying and destructive. They abounded in Egypt and Judæa; and one species, which is found by modern travellers in the vicinity of the Nile, and called the Abyssinian fly, is as large as a bee, and is so terrible an annoyance to cattle and other large animals as to oblige them to forsake their pastures and ranges, and flee to some place where they can roll themselves in the mud or sand. Hence, we may judge of the terrible nature of the judgments mentioned in Exod. viii. 24, Isa. vii. 18; in which last passage we are informed that the fly shall be found in the very places to which the cattle resort to rid themselves of their presence.

**FOOD.** [Gen. iii. 6.] We may form some judgment of the ancient diet from what we know of the modern Orientals. Vegetable food is much more common than animal. Instead of butter, lard, and suet, they use olive oil. A soup, or rather pottage, of beans and lentiles, seasoned with garlic and oil, is still, as it was of old, a favourite dish. The "red pottage of lentiles," for which Esau sold his birthright, was something of this kind. Eggs, honey, milk, especially sour milk, and garden productions of every kind, afford the principal materials of eastern

**Fool.**

diet. The most common dish at this day in the east is the pilau; which consists of rice cooked with meat, so as to make a sort of broth, seasoned variously, and coloured blue, red, or yellow.

We do not find animal food often occurring, except upon the occasion of entertainments, or the exhibition of hospitality to a friend. [Gen. xviii. 7; Luke xv. 23.]

Though, as above stated, the Orientals make far less use of animal food than we do, yet we find it, in every successive age, upon the tables of the rich; and the animals used for this purpose, especially neat cattle, were often "stalled" and "fattened." [1 Sam. xvi. 20, xxviii. 24; 1 Kings iv. 23; Neh. v. 18; Isa. i. 11, xi. 6; Jer. xlvi. 21; Ezek. xxxix. 18; Amos vi. 4; Mal. iv. 2.]

Wild game, lambs, and kids, may be considered as the favourite viands in the east. At this day beef is not much used, though from some texts above, and other similar authorities, we learn that the flesh of young bullocks and stall-fed oxen was highly prized. [Prov. xv. 17; Matt. xxii. 4.]

In very ancient times it was always the master of the house, whether he were rich or poor, who slew the animal. Grecian and Roman writers mention a like custom of later times. [Judg. vi. 19.] The preparation of the food by cooking was the business of the mistress. The shoulder was probably the choicest part. [1 Sam. ix. 24.]

It is customary for the Arabs to serve up at one meal the whole of any animal which they have killed. This is occasioned in some measure by the difficulty of preserving fresh meat in that climate. [Gen. xviii. 7; Luke xv. 23.]

The people of the east are particularly fond of fish, and in Egypt they constitute a very important part of their subsistence. [Num. xi. 5.]

Melons, cucumbers, and onions, are the common food of the Egyptians in summer. It is said that the Egyptian onions are the sweetest in the world. Endive, or succory, is a common food of the poor. Purslane is also common. Radishes, carrots, and the leaves of the vine are also eaten. Leeks and garlic—the latter of which is imported from the Archipelago—are a common repast. Goats' milk makes a great part of the diet of the east, from the beginning of April to September, and cows' milk the rest of the year. The food of the common people of Aleppo, in winter, is very plain, and consists of bread, the juice of grapes thickened to the consistence of honey or coagulated sour milk, butter, rice, and a very little mutton. We are told concerning the Arabs, that roasted meat is almost peculiar to the tables of their emirs, or princes, and also lambs stewed whole, and stuffed with bread, flour, mutton fat, raisins, salt, and aromatic herbs.

**FOOL, FOOLISH, FOOLISHNESS.** [Prov. xv.

**Forest.**

5; Job. ii. 10; 2 Sam. xv. 31.] These terms are used by the sacred writers, sometimes to denote weakness or defect of understanding, as in their modern use [1 Cor. i. 27 iv. 10]; but generally they denote sin or wickedness. [2 Sam. xiii. 13; Ps. xiv. 1; Prov. xix. 1.] Foolish talking, jesting, foolish and unlearned questions, &c. [2 Tim. ii. 23], are such as are vain, frivolous, or have no useful tendency.

The phrase, "thou fool" [Matt. v. 22], implies not only an angry temper, by which such severe language is prompted, but a scornful, contemptuous feeling, utterly inconsistent with the love and meekness which characterize the disciples of Christ, and of course exposing the individual who is under their influence to eternal punishment.

**FOOT, FEET.** [Deut. xi. 10; Gen. xlix. 33.] In the first of these passages, the phrase, "wateredst with thy foot," is supposed to refer to some process by which the foot was employed in irrigating the soil; and very learned commentators trace the allusion to a machine for raising and distributing water, which modern travellers tell us is still used for this purpose in eastern countries. (See WATER.) Nakedness of the feet was a sign of mourning [Ezek. xxiv. 17], and of respect or reverence. [Exod. iii. 5.]

**FOOTSTOOL.** [2 Chron ix. 18.] Kings and other rulers, sitting in state, required a stool upon which to rest their feet. The divine glory, which resided symbolically in the holy place, between the cherubim above the ark, is supposed to use the ark as a footstool. [1 Chron. xxviii. 2; Ps. xcix. 5.] So the earth is called God's footstool by the same expressive figure which represents heaven as His throne.

**FORBIGNER.** [Exod. xii. 45.] Anyone not of the genuine Hebrew stock. [Compare Eph. ii. 12.]

**FOREKNOWLEDGE.** [Acts ii. 23.] A peculiar and essential attribute of the Supreme Being. [Acts xv. 18; compare Prov. xix. 21, xxvii. 1, Isa. xiv. 24, James iv. 14.] It implies the absence of any succession of time, as past, present, and future. [2 Pet. iii. 8.]

**FORERUNNER.** [Heb. vi. 20.] One who not only goes before to a particular place, to make arrangements for his successor, but who leads or prepares the way. The Athenians call the flags that are ripe before the rest by the same word which, in the above passage, is translated forerunner; that is, the first-fruits. [Compare 1 Cor. xv. 20, 23.] There is also supposed to be a beautiful metaphorical allusion to the person or boat that carries the anchor within the pier-head, and makes the ship fast, although the tide will not yet admit her to come up. Swinging at her cable's length, the ship rides out the gale; for her anchor is sure and steadfast. [Heb. vi. 19.]

**FOREST.** [1 Kings vii. 2.] Several tracts of country were designated in this way; and

# Forgiveness.

the forest of Ephraim, &c. The house of the forest of Lebanon, which was built by Solomon, and which was magnificent in size and style [1 Kings vi.], was so called probably from the great quantity of cedar which was used in the construction of it.

**FORGIVENESS.** [Acts v. 31.] Forgiveness of sin is the great blessing of the gospel. To forgive sin is the exclusive prerogative of Jehovah, of whose law sin is the transgression [Ps. cxxx. 4; Isa. xliii. 25; Mark ii. 7]; and the gospel makes known, not only that there is forgiveness with God, but also how He can forgive sin and still maintain unsullied the infinite purity, and holiness, and perfection of His nature, government, and law, and even clothe them all with new glory.

**FOUNTAINS.** [Gen. xvi. 7.] Springs or sources of water are often mentioned by the sacred writers. In the dry and thirsty land of Judea they were of peculiar value; and hence the figurative use of the word, when applied to the hopes, blessings, and consolations of religion, must have been very forcible to the Jews. Perpetual fountains, or springs of living water, were greatly valued. [Ps. xxxvi. 7-9; Isa. xlix. 10; Jer. ii. 13; Joel iii. 18; Zech. xiii. 1; John iv. 10; Rev. vii. 17.] The word fountains is figuratively used to denote children or posterity. [Deut. xxxiii. 28; Prov. v. 16.]

**FRANKINCENSE.** [Exod. xxx. 34.] A dry, resinous, aromatic substance, of a yellow tinge, bitter and acrid to the taste, but exceedingly odoriferous. The tree, whence the gum is obtained by incision of the bark, grows in Arabia, and resembles our sumach. It is also found in India, but of an inferior quality; and, as some suppose, it was found in the mountainous districts of Judea. It is sometimes called incense. [Isa. lx. 6; Jer. vi. 20; Luke i. 9.] It is called frank, because of the freeness with which it burns and gives forth its odours; and the pure incense is that which is first obtained, and is freest from foreign admixture.

Sweet incense [Exod. xxx. 7], might as well be rendered "incense of spices," and is the composition mentioned in Exod. xxx. 34.

The substance which is generally used in modern times as frankincense is the produce of the Norway pine.

The use of incense in the Jewish worship may be learned from Exod. xxx. 7, and Lev. xvi. 12, 13, and it is figuratively employed to represent lovely and agreeable qualities [Song of S. iii. 6, iv. 6, 14] and devotional fervour [Ps. cxli. 2; Mal. i. 11; Rev. viii. 3.]

**FRIEND.** [Exod. xxxiii. 11.] There are several passages in which this word is used where no actual friendship or affection is intended [Matt. xxii. 12, xxvi. 50]; and in these it is perhaps employed as a common term of salutation, as the word neighbour is often used in modern times.

**FRINGES** [Deut. xxii. 12] were the hem or

# Fruit.

border of a particular Jewish garment. [Matt. ix. 20, xiv. 36.]

At the time when the Sabbath-breaker was stoned to death [Num. xv. 32-41], Moses was commanded to speak to the children of Israel, and "bid them make fringes in the borders of their garments, throughout their generations," and that they should "put upon the fringe of the borders a riband of blue," as a constant remembrancer of God's commandments, and a visible warning against forbidden indulgence. These fringes were principally upon the corners of the dress. Perhaps the hem was of lace; for the original word denotes that which was twisted like a rope, and hung like hair. [Exod. xxxix. 31.] It was evidently a badge of distinction.

In some parts of Europe and Asia a Jew is instantly known by his apparel. In all synagogues, however, there is worn a kind of scarf, from three to five feet long, and one foot wide, which is furnished with fringes at the corners. Let us hear the account which they give of it themselves:—"When we put on that garment on which the fringes ordained by the law are fixed [Num. xv. 37; Deut. xxii. 12], we pronounce likewise the following prayer of thanks: 'Praised [be God] who has sanctified us through thy commandments, and commanded us the precept of the fringes.' But when we cover ourselves with the prayer-cloak, we say, in place of the concluding words of the foregoing, 'sanctified and commanded us to envelope ourselves with the garment of fringes.' These fringes are to be considered as marks of remembrance, and tokens, by which we are always reminded of the commandments of God; as it is written [Num. xv. 39], 'These fringes shall serve you for the purpose that you may see them, and remember all the commandments of the Eternal, and do them; but not follow the bent of your heart and of your eyes, by which you are led to sin; ye will thereby remember all my precepts, and obey them, that you may be holy to your God.'" A Jewish commentator on Num. xv. says, that any man clothed with this fringe is safe, and shall be delivered from all hurt and destruction.

**FROGS.** [Exod. viii. 2.] A well-known, amphibious, loathsome reptile, found generally on the margin of brooks and ponds, and living on insects, worms, &c. They were sent upon the Egyptians in such numbers as to fill their beds, ovens, and kneading-troughs; and when they died, as they did in immense masses, they filled the land with an offensive and pestilential effluvia.

**FRONTLETS.** (See PHYLACTERIES.)

**FRUIT.** Lev. xix. 23 is the only passage in which this term is used in a doubtful sense; and it here means that the fruit of a tree newly planted shall be regarded as unfit to be offered to the Lord, until the fourth year of its growth.

## Fuel.

**FUEL** [Isa. ix. 5] was so scarce in the east that the people resorted to almost every kind of combustible matter; even the withered stalks of herbs and flowers [Matt. vi. 28-30], thorns [Ps. lvi. 9; Eccles. vii. 6], and even excrements. [Ezek. iv. 12-16.] (See DUNG.) It is supposed that by the word brand [Amos iv. 11] is meant a dry vine, twig, or other brushwood, which is so light and combustible as to be consumed at once, if not instantly plucked out; thus rendering the striking figure of the prophet still more expressive.

**FULFILLED.** [Matt. ii. 17.] This word is generally used in reference to the accomplishment of prophecy. It is to be observed, however, concerning the expression, "that it might be fulfilled"—which is frequently used [Matt. ii. 15, 23, viii. 17, xii. 17, &c. &c.], the event does not happen merely for the purpose of making good the prediction. When it is said, for example, that they parted Christ's garments among them, casting lots,—that it might be fulfilled which was spoken by the prophet, &c.,—it is not intended that this was done in order to secure the accomplishment of the prediction; but rather that, in or by this was fulfilled the prophecy, &c.; or thus it came to pass, in fulfilment of the prophecy, &c. Those concerned had no knowledge generally of the fact that they were fulfilling a prophecy. Our Saviour, of course, knew it; and hence the peculiar expression, John xix. 28. (See PROPHECY.) The meaning, in most of the above and parallel passages, would be more accurately expressed by the word *verified*. In this event was verified what was said by, &c.

**FULLER'S FIELD.** (See CONDUIT.)

**FULNESS.** [Gal. iv. 4.] This expression has a peculiar meaning in some passages of the sacred writings. "The fulness of time," in relation to the Messiah, means the actual presence of the very time appointed for His advent. "So when the day of Pentecost was fully come." [Acts ii. 1.] The same word is used, John i. 16, and Col. i. 19, to signify the perfect and complete sufficiency of spiritual blessings in Christ Jesus, to meet all the wants of our guilty, ruined, helpless race.

The "fulness of the Godhead" [Col. ii. 9] denotes all the attributes of the divine nature, in their entire and complete perfection.

**FURNACE.** [Gen. xv. 17.] Furnaces were used for melting the precious metals. [Prov. xvii. 3.] They were also used to punish criminals. The furnace into which Nebuchadnezzar cast the young Hebrew captives who refused to worship his image was probably an open furnace or place of fire, sufficiently confined to concentrate the heat to the last extreme, and yet so open that what took place in the midst of it might be easily seen. Such places are now found in Syria, and were evidently used by idolaters as temples for the fires which

## Gad.

represented their gods, and in which they offered sacrifices.

**FURROW.** [Ps. lxx. 10.] The phrase, "they shall bind themselves in their two furrows" [Hos. x. 10], is explained by the context, especially verses 4, and 11-13.

## G.

**GAAL, ga'-al** [Loathing] [Judg. ix. 26], was the son of Ebed, and the leader of a revolt against Abimelech, king of the Shechemites. He was, however, defeated, and put to flight, and his partisans were scattered and destroyed.

**GAASH, ga'-ash.** [Shaking, Earthquake.] [Judg. ii. 9.] A hill in the territory of Ephraim, in the vicinity of which was Timnath-serah, where Joshua lived and died. [Josh. xxiv. 29, 30.] The brooks (or valleys) of Gaash [2 Sam. xxiii. 30; 1 Chron. ii. 32] were probably in the same neighbourhood.

**GABBATHA, gab'-ba-tha.** [Platform.] [John xix. 13.] A Hebrew word denoting an elevated place, like the bench of the judges in modern court-rooms. The floor of this platform, and perhaps the whole area of the apartment, was probably paved with stone, a common practice in palaces and public offices. Hence it is called in Greek by a word signifying "the pavement."

**GABRIEL, ga'-bri-el.** [Man of God.] [Luke i. 19.] One of the ministering spirits of God, who was specially charged with the message to Zacharias, respecting the birth of John, and to Mary, respecting the birth of Christ. At an earlier period he was sent to Daniel to unfold a vision. [Dan. viii. 16, ix. 21.]

**GAD, Tribe of, gad.** [A troop, good fortune.] [Gen. xxx. 9-11; Num. i. 25.] The posterity of Gad, the son of Jacob, by Zilpah, Leah's handmaid.

It was predicted of Gad by his father [Gen. xlix. 19] that a troop should overcome him, but he should overcome at the last; and in Deut. xxviii. 20, 21, Moses predicts still more particularly the events which distinguish the history of this tribe.

After the defeat of the kings of Bashan the tribes of Gad and Reuben petitioned Moses to assign them their portion in that district of the country, as it was favourable to their pastoral pursuits. Their request was granted, and Gad's tribe was located south of Reuben's, between the mountains of Gilead and the river Jordan.

They were subjected to many incursions from the neighbouring hordes, but they were valorous [1 Chron. v. 19, 20, 22, xii. 8], and under David subdued all their enemies.

In the Song of Moses [Deut. xxxiii. 20, 21], allusion is made to the enlargement and courage of the Gadites; also to their faithful-



## Gad.

ness in fulfilling their agreement to go up with the other tribes to the conquest of the promised land, notwithstanding they had their portion assigned to them in Bashan.

GAD. [1 Sam. xxii. 5.] A prophet and a particular friend of David. He was on more than one occasion God's messenger to David [1 Sam. xxii. 5; 2 Sam. xxiv. 13-19; 1 Chron. xxi. 9-11], and was also one of his biographers. [1 Chron. xxix. 29.]

GADARENES, Country of the, *gad-a-renes*. [Inhabitants of Gadara.] [Mark v. 1.] Gadara was one of the ten cities called Decapolis. It was on the east of Jordan, in the vicinity of the lake of Gennesaret, beyond the brook Jarmuk, about eight miles above its junction with the Jordan. It gave its name to the district, or canton, of which it was the chief town. Gergesa, or Geresa, was another city in the same neighbourhood, which gave to another district the name of the country of the Gergesenes. Gergesa was situated about twenty miles east of the Jordan, and ten or twelve miles south-east of Gadara, so that the region generally might be designated by either name. [Matt. viii. 28; Mark v. 1.]

It was in this vicinity that Christ wrought a wonderful miracle on two demonsiacs. [Luke viii. 26-36.] Gadara, in the time of Josephus, was an important city, and the metropolis of Perea, or "the country beyond Jordan." It is now in ruins.

GAIUS, *ga'-yus*. [Earthly.] [Acts xix. 29.] A Macedonia resident in Corinth, at whose house Paul stayed while labouring as a missionary in that city. [Rom. xvi. 23.] He was probably converted under Paul's ministry [1 Cor. i. 14], and accompanied him to Ephesus; and, with Aristarchus, another of Paul's adherents, was seized by the mob, during the uproar occasioned by the apostle's preaching. Probably reference is made to this individual, Acts xx. 4, and 3 John 1; though some have supposed two individuals to be intended.

GALATIA, *gal-a'-sha*. [Acts xvi. 6.] A province of Asia Minor, lying east of Phrygia, and called Galatia by the Gauls, who were the original settlers of it.

Christianity was introduced into this province by the apostle Paul, who was there once with Silas and Timothy [Acts xvi. 6], about the year 53, and again four or five years afterwards, on his return from Corinth. [Acts xviii. 23.]

GALATIANS, Epistle to, *ga-la'-shyans*, is the ninth in the order of the books of the New Testament, and was written by Paul about the year 53-54. Its design evidently is to correct some erroneous opinions they had been taught, particularly respecting the doctrine of justification by faith; and to instruct them as to the true scope and intent of the gospel. This epistle is peculiarly interesting, as it contains a record of the evidences of Paul's apostleship, a sketch of

## Galilee.

his life after his conversion, and a masterly elucidation and defence of the plan of salvation through faith in the Lord Jesus Christ.

GALBANUM, *gal-ba'-num*. [Exod. xxx. 34.] A resinous gum produced in Syria and its vicinity from the sap or milk of a plant of the same name, which grows eight or ten feet high. It was an ingredient of the sacred incense, and is still valuable for its medicinal properties.

GALILEANS, *gal-a'-le'-ans*. [Luke xiii. 1.] A sect or party of the Jews who took their name from their leader Judas, a Gaulanite, or Galilean. It is supposed that the party originated in opposition to a tax imposed by the Roman government on the Jews, A.D. 10-12. Judas and his party resisted the government [Acts v. 37], and maintained their opposition until the destruction of Jerusalem and the Temple. Jewish historians tell us that the Galileans agreed with the Pharisees, but were distinguished by an unconquerable love of liberty, contending on the strength of Deut. xvii. 15, that God only was their sovereign, and that all exactions of earthly princes were oppressive and unlawful.

The Galileans who are mentioned as having been offering sacrifices at Jerusalem, when they were suddenly assaulted, and put to death by order of Pilate—so that their blood flowed out and actually mingled with the very sacrifices they were offering [Luke xiii. 1, 2]—were probably the subjects of Herod, between whom and Pilate there was a deep-rooted hostility. [Luke xxiii. 12.] Their sudden and violent death, in the very act of worship, seems to have marked them, in the view of some, as the special objects of divine indignation.

GALILEE, *gal-a'-lee*. [Matt. iv. 12; Mark i. 9; Luke ii. 39.] In the time of Christ Palestine was divided into three parts; of which the northern was Galilee, bounded on the north by Anti-Libanus; east, by Jordan and the sea of Galilee; south, by Samaria; and west by Phœnicia, which occupied the coast north from Carmel to Tyre. It was distinguished into Upper and Lower; the former lying on the north, and inhabited partly by Syrians, Phœnicians, and Arabians; whence it was called Galilee of the Gentiles [Isa. ix. 1], or Nations [Matt. iv. 15]; the latter, especially the valley along the sea of Tiberias, was fertile and populous.

Within the limits of Galilee were comprehended Issachar, Zebulun, Naphtali, and Asher. Christ is called "Jesus of Galilee" [Matt. xxvi. 69], because He was brought up in that province, and there lived, taught, and called His first disciples [Matt. iv. 13-23, xiii. 55; Mark i. 39; Luke iv. 44, viii. 1, xxiii. 5; John vii. 1]; and it became a name of contempt [John i. 46, vii. 52; Acts ii. 7] both among Jews and Gentiles, because they were a mongrel race, and used a corrupted dialect, which originated in the

Gall.

amalgamation of the Jews, who settled there after the captivity, with the Gentile foreigners. [Matt. xxvi. 69, 73; Mark xiv. 70.]

Galilee, says a modern traveller, would be a paradise were it inhabited by an industrious people, under an enlightened government. Vine stocks are to be seen here a foot and a half in diameter, forming, by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family. The plains of Esdraelon are occupied by tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at nightfall calls them home.

GALL. [Ps. lxi. 21.] An animal fluid, of exceedingly bitter taste, secreted by the liver. Allusion is made to it in Job xvi. 13, xx. 14, 25; Lam. ii. 11, and elsewhere. But by the same word in Ps. lxi. 21, reference is made to the extraction of a very bitter herb [Deut. xxix. 18, xxxii. 32], perhaps hemlock. [Hos. x. 4.] It was so bitter as to be used as a generic term for bitter substances; as sour wine, sour cider, &c., is called vinegar. [Compare Matt. xxvii. 34; Mark xv. 23; Acts viii. 23.]

GALLEY. (See SHIP.)

GALLIO, *gal'-li-o*. [One who lives on milk.] [Acts xviii. 12.] Gallio was the brother of Seneca, the famous philosopher, who describes him as a man of uncommon mildness and simplicity. He was appointed procurator of Achaia by the Roman emperor, Claudius, A.D. 53. He resided chiefly at Corinth; and when Paul was preaching in that city, and had excited the jealousy of the Jews by the success of his mission, they took him by violence before Gallio, and charged him with persuading men to worship God contrary to the law. Gallio was disinclined to interfere with controversies of that kind, which were not cognizable by the law which he was appointed to administer; and so he dismissed the parties. As they were leaving the place a tumult occurred, in which Sosthenes, an officer of the Jewish Church, was severely treated by a party of Greeks. It does not appear, but Gallio had left the bench before this event occurred; and even if he were present, the expression, that "he cared for none of these things," may imply nothing more than that he did not concern himself with the controversies of the various sects and parties into which the community around him was divided. This course, so far from evincing hostility or indifference to Paul, or to religion generally, was certainly wise and prudent for a commissioner of the Roman government, appointed, as he was, to a temporary office in a foreign province.

GAMALIEL, *ga-ma'-li-el*. [Benefit of God.] [Acts v. 34.] A distinguished Jewish rabbi, a doctor or teacher of the law, and possessed of a large share of public confidence. He

Gate.

is first introduced to our notice in connection with the attempt made at Jerusalem, A.D. 33, by the opposers of the gospel, to stop the mouth of Peter and the other apostles, and had already decided to put them to death. [Acts v. 28-33.] Gamaliel stepped in, and showed them the folly of such a step. [Acts v. 34-40.] So distinguished was this rabbi for his wisdom and learning, that Paul went up to Jerusalem to receive instruction from him. He alludes to it in his oration to the people of Jerusalem, A.D. 60, as evidence that he had the best opportunity to know the nature and requisitions of the law. [Acts xxii. 3.]

GAMMADIMS, *gam'-ma-dims*. [Warriors.] [Ezek. xxvii. 11.] Supposed to be the character of a people, rather than the name of any particular nation or tribe.

GARDEN. [Isa. i. 8.] The gardens of the Hebrews were doubtless very rude and simple. Allusions are made to them, Gen. xxi. 33, Num. xxiv. 6, Job viii. 16; they were chiefly devoted to fruit and shade trees, and aromatic plants and herbs. [1 Kings xxi. 2; Song of S. iv. 12-16.] A reservoir of water was an indispensable appendage, either in the form of a fountain, well, or stream, passing through it. [Gen. ii. 10, xiii. 10.] The gardens around Damascus are described as abundantly watered by little currents, which are made to flow through every part of them. [Prov. xxi. 1; Isa. lviii. 11; Eccles. ii. 5, 6.] Gardens were used to some extent as burying-places [John xix. 41], also as places of religious worship and retirement. [Isa. i. 29, lxx. 3.] Among the Hebrews watchmen were stationed to guard the harvest, who relieved one another. [Jer. iv. 16, 17; Job xxvii. 18.] These keepers were not allowed to prevent one from taking from the field enough for the supply of his immediate wants. [Deut. xxiii. 25.]

GARLANDS. [Acts xiv. 13.] The heathen adorned the victims of their sacrifices in a variety of ways. Probably the garlands mentioned in this passage were to decorate the head of the ox which they designed to sacrifice to the supposed gods.

GATE. [1 Sam. iv. 18.] The entrances to walled cities are secured by gates, either of wood, iron, or brass. [Acts xii. 10.] Houses also were protected in the same way; sometimes a door or passage was made in the gate (as is common in many parts of our own country), so as to save the necessity of opening the whole gate every time a single person would pass, as we may infer from Acts xii. 13. In many Asiatic cities there are broad streets, covered over wholly, or in part, and appropriated to merchants or tradesmen in particular branches of business; and there were also open squares in which the booths and stalls of vendors were erected. These were frequently at the gates of the city, which were, of course, places of

## Gath.

the greatest concourse. [2 Sam. xv. 2; 2 Kings vii. 1; Neh. viii. 1; Job. xxix. 7; Prov. xxii. 22, xxxi. 23.] The gates were often also the places of judicial proceedings [Deut. xvii. 5, xiv. 7; Amos v. 10, 12, 15], the mode of conducting which may be learned, Ruth iv. 1-12, and of general resort [Gen. xix. 1], and of course frequented by idlers and loungers. [Ps. lxxix. 12.] In Arabia the gate of the city is still the place of judgment. The king or governor passes certain hours of the day there, and not only hears and decides controversies, but transacts business with the people who are passing in and out. As the possession of the gates of the city was a possession of the city itself, the word is sometimes used to signify power. [Gen. xxii. 17; Isa. xxiv. 12.] We are told that it is common in many parts of Asia to build the gate or door of the house of iron, very strong, and so low as to prevent the incursion of the Arabs, who often ride on horseback into the houses of those whom they wish to harass and rob. Sometimes the gate is not more than three feet high; and to elevate or exalt it was only to court the notice of the destroyer, or to admit a friend. [Ps. xxiv. 7, 9.] There are other figurative uses of the word which are sufficiently obvious in themselves.

GATH, *gath*. [Wine-press.] [Josh. xi. 22.] An ancient city in the territory of Dan, celebrated as the birthplace of Goliath. [1 Sam. xvii. 4.] It was situated about thirty-two miles west from Jerusalem. In the days of David it was in the possession of the Philistines, and Achish was its king. [1 Sam. xxi. 10-15, xxvii. 1-7.] David afterwards captured it. [2 Sam. xv. 18; 1 Chron. xviii. 1.] It was afterwards subject to frequent revolutions. [1 Kings ii. 39; 2 Kings xii. 17, xiii. 25; 2 Chron. xi. 8, xxvi. 6.] The inhabitants of Gath are called Gittites [Josh. xiii. 3], and the place Gittah-hepher. [Josh. xix. 13.]

GATH-RIMMON, *gath-rim'-mon*. [Of the Pomgranate.] [Josh. xix. 45.] It would seem there were at least three cities of this name: one in the tribe of Dan [Josh. xxi. 24], a second in the half-tribe of Manasseh [Josh. xxi. 25], and a third in the tribe of Ephraim. [1 Chron. vi. 69.]

GAZA, *ga'-zah*. [Strong, Fortified.] [Gen. x. 19.] A city, and one of the five principalities of the Philistines. It was situated on the coast of the Mediterranean, at the southern extremity of Canaan, within the tribe of Judah [Judg. i. 18; 1 Sam. vi. 17], and about sixty miles south-west of Jerusalem. In the reigns of Jotham and Ahaz it recovered its independence, but was again subdued by Hezekiah. [2 Kings xviii. 8.] It was afterwards subject to the Persians and Chaldeans, and was captured by Alexander the Great about B.C. 300. In the time of Eusebius it was a flourishing city, but has been often reduced since that day, and

## Gemariah.

now consists of three small villages, with from 3,000 to 5,000 inhabitants.

The place once abounded in monuments of the power, opulence, and greatness of the city. Many traditions are held by the inhabitants respecting Samson and his feats; and they formerly showed the sunken arches of the temple which Samson pulled down upon himself and the people around him, and also the hill to whose summit he bore the gates of the city.

GEBA, *ge'-bah*. [Hill.] [2 Kings xxiii. 17], called also Geba of Benjamin [Josh. xxi. 17, 1 Kings xv. 22], probably to distinguish it from another town of the same name, was one of the most northerly towns of Judæa. Hence the expressions, 2 Kings xxiii. 8, and Zech. xiv. 10, denote the length of the land. It was in the vicinity of this place that the Philistines were defeated by David's army. [2 Sam. v. 25.]

GEBAL, *ge'-bal*. [Mountain.] [Ezek. xxvii. 9.] A city of Phœnicia, north of Beyroot, called Byblos by the Greeks and Romans, and latterly Jiblah, or Jibail. It now exhibits little else than ruins, which are sufficiently magnificent to indicate its former greatness. In the days of Tyre's glory it was famous for ship-building. [Ezek. xxvii. 9.] The land of the Gîblites [Josh. xiii. 5] was the extensive plain which stretches around this city. In Ps. lxxxiii. 7 Gebal most probably refers to a district in Idumæa, east of the El-Ghor, known to the Romans as Gebalene, and at present Djebal.

GEDALIAH, *ged-a-li'-ah*, [Made great by Jehovah.] [Jer. xl. 5], was appointed by Nebuchadnezzar to take charge of the government of Palestine, after he had subdued it, and destroyed the Temple and capital of the nation. [2 Kings xxv. 22.] He was assassinated by a party of the royal family of Judah, headed by Ishmael; of which event we have the particulars in Jer. xli. Several other persons of the same name are merely mentioned in the Bible.

GEHAZI, *ge'-ha'-zi*. [Valley of Vision.] [2 Kings iv. 12.] The servant and constant attendant of the prophet Elisha. When the prophet had accomplished by divine power the wonderful cure of Naaman, the latter offered him a munificent present, as a token of his gratitude; which the prophet declined. Gehazi coveted what his master refused, and by a deliberate falsehood obtained a portion of Naaman's gift. As a punishment for his offence, the very disease of which Naaman had just been cured was visited upon him and his family. [2 Kings v. 15-27.]

GEMARIAH, *ge-ma-ri'-ah*. [Complete in Jehovah.] [Jer. xxix. 3.] Zedekiah's ambassador to the king of Babylon, by whom Jeremiah sent a letter to his countrymen in captivity, warning them against the indulgence of any false hopes of redemption. There was also a minister of Jehoiachin of the same name. [Jer. xxxvi. 12.]

## Genealogy.

**GENEALOGY.** [1 Chron. v. 1.] The lineage of a family, or list of ancestors, was preserved with extraordinary care [Ezra ii. 62. Heb. vii. 3] by the Jewish nation [1 Chron. v. 17, ix. 1; 2 Chron. xii. 15], not only because it was through Abraham that the privileges of the Jewish Church were transmitted, but chiefly because of the deep interest which was felt in the predictions concerning the Messiah and the tribe or family from which he was to spring. [Heb. vii. 14.] The variance which seems to exist in many of the genealogical tables, or statements of the sacred writers, has been in a great measure reconciled by those who have diligently investigated and compared them. It is no matter of astonishment that records of such high antiquity, and concerned principally with names of families and individuals, should be very liable to many inaccuracies. These public tables, or genealogical records, were in existence as lately as the time of Josephus; for he undertakes to show his descent by them.

The genealogies against which the apostolic admonitions are directed [1 Tim. i. 4. Tit. iii. 9] were probably speculations on the subject of genealogy, when the reason for regarding it so particularly was done away by the appearance of the Messiah, and the introduction of a new dispensation by Him.

**GENERATION.** [Gen. v. 1.] This word is used to denote a particular class of people. [Ps. xxiv. 6; 1 Pet. ii. 9.] It signifies the history as well as the lineage of a man, as in the passage first cited, and Matt. i. 1, and also the history of other things. [Gen. ii. 4.] It is employed to denote a period of time [Matt. xxiv. 34; Acts ii. 40], and sometimes posterity or future ages. [Isa. xxxiv. 10.] When used to mark the lapse of time its import is very uncertain. Perhaps it may generally mean, as it does in our day, the period which one generation or race of men spend on earth.

**GENESIS, *jen'-e-sis*.** [Generation, or Beginning.] This is the name of the first book of the Bible, and in the original it denotes the contents of the book; viz., an account of the generation or production of all things. Moses is universally regarded as its author, and its authenticity is settled by the most indisputable evidence. It has been remarked that passages of this book are cited in the New Testament twenty-seven times literally, and thirty-eight times substantially. The history it contains embraces a period of at least 2370 years, and presents to us an account of the creation and fall of man, the religion, arts, settlements, genealogies, corruption and destruction of the antediluvian world, excepting eight souls; the re-peopleing and division of the earth, the dispersion of its inhabitants, and the interesting biographies of Abraham, Isaac, Jacob, and Joseph.

## Giant.

**GENTILES, *jen'-tiles*.** [The Nations of the West.] This term is generally applied in the Scripture to designate heathen nations, in fact, all who were not Jews; the Chinese, in a similar way, describe all peoples except their own as "outer barbarians." The apostle Paul comprises the Gentile under the appellation, Greeks; and divides the whole of mankind into Jews and Greeks. [Rom. i. 14, 16, ii. 9, 10, x. 12; 1 Cor. i. 22, 24; Gal. iii. 28.] Paul is especially called the Apostle of the Gentiles, because his chief work was accomplished amongst the heathen.

**GERAR, *ge'-rar*.** [Sojourning, Lodging-place.] [Gen. x. 19], a capital city of the Philistines, was situated south-west of Gaza, between Kadesh and Shur. [Gen. xx. i.] It is remarkable that both Abraham and Isaac retired to this place during the prevalence of a famine; and were both guilty of deceiving Abimelech, the king of the place, respecting their wives. [Gen. xx. 1, xxvi. 1.]

Isaac resided in the valley of Gerar. [Gen. xxvi. 17.]

**GESHUR, *ge'-shur*.** [Bridge.] [2 Sam. xiii. 38.] A district of Syria [2 Sam. xv. 8] lying on the east of Jordan, north of Bushan, and near Mount Hermon. [Josh. xiii. 11, 13.] The Geshurites are also spoken of as inhabiting another territory south of Judaea. [1 Sam. xxvii. 8.] The district above mentioned retained its independence in the time of David. [2 Sam. xiii. 37.]

**GETHSEMANE, *geth-sem'-a-ne*.** [Oil-press.] [Matt. xxvi. 36.] A garden, or retired place, where Jesus Christ occasionally, in the night time, retired. It was here that He was in an agony, sweating drops of blood. [Luke xxii. 44.]

**GEZER, *ge'-zer*.** [A precipice.] [Josh. xvi. 3.] A town of Ephraim on the border of Benjamin, to the north-west of Jerusalem. It remained in the possession of the Canaanites [Josh. x. 33, xvi. 10; Judg. i. 29] till the king of Egypt subdued it, and gave it to his daughter, the wife of Solomon. [1 Kings ix. 16.] Solomon rebuilt it. [1 Kings ix. 17.]

**GHOST.** [Gen. xxv. 8.] "To give up the ghost" is a common term with the sacred writers to express death. It is the yielding up of the spirit or soul to God who gave it. When used to express the death of Christ, a different word is employed in the original, which implies the voluntary character of the act, or the power to give life up, or retain it, at pleasure.

**GIANT.** [1 Chron. xx. 6.] Sometimes this word is employed to denote men of great violence, cruelty, and crime; and at others it denotes men of extraordinary size or height. The sons of Anak were the most noted of the latter class which the sacred writers mention. They dwelt in Hebron, and were such mighty men that the



## Gibbethon.

Israelites thought of themselves as mere grasshoppers in comparison; an expression, however, by no means indicative of exact relative size, but simply denoting a fearful odds in strength and stature. The king of Basnan [Deut. iii. 11], and Goliath [1 Sam. xvii. 4] were men of extraordinary size. (See REPHAIM.)

GIBBETHON. [Josh. xxi. 23.] A city of the Philistines, within the tribe of Dan, where Baasha killed Nadab, son of Jeroboam. [1 Kings xv. 27.]

GIBEAH, *gib'-e-ah*. [A hill.] [1 Sam. xiii. 2.] A city a few miles north of Jerusalem, called Gibeah of (the children of) Benjamin [2 Sam. xxiii. 29], in distinction from one in Judah. [Josh. xv. 57.] It was also called Gibeah of Saul [2 Sam. xxi. 6], because it was his birthplace and residence. [1 Sam. x. 26; Isa. x. 29.] Its inhabitants were eminently wicked, as they evinced by their conduct, recorded Judg. xix. 30, to which Hosea refers as proverbial. [Hos. ix. 9, x. 9.] The city was terribly destroyed. [Judg. xx. 46.]

GIBEON, *gib'-e-on*. [Pertaining to a hill.] [Josh. x. 2; 1 Chron. xxi. 29, 30.] A great city in Benjamin, five to seven miles northerly of Jerusalem, inhabited by Hivites, who secured the protection and alliance of Joshua by stratagem [Josh. ix. 4-15]; and were consequently attacked by the five Canaanitish kings, but delivered by the aid of the Israelites. [Josh. x. 10; Isa. xxviii. 21.] In the close of David's, and beginning of Solomon's reign, the sanctuary was there. [1 Chron. xvi. 39, 40, xli. 29.] Near to it was a pool; probably the "great waters" referred to in Jer. xli. 12, where Abner was defeated by Joab; and also a "great stone" or monumental pillar, perhaps set up to the twenty-four men of David and Ishbosheth who fell there. [2 Sam. ii. 13, xx. 8.]

The wilderness of Gibeon [2 Sam. ii. 24] was doubtless in the vicinity of the city of the same name; as was also the valley of Gibeon famous for the victory over the five allied kings above described, and for the wonderful miracle performed there. [Josh. x. 12.]

It is supposed that the four cities named, Josh. ix. 17, enjoyed a sort of democratic government. [Compare Josh. x. 2, and ix. 11.]

GIDEON, *gid'-e-on*. [Cutter down.] [Judg. vi. 11.] The son of Joash the Abi-ezrite, and the same with Jerubbaal, the seventh judge of Israel, a mighty man of valour, and peculiarly favoured with the presence of the Lord. He was a very humble man, and when the angel proposed to him to go in the strength of the Lord to save Israel from the hands of the Midianites, he replied, "Behold, my family is poor in Manasseh, and I am the least of my father's house." The Lord was pleased to favour Gideon

## Gilead.

with most remarkable tokens of His power and grace, which are particularly mentioned in Judg. vi. vii. and viii. He is honourably mentioned, Heb. xi. 32.

GIFTS. [Exod. xxiii. 8; Rom. xii. 6.] The practice of making presents as a token of honour, respect, or affection, prevailed very extensively in eastern countries in early ages, and is still maintained. Hence, to refuse making presents to a king was esteemed a mark of contempt. [1 Sam. x. 27.] Kings and princes often made splendid gifts of garments to their favourite officers, and to others whom they were disposed to honour. [Gen. xiv. 22, 23.]

The peculiar offerings under the law are spoken of as gifts. [Deut. xvi. 17; Matt. v. 23, 24.] And it is with singular force that the blessings of the gospel, and especially the great blessing of eternal life, through Jesus Christ our Lord, are called gifts; inasmuch as they never could be purchased, and nothing can be given in return for them. The word gifts is also employed to describe those graces or qualities with which Christ only can endue His disciples. [Eph. iv. 8, 11, 12.] Some of these, which were bestowed on the early apostles, were miraculous, and designed to confirm their claims to apostolic authority; such as the gift of tongues, of prophecy, &c., and when the end of conferring them was answered, they ceased.

GIHON, *gi'-hon*. [Breaking forth.] [Gen. ii. 13.] One of the rivers of Eden, supposed by some to be the Araxes, which empties into the Caspian Sea. Gihon signifies impetuous; and this is the course of the Araxes. Others suppose that the river known to modern geographers as the Oxus, which the Arabs at this day call Jihon, is the same with the Gihon.

GIHON. [1 Kings i. 33.] A fountain or stream, near Jerusalem [2 Chron. xxxii. 30], beside which Solomon was anointed. [1 Kings i. 38, 39.]

GILBOA, *gil'-bo'-ah*. [Bubbling Fountain.] [1 Sam. xxviii. 4.] A ridge of mountains west of the plain of Jordan, which the Arabs of this day call Djebel Gilbo. It is memorable as the field of battle on which Saul and his three sons fell. [1 Sam. xxxi. 8; 2 Sam. i. 21.]

GILEAD, *gil'-e-ad* [Hard, stony region] (A place) [2 Kings x. 33], or GALKED [Gen. xxxi. 47, 48], so called because of the monument which was erected by Laban and Jacob to perpetuate the remembrance of their covenant, was a mountainous region, embracing Trachonitis, east of the Jordan. The term is used rather indefinitely by the sacred writers. The possessions of the tribe of Gad are described as all the cities of Gilead, and half the land of the children of Ammon. [Josh. xiii. 25.] And the half-tribe of Manasseh are said to have received, as part of their inheritance, all Bashan and

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half Gilead [Josh. xiii. 30, 31]; and in Deut. iii. 12, 13, 16, half Mount Gilead is said to have been given to Reuben and Gad, and the rest of Gilead to Manasseh; while in verse 13 we are told that Gilead was given to Machir. It would seem that the possessions of Manasseh lay north of the Jabbok, and were divided between his two sons, Jair and Machir, the former taking the land of Argob, and the latter the land of Gilead, or the northern part of it; and that the Reubenites and Gadites took the tracts between the Jabbok and the Arnon, including the southern section of Gilead. Mount Gilead, properly speaking, is the ridge or summit which rises six miles south of the Jabbok, and extends five or six miles from east to west. It was at this point that a part of Gideon's army deserted him. [Judg. vii. 3.] There was a tree in Gilead the gum of which possessed medicinal properties; hence, it was called "the balm of Gilead" [Jer. viii. 22, xlv. 11, li. 8], and was an important article of commerce. [Gen. xxxvii. 25.]

GILEAD (A person.) [Num. xxvi. 29, 30; Judg. xii. 1, 2.] In both these cases the name was probably derived from the fact that the individuals resided, or had their inheritance in Gilead.

GILGAL, *gil'-gal*. [A circle, or a rolling away.] [Josh. iv. 20.] The origin of this name is given us in Josh. v. 9. It was a village in the plains of Jericho, east of that city, and north-east of Jerusalem, from three to five miles west of the Jordan, and the first place where the army of the Israelites encamped after passing that river. There the twelve stones were set up as a memorial of the miracle. It was the resting-place of the tabernacle until it was taken to Shiloh, whence it was again returned to Gilgal [1 Sam. x. 8, xv. 23]; and also the seat of government during Joshua's wars with the Canaanites. In Samuel's day it was one of the places for holding a circuit court [1 Sam. vii. 16]; but afterwards became devoted to idolatry [Hos. xii. 11; Amos iv. 4.]. There was another Gilgal, "beside the plains of Moreh," not far from Shechem. [Deut. xi. 30; Josh. xii. 23.]

GIRGASITE, or GIRGASHITES, *gir'-gash-ite*. [Dwelling in a clayey soil.] [Gen. xv. 21.] A tribe of the Canaanites, who are supposed to have inhabited a section of the country east of the sea of Galilee, whence the name of the city of Gergesa.

GITTITH, *git'-tith*. [A stringed instrument.] Psalms viii. lxxxi. and lxxxiv. are inscribed "to the chief musician upon Gittith." The word refers to a particular instrument that has not been preserved.

GLASS. [1 Cor. xiii. 12.] The substance which we call glass was invented in the twelfth century; but the ancients probably used some semi-transparent substance, through which a degree of light was ad-

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mitted, and external objects very indistinctly seen. Specimens of such substances are often found among Roman antiquities. Looking-glasses [Exod. xxxviii. 8; Job xxxvii. 18] were doubtless made of polished metal. One of the latter is supposed to be meant in Jas. i. 23, and one of the former in 1 Cor. xiii. 12.

GLEAN. [Ruth ii. 2.] In the joyful season of harvest the Jewish farmer was not allowed to forget the poor and the stranger. A special command was given [Lev. xix. 9, 10] that he should leave some of the fruits for them to gather.

GLEDE. [Deut. xiv. 13.] A rapacious bird of the hawk or vulture species. The original word is rendered vulture in Lev. xi. 14.

GLORY, GLORIFY. [Ps. xlix. 16; Isa. xxiv. 15.] These terms are of frequent occurrence throughout the Bible, and are so common that many fail to see how very significant they are.

To glorify is to render glorious. [Dan. v. 23; Acts iii. 13; 2 Peter i. 17.] Hence the comprehensive precept of the apostle [1 Cor. vi. 19, 20], requiring the devotion of our whole powers and faculties to this one great end, "the glory of God" [1 Cor. x. 31], or making God glorious. The glory of God is displayed to His creatures, in the works of creation, providence, and grace; so that they are without excuse who see only the things that are made, and the evidence they furnish of His eternal power and Godhead, and yet neglect or refuse to glorify Him as God. [Rom. i. 20-32.] Under the Mosaic economy the glory of God often appeared in some visible emblem, but dwelt especially between the cherubim. [1 Kings viii. 11; Ps. lxxx. 1; Zech. ii. 5.]

It is, however, in the place of redemption that we have exhibited to us at once a complete, consistent, and perfect display of the divine character, to which every other manifestation of it, whether in creation or in providence, or in the former dispensations of His grace, were and are subservient. The wisdom, power, and goodness of God, as well as His holiness, faithfulness, and justice, are here magnified to the highest degree; so that the expressions of the apostles have great force. [John i. 14; 2 Cor. iv. 6; Heb. i. 3.]

GNASH, GNASHING. [Ps. cxii. 10; Matt. viii. 12.] A striking or grinding of the teeth in the paroxysms of anguish or despair.

GNAT. [Matt. xxiii. 24.] A very small but troublesome insect, common in hot countries. In the passage cited, the words "strain at" should rather be "strain out," the phrase will then better express the gross inconsistencies which our Saviour reproved.

GOAD. [Judg. iii. 31.] This was a rod or pole, about eight feet long, armed at the largest end with a piece of iron, with which the ploughshare was freed from clods and

## Goat.

earth, and at the smallest with a small spike, by which the oxen were urged on in their labour.

**GOAT.** [Lev. iii. 12.] Goats were among the chief possessions of the wealthy in the early ages of the world. [Gen. xiv. 9; 1 Sam. xxv. 2; 2 Chron. xvii. 11.] Resembling the sheep in its general structure and appearance, it is covered with hair instead of wool, and is much more active, bold, and wandering in its habits. It feeds on bark and tender twigs, and its feet are formed for leaping and climbing among rocks and mountains. Its milk is valuable for food [Prov. xxvii. 27], the hair for manufactures of various kinds [Exod. xxv. 4; Num. xxxi. 20; Heb. xi. 37], and the skin for vessels or bottles [Josh. ix. 4; Ps. cxix. 83; Matt. ix. 17], and in modern times for leather (morocco).

It was a clean animal by the Jewish law [Deut. xiv. 4], and was much used in the sacrifices. [Lev. iii. 12; Num. xv. 27; Ezra vi. 17.]

The peculiar qualities of goats occasion frequent figurative allusions to them. The boldness and strength of the leaders of the flocks are alluded to, Prov. xxx. 3; Zech. x. 3; and they are made to represent oppressors and wicked men generally. [Ezek. xxxiv. 17, xxxix. 18; Matt. xxv. 33.]

Wild Goats [Deut. xiv. 5], now called the ibex, or mountain goat, were of the same species; but being confined to the high and almost inaccessible summits of mountains, were seldom taken, and were of little domestic use.

The Mountain Goat is still found in many parts of Syria, and the flesh is nearly of the flavour of venison. The Bedouins make bags or bottles of their skins, and rings of their horns. When they are found among the rocks, they usually elude the pursuit of the hunter, sometimes leaping twenty feet; but in the plains they are often taken. Their habits are alluded to, 1 Sam. xxiv. 2; Job xxxix. 1; Ps. civ. 18.

**Scape-goat.** [Lev. xvi. 26.] In this chapter we have an interesting account of the manner in which goats were employed under the Jewish law to prefigure the atoning sacrifice of Christ. It was on the great day of atonement. Two goats were taken; one to be presented as a sin-offering, and the other to stand while the priest laid his hands upon its head, and confessed over it the sins of the people; after which it was led or sent away into the wilderness, thus representing the taking or bearing away of guilt.

**GOG, gog** [Pit or cistern.] [2 Sam. xxi. 18, 19.] A place or plain where the Israelites fought two battles with the Philistines. It is supposed to be the same with Gezer. [1 Chron. ix. 4.] (See GEZER.)

**GOBLET.** (See CUP.)

**GOD.** [Gen. i. 1.] The name of the uncreated Creator of all things. He is revealed

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to us in an endless variety of ways in His works and providential government [Rom. i. 20], but more fully in the Holy Scriptures, as a Spirit infinitely wise, holy, just, and benevolent; and though He is truly and essentially one in His being, nature, and attributes, and the only proper object of religious worship [Deut. vi. 4; Isa. xlv. 8, xlv. 5, 6, 14, 18, 21, 22], yet He is clearly revealed to us as the Father, the Son, and the Holy Spirit [Isa. xlviii. 16, 17; Matt. xxviii. 19, 20; John i. 1-3, v. 23, x. 30, xiv. 23; Philm. ii. 6; 1 Tim. iii. 16], to each of whom are ascribed the essential attributes of the supreme God, while they are distinguished from each other in the sacred writings by all the acts and all the forms of speech by which men are accustomed to designate different persons. Among a multitude of passages, the following may be cited: Gen. i. 26, iii. 22, xi. 6, 7; Acts v. 3, 4; 2 Cor. xiii. 14; Col. ii. 9. As everything concerning the mode or manner of the divine existence must be necessarily and entirely a matter of divine revelation, it is to be received as such, with the most profound and humble reverence. The student of the Bible, however, and especially the teacher, would do well to settle in his mind distinctly and definitely what are the facts or truths which the Bible makes known to us respecting this great mystery of our holy religion; and so to arrange and classify them, that they shall exhibit at one view, to his mind, and to the minds of those he teaches, exactly what is revealed, and no more; and in doing this, especially when the matter is of such great solemnity and importance, it is safest to abide as closely as possible by the language of inspiration.

The words God and Gods are frequently used to express the office, power, or excellence of some created being; as angels [Ps. xcvi. 7], magistrates [Exod. xxii. 28], the devil. [2 Cor. iv. 4.]

**GODHEAD.** [Col. ii. 9.] The nature or essential being of God. [Acts xvii. 29; Rom. i. 20.]

**GODLINESS.** [2 Pet. iii. 11.] Piety, resulting from the knowledge and love of God, and leading to the cheerful and constant obedience of His commands. In 1 Tim. iii. 16 it imports the substance of revealed religion.

**GOG and MAGOG, gog, ma'-gog.** [Extension; Region of God.] [Ezek. xxxviii. 2.] Magog was the name of one of Japheth's sons. [Gen. x. 2.] It was also a general name of a country north of the Caucasus, or Mount Taurus, or for the people of that district. Gog was the king of the country. Probably they were remarkable for their invasive and predatory habits; and perhaps the phrase was descriptive of barbarians and spoilers generally. [Rev. xx. 8.]

**GOLAN, go'-lan.** [Exile.] [Deut. iv. 43.] A considerable city belonging to the half-

Gold.

tribe of Manasseh, and situated in the north-western part of the old kingdom of Bashan; whence the district of which it was the capital is called Gaulanitis. It was east of the sea of Tiberias, and still bears the name of Jolan. Golan was one of the cities of refuge. [Josh. xx. 8.]

**GOLD.** [Gen. ii. 11.] Several places are mentioned by the sacred writers as abounding in gold; such as Ophir [Job. xxviii. 16], Harvaim, or Ceylon, as some suppose [2 Chron. iii. 6], and Sheba and Raamah. [Ezek. xxvii. 22.] The use of gold was very common among the Hebrews. Several parts of the Temple, its furniture and utensils, were overlaid with this precious metal [Exod. xxxvi. 34-38; 1 Kings vii. 48-50], and many of the vessels of the wealthy, as well as their personal ornaments and insignia of office, were of gold. [Gen. xli. 42; 1 Kings x. 17-22; Esth. i. 6, 7; Dan. v. 29; Luke xv. 22; James ii. 2.]

**GOLIATH, go-lee'-ath.** [Exile, an exile.] [1 Sam. xvii. 4.] A renowned champion of the Philistines. His native place was Gath. He was more than nine feet in height, and his armour corresponded with his stature and strength. The particulars of his defeat in single combat with David are given in 1 Sam. xvii.

In 2 Sam. xvi. 16-22 is an account of several contests; it is probable that some other giant than Goliath is meant in this last verse, one mentioned being his brother, and that the true reading of 2 Sam. xxi. 19 is given in 1 Chron. xx. 5.

**GOMER, go'-mer.** [Complete.] [Ezek. xxxviii. 6.] The eldest son of Japheth, whose posterity peopled a large district of Asia Minor, embracing Phrygia. From them came the natives of Northern Europe. Hence, too, the Gauls and Celts, and the bands of Gomer, and in later times, the people of Germany, France, and Britain.

**GOPHER WOOD.** [Gen. vi. 14.] The ark was constructed of gopher wood. There have been various opinions as to what was meant; some supposing it to be the wood of those trees that shoot out horizontal branches, such as the fir, cedar, &c.; squared timber; smooth or planed timber; any light-floating wood; wood that does not readily corrupt; pitched wood; wicker or basket work, made of osier or other pliable material of the same species, or any kinds of wood that abound with resinous, inflammable juices. However, the majority in their opinion take either the cypress or cedar. The Greek name of cypress bears a resemblance to the Hebrew of gopher. It was considered the most durable, and less exposed to worms and natural decay. The cedar is light, incorruptible, and resinous; used by the Assyrians and Egyptians for their ships; some of the oldest rabbins supposed it was used for the ark.

**GOSSAN, go'-sken.** [Frontier.] [Gen. xlv.

Gozan.

10.] A fertile section of pasture land in the north-eastern division of Egypt, between the Red Sea and the river Nile, upon the southern border of Canaan, allotted by Joseph to his father and his brethren; where they dwelt for upwards of two hundred years. It was, for grazing purposes, the best of the land. [Gen. xlvii. 6, 11.]

**GOSHEN.** [Josh. xv. 51.] A city in the territory of Judah, which gave the name of the land of Goshen to the country around it.

**GOSPEL.** [Mark i. 1.] The word which is rendered gospel in this passage is elsewhere rendered good, or glad, tidings [Luke ii. 10; Acts xiii. 32]; and in both cases it describes the books written by the four evangelists. Hence, when we say "the gospel according to Matthew," we mean, the history of Jesus Christ. The gospel of Matthew was undoubtedly written first, and, as it is generally supposed, about the year 65. It is not certain whether it was originally written in Greek or Hebrew.

The gospel by Mark was probably written under the influence and direction of the apostle Peter; and tradition says it was written at Rome, and published after the deaths of Peter and Paul.

The gospel of Luke is supposed to have been written by the "beloved physician," the companion of Paul in his travels, and under the direction or oversight of the apostle, and after the destruction of Jerusalem.

The gospel of John is to be regarded as supplementary; it was written last of all. Some have fixed the period at the year A.D. 96, when John was eighty years old, and after Matthew's gospel had been published thirty years.

**GOULD.** [Jonah iv. 6.] A climbing vine of quick growth, allied to the family of the cucumber, melon, squash, &c., its fruit is found in a hard ligneous shell, of which drinking cups and other household utensils are formed. It was cultivated from the earliest times in Asia and Africa. The pulp is eatable; and the lower classes in Egypt and Arabia boil it in vinegar, or make it into a sort of pudding by filling the shell with rice and meat. In a wild state they were probably poisonous. [2 Kings iv. 38-41.]

**GOVERNOR.** [Matt. xxvii. 2.] After Judæa became a province of the Roman empire, governors or procurators were appointed and sent thither from Rome. This was the office held by Pontius Pilate at the time of our Saviour's crucifixion. Sometimes the word governor is used as a general title for ruler. [Gen. xlii. 6.] (See FEAST.)

**GOZAN, go'-zan.** [Stone Quarry.] [1 Chron. v. 26.] A river which probably rises in Media, in the vicinity of which the captive Israelites were transported. [2 Kings xvii. 6.] This river is now known as the Kizil Ozan, and empties into the Caspian Sea. There was also a province, and perhaps a city, of the same name [Isa. xxxvii. 12].



## Graft.

now called Gausania, lying between the Caspian Sea and the mountains which separate Media from Assyria. Through this province the river Gozan or Kizil Ozan runs.

**GRAFT.** [Rom. xi. 17.] To graft or graft is to insert a shoot or bud of one tree into the branch of another; the stock of the latter is usually inferior, the graft valuable. The sap of the natural tree being conveyed into the graft is, by a peculiar process, changed into the natural sap of the graft; and hence the fruit of the graft will be of its own kind, and the fruit of the natural tree of another kind. The force and beauty of the apostle's figure in the passage above cited are sufficiently obvious.

**GRAPES.** [Gen. xlix. 11.] The fruit of the vine. When fully ripe and dried they are called raisins. [1 Sam. xxv. 18, xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40.]

The soil and climate of Judæa were well suited to the growth of the vine; and it was among the principal productions of the country.

Particular districts of Judæa were famed for the excellency of their grapes; as Engedi, and the vales of Eshchol and Sorek. The word Sorek is not only the name of a region in the tribe of Judah, but also signifies the noblest variety of the vine and its clusters, which there abounded. This grape was white, with delicious juice, and with seeds so small and soft as to be almost imperceptible. In Persia the best raisins are made of this grape. It is of this that the celebrated Kishmish wine of Shiraz is made. Very fine grapes were in old times, as at present, produced on Mount Lebanon, and Helbon, or Aleppo. Travellers agree in relating that Palestine, even in its present state of subjugation to the Mussulmans, who are forbidden to use wine, produces clusters of twelve pounds weight each, the single grapes of which are as large as plums. They tell us that the clusters of Judæa, a few miles westward from Jerusalem, are larger than any in Europe; and that they have often seen them of such size that it was impossible for a single man to carry one of them un-injured for any distance. It is pleasing to find this corroboration of the scriptural account. [Num. xiii. 23.] (See Eshchol.) Brocard informs us in his travels that the best vines grow in the environs of Bethlehem, in the vale of Rephaim (between Bethlehem and Jerusalem), and in the vale of Eshchol.

The grapes of the Holy Land, with the exception of the Sorek, above mentioned, are mostly red or black. Hence, the juice is called the blood of the grape; translated, in our version, red wine. [Isa. xxvii. 2.]

The vines of the east attain a very great size, reaching the tops of the highest trees, and are sometimes much thicker in the trunk than a man's body.

The Jews were expressly required by their law not to gather the grapes until the vine

## Grasshopper.

was three years old [Lev. xix. 23], and to leave some on the vines and on the ground [Lev. xix. 10]; and it was the privilege of the poor and dependent to gather those for their own use, provided they were eaten on the ground. They were not allowed to take any away. [Deut. xxiii. 24, xxiv. 21.] The grapes thus left were called the gleanings, and, as they hung, here and there one, on the vines, or scattered on the ground, they were strikingly emblematical of the depopulation of a city or country. [Isa. xvii. 6, xxiv. 13; Jer. vi. 9, xlix. 9; Obad. 5.]

The proverb to which reference is made in Jer. xxxi. 29, is explained in the whole of Ezek. xviii. The Jews complained that they suffered because of the iniquity of their fathers. The prophet shows them their error and delusion, and triumphantly vindicates the divine proceedings.

So in Isa. v. 2, before cited, the Jewish nation is represented to us under the figure of a vineyard favourably planted, and cultivated with the utmost skill and labour, and every preparation made for the vintage, and yet the husbandman's hopes are all blasted; for instead of a full crop of genuine fruit, he finds upon the vines a bitter, poisonous, wild fruit, entirely unfit for use.

**GRASS.** [Isa. li. 12.] This word is frequently applied in the Scriptures to herbage generally [Isa. xv. 6], though sometimes a distinction is made between such herbs as are used by man, and such as are used by cattle. [Ps. civ. 44.]

The quick growth and tenderness of this species of vegetation furnish several of the most striking illustrations of the Scriptures. [Ps. xc. 5, 6, xcii. 7, ciii. 15, 16; Isa. xl. 6-8, li. 12; James i. 10; 1 Pet. i. 24.] The dry stalks of herbs were often used, as faggots are now, for the purpose of heating ovens. [Matt. vi. 30, xiii. 30; Luke xii. 28.]

**GRASSHOPPER.** [Eccles. xii. 5.] An insect of the locust species, often mentioned in the sacred writings. The word rendered grasshopper in the above cited passage is rendered locust in 2 Chron. vii. 13.

The grasshopper was allowable food under the Jewish law. [Lev. xi. 22.] Their timidity is proverbial. [Job. xxxix. 20.] They are often found in great multitudes; hence the figurative language, Judg. vi. 5, vii. 12; Jer. xvi. 23; and in its early stages, especially, are destructive to vegetation. [Amos vii. 1.]

The allusion in Nah. iii. 15-17, is to a common habit of this insect. When numbed with the cold, they assemble in vast numbers upon the hedges, or other shrubbery; and such is their multitude, that the places they occupy are darkened, and resemble the encamping ground of a great army. As soon, however, as they are revived by the warmth of the sun, they fly away, no one knows whither. The grasshopper is used to illustrate comparative insignificance. [Num. xiii. 33; Isa. xl. 22.]

## Great Sea.

**GREAT SEA** [Num. xxxiv. 6] is the same with the Mediterranean, and constitutes that large mass of waters between Europe, Asia, and Africa, which receives its name (Midland) from its position, and has its only communication with the ocean by the straits of Gibraltar. It is also called the utmost sea [Joel ii. 20], the hinder sea [Zech. xiv. 8], and was the western boundary of the promised land.

**GREEK, greek** [Zech. ix. 13], or **GRECIA** [Dan. viii. 21], was known to the Hebrews by the name of Javan. [Isa. lvi. 10; Ezek. xxvii. 13, 19.] As used in the New Testament, it more generally comprehends Greece proper, Ionia, and Asia Minor. In the time of Alexander the Greeks were masters of Egypt, Syria, and the countries and provinces beyond the Euphrates, and hence the name Greek became somewhat indefinite, and was applied by the Jews to all Gentiles who were subject to Grecian power. Indeed, as some hold, the word Greek was to the Jews synonymous with Gentile [Mark vii. 26]; that the world was divided by them between Jews and Greeks. All that were not Jews were Greeks. [Acts xx. 21; Rom. i. 16; 1 Cor. i. 22, 24.] The New Testament was written originally (with the exception perhaps of Matthew) in Greek. The invasion and conquest by Alexander the Great led to a general use of the Greek language; and it is probable that a book designed for the world, as it then was, and was likely to be, would find more readers in that language than any other known tongue. The prevailing language of our Saviour and His apostles, and probably of the people of Judæa, was Syriac, though the commercial intercourse of the Jews made them familiar with the Greek; and a version of the New Testament in the Syriac language was extant, as is generally believed, during the apostolic age, which all admit to have been made as early as the second century. When Greeks are opposed to barbarians, as in Rom. i. 14, the former term implies the learned, and the latter the illiterate class, or such as do not speak the language of the country where they reside.

**GREYHOUND.** [Prov. xxx. 31.] The motion of the animal known in modern times by this name is both graceful and fleet. It is supposed by some that the original word refers to some entirely different animal, but there appears no satisfactory reason for the opinion.

**GROOM.** [Job xxxi. 10.] This expression here denotes not only the lowest menial service, but also that the person of the patriarch's wife may be at the disposal of another.

**GRIZZLED.** [Gen. xxxi. 10; Zech. vi. 3, 6.] Black and white intermingled in small spots.

**GROVE.** [Judg. iii. 7.] The idolatrous heathen worshipped their gods on the tops of hills and mountains, and in groves of

## Habor.

trees. [Deut. xii. 2, 3; Hos. iv. 13.] The use of groves as places for religious worship seems to have been very early [Gen. xxi. 33], and the selection of such places originated probably either in a desire to make the service more agreeable to the worshippers, or more inviting to the gods; or because the gloom of the forest is calculated to excite awe; or because the concealment of these odious rites and impurities was more effectual; or probably because it was supposed that the spirits of the departed often hovered over the place where their bodies are buried; and, as it was very common to bury under trees [Gen. xxxv. 8; 1 Sam. xxxi. 13], the erection of altars or places of devotion to their spirits, or to other spirits, good or evil, in or near such trees, was very natural. Hence it became common to plant groves [Deut. xvi. 21] with a view to idolatrous worship; and as these were constantly furnished with the images of the gods, the terms grove and idol became convertible. [2 Kings xxiii. 6.]

**GUARDCHAMBER.** [1 Kings xiv. 28.] The apartment occupied by the king's guard.

## H.

**HABAKKUK, hab'-bak-kuk.** [Embrace.] One of the twelve minor prophets, of whose birth we know neither the time nor place. He lived in the reign of Jehoiakim, and was, of course, contemporary with Jeremiah; and it is generally supposed he remained in Judæa, and died there.

**HABAKKUK, Prophecy of,** is the thirty-fifth in the order of the books of the Old Testament. It was uttered about six hundred years before Christ, and relates chiefly to the invasion of Judæa by the Chaldeans, the overthrow of the Babylonish empire, and the final deliverance of God's faithful people. Some passages of this prophecy are not surpassed in sublimity and simplicity of style, nor in the strength and fervour of piety which they express.

The dedication with which the prophecy closes has reference probably to the ode or prayer which constitutes the third chapter. The word *neqinoth* (stringed instruments) signifies an instrument which was played by friction or pulsation (as violins, harps, &c.), in contradistinction from wind instruments; and the composition was directed, as several of the psalms are [Ps. iv. vi. liv. lxi. lxvii. lxxvi. *title*], to the leader of some particular department of the Temple music.

**HABOR, ha'-bor.** [Joining together.] [2 Kings xvii. 6.] A city or country of Media, on the river Gozan, and one of the places to which Tiglath-Pileser first transported a part, and Salmanezer, afterwards, the whole of the ten tribes of Israel. Habor, or Chabor, is thought by some to be the mountainous region called Chaboras by Ptolemy.

Hachilah.

But others, with greater precision, fix upon the modern town of Abnar, near the river Kizzil Ozan, or Gozan, as the more probable site of ancient Habor.

**HACHILAH**, Hill of, *hak'-i-lah*. [Dark, Dusky.] [1 Sam. xxiii. 19.] A stronghold at the southern extremity of the wilderness of Judaea, where David concealed himself from his persecutors.

**HADAD**, *had'-dad*. [Sharpness.] [1 Kings xi. 14.] A descendant of the royal family of Edom. When David conquered that country [2 Sam. viii. 14], and cut off its male population, certain of the king's household escaped the general massacre, and fled, taking with them Hadad, then a little child. After a time they went into Egypt, and young Hadad was presented to the king, and probably his royal descent was made known. The king received him with great favour, and in process of time he married the queen's sister, and the families were afterwards on terms of the closest intimacy. After David's death Hadad requested Pharaoh to let him return to Edom. And this he probably did, as we find him mentioned as Hadad the Edomite, and the adversary of Solomon, 1 Kings xi. 14-22.

**HADADEZER**, *had-ad-e'-zer* [Whose Help is Hadad] [2 Sam. viii. 3], or **HADAREZER**. [2 Sam. x. 16; 1 Chron. xviii. 3.] A Syrian king, with whom David had several contests. In one of them he took twenty thousand footmen and seven hundred horsemen of Hadadezer's army prisoners, besides chariots of war. On another occasion, when Hadadezer had formed an alliance with a neighbouring province, David again defeated him, and took twenty-two thousand of his army prisoners. Among the spoils were gold shields and a great quantity of brass or copper.

Some years afterwards Hadadezer and three other Syrian princes formed an alliance to assist the Ammonites against David; but the whole Syrian army was defeated on the east bank of the Jordan, by the Israelites, under the command of Joab. Between forty and fifty thousand of the enemy were killed, including their principal general; and they thenceforth became tributary to David. [1 Chron. xix.]

**HADAD-RIMMON**, *ha'-dad rim-mon*. [Hadad and Rimmon.] [Zech. xii. 11.] From comparing this passage with 2 Chron. xxxv. 22-25, we infer that Hadad-Rimmon was a city or village in the valley of Megiddo; and that such was the lamentation of the people for Josiah, that the expression used by the prophet had become proverbial, to denote general consternation and mourning.

**HADRACH**, Land of, *ha'-drak*. [Dwelling.] [Zech. ix. 1.] A district in the vicinity of Damascus.

**HAGAR**, *ha'-gar*. [Flight.] [Gen. xvi. 1.] An Egyptian woman who lived in the family of Abraham as a servant or bond-woman.

Hair.

Sarah being childless, she proposed to Abraham that he should receive Hagar as his wife; and when Hagar found herself about to receive the blessing which was denied to her mistress, she was very much elated, and treated Sarah disdainfully. Provoked by this conduct in her handmaid, Sarah used her with great severity; so that she was compelled to flee from the house. She made her way towards Egypt, her native country as far as the wilderness of Shur, and while resting herself near a fountain by the wayside, she was informed by an angel that the child which she was to have would be a son, and his name should be Ishmael; that he should be a wild man, that he should be hostile to everybody and everybody hostile to him, and yet that he should dwell in the presence of his brethren, and that his posterity should be innumerable. The angel at the same time directed her to return home, and submit herself to her mistress. This extraordinary interview happened at a watering-place south of Judaea; which was hence called Beer-lahai-roi (meaning, "the well of him that liveth and seeth me.")

**HAGARENES** [Ps. lxxxiii. 6], or **HAGARITES**, *ha'-gar-ites* [1 Chron. v. 10, 20], are the descendants of Hagar, and are, of course, the same with the Ishmaelites or Arabians. They are sometimes joined with the Moabites, as in the first passage above cited.

**HAGGAI**, *hag'-gai*. [Festive.] Haggai was a Hebrew prophet, and supposed to have been born during the captivity, and to have returned with Zerubbabel. [Hag. ii. 2.]

**HAGGAI**, Prophecy of, is the thirty-seventh in the order of the books of the Old Testament. It was uttered five hundred and twenty years before Christ, and of course after the return of the Jews to their own land. It is principally composed of keen reproof, and of affecting exhortations respecting the building of the second Temple, which they had abandoned for fourteen or fifteen years, because of the opposition and intrigue of their enemies; and it also contains predictions of Christ and the universal establishment of His kingdom.

**HAIL**. [Luke i. 28.] This word was used by way of salutation, and imported a wish for the health and universal prosperity of the individual addressed.

**HAIL**. [Rev. viii. 7.] A storm of hailstones was one of the plagues of Egypt, and is described, Exod. ix. 23-32; Ps. lxxviii. 47; cv. 32, 33. It was employed for the destruction of Joshua's enemies. [Josh. x. 11.] Hence it is figuratively used to represent terrible judgments. [Isa. xxviii. 2; Rev. xvi. 21.]

**HAIR**. [Num. vi. 5.] The Hebrews were accustomed to cut the hair very much as we do, except that they used a razor or knife, and not scissors [Isa. vii. 20; Ezek. v. 1]; and excepting also in the case of a vow or religious obligation to let it grow,

## Ham.

as in the case of the Nazarites. [Judg. xiii. 5.] The precept, Ezek. xlv. 20, requires an avoidance of extremes; so that the Israelites should neither resemble the priests of the heathen gods, who shaved their hair close, nor yet Nazarites, who did not cut the hair at all. It was prohibited [Lev. xix. 27] to round the corners of the head; that is, as it is generally understood, to shave off the hair about the temples. The hair (especially black or dark brown) was doubtless considered an ornament, and it was anointed with aromatic oil, particularly on festivals and other joyous occasions [Ps. xxiii. 5, xcii. 10; Eccles. ix. 8], and perhaps daily [Ruth iii. 3]; and decorated with jewels and precious stones. [1 Tim. ii. 9; 1 Pet. iii. 3.] Some eastern travellers of modern days tell us, that for men to wear long hair is regarded as effeminate, and even infamous. [1 Cor. xi. 14.]

The hair is spoken of by the apostle as a natural veil or covering to women, which it is a shame to put off. [1 Cor. xi. 15.] It was plaited or braided, as is the custom at this day among the Asiatic women. In India the hair is never cut off by the women, except as a sign of widowhood. The practice of shaving the head, in token of great affliction and humiliation for sin, was common among the Hebrews, even as early as Job's day [Job. i. 20], so that the exhortation to cut off the hair is equivalent to an exhortation to begin a course of deep mourning and sorrow.

A change in the colour of the hair was one of the earliest indications of the leprosy; and hence the removal of the hair, as the seat of disease, was particularly enjoined. [Lev. xiii. 4, 10, 31, 32; xiv. 8, 9.]

**HAM, ham.** [Warm, Black.] [Gen. ix. 22.] The youngest son of Noah. He had four sons, one of whom was the ancestor of the Canaanites. The empires of Assyria and Egypt were founded by the descendants of Ham, and the republics of Tyre, Zidon, and Carthage were for ages the monuments of their commercial enterprise and prosperity. Africa in general, and Egypt in particular, are called the land of Ham. [Ps. lxxviii. 51; cv. 23, cvi. 22.] A place east of the Jordan, called Ham, is mentioned [Gen. xiv. 5], which may be the same with Hamath; and the descendants of Ham are mentioned as having once occupied the southern border of the province of Canaan, assigned to the tribe of Simeon. [1 Chron. iv. 40.]

**HAMAN, ha'-man.** [Alone.] [Esth. iii. 1.] A wicked and ambitious courtier, who became prime minister of Ahasuerus, a Persian monarch. Because Mordecai, a Jew, in an humble station at court, refused to pay him the homage which his pride and vain-glory craved, Haman resolved on his destruction; and to accomplish it was willing to sacrifice the whole body of Jews

## Hang.

who were then scattered throughout the Persian dominions. He succeeded, by falsehood and intrigue, in obtaining a decree for this cruel purpose; but the queen, through the influence of Mordecai, was prompted to interpose for their deliverance, which she accomplished; and Haman ended his career on the very gibbet which he had caused to be prepared for the execution of Mordecai.

**HAMATH, ha'-math** [A fortress or defence] [Num. xiii. 21] [called Hamath the Great, Amos vi. 2], was a province of Syria, having a capital city of the same name, on the Orontes. It was originally the residence of Canaanites [Gen. x. 18], and is frequently mentioned as the extreme limit of the Holy Land towards the north. [Num. xxxiv. 8; Judg. iii. 3.] Toi was its king in the days of David [2 Sam. viii. 9]; but in Hezekiah's reign (B.C. 753) it fell into the hands of the Assyrians. [2 Kings xvii. 24, xviii. 34; Isa. x. 9.] It was called Epiphania for some time, but has long since resumed, and now retains, its ancient name.

By the phrase, "the entering in of Hamath" [Judg. iii. 3; 2 Kings xiv. 25], is meant the narrow pass leading from the land of Canaan into Syria, which constitutes the northern boundary of Palestine. It is supposed to be the same with Hammath-dor [Josh. xxi. 32]; and some have supposed they are both the same as Tiberias.

**HAMEDATHA, ham-med-a'-tha.** [Twin.] [Esth. iii. 1.] Haman's father. He is called the Agagite; and Josephus says he was a descendant from Amalek, and probably of the family or stock of Agag. If Agag was the common name of their kings, it is not improbable that an Amalekite would be called an Agagite, as one of the people of Agag.

**HANDS, Laying on of.** [Heb. vi. 2.] Both the hands of the high priest were laid on the head of the scape-goat when the sins of the people were publicly confessed. It was also a ceremony by which persons were inducted into their sacred office, or made the recipients of divine gifts. [Num. viii. 10, xxvii. 18; Acts vi. 6, viii. 14-19, xiii. 3, xix. 1-6; 1 Tim. iv. 14.] The various figurative uses of the word "hand" by the sacred writers are too obvious to require explanation.

**HANDSTAVES.** [Ezek. xxxix. 9.] These were weapons of war, resembling javelins. They were cast with the hand.

**HANES.** [Isa. xxx. 4.] Supposed to be a royal city south of Memphis, upon an island of the Nile, a few remains of which are still to be seen.

**HANG.** [Deut. xxi. 22.] Hanging on a tree or gibbet seems to have been a mark of infamy, inflicted on the dead bodies of criminals, rather than a punishment, as modern nations employ it. It implies that the offender is accursed of God, and an abomination in His sight. [Deut. xxi. 23.]



## Hannah.

Yet such a curse, deserved by us as transgressors of the divine law, Christ bore for us in His own body. [Acts v. 30; Gal. iii. 13; 1 Pet. ii. 24.]

HANNAH, *han'-nah*. [Gracious.] [1 Sam. i. 2.] One of the wives of Elkanah, and the mother of the prophet Samuel.

HANUN, *han'-nun*. [One whom God pities.] [2 Sam. x. 2.] A king of the Ammonites. We are informed that David had received tokens of kindness from Nahash, the father and predecessor of Hanun. After the death of Nahash David sent messengers to Hanun to comfort him, and to express his respect for the memory of the deceased king. But Hanun thought, or pretended to think, that David sent them as spies; so he took them and shaved off one-half their beards, and cut off their garments in the middle, and in this condition sent them home. David heard of their situation, and sent to meet them, with directions to stay at Jericho until their beards were grown. This ungenerous conduct of Hanun was the occasion of a long war, in which multitudes of the Ammonites and their allies, Syrians and others, were slain.

HARAN. (A person.) [Gen. xi. 26.] The brother of Abraham, and the father of Lot.

HARAN. [Gen. xi. 31.] A place situated in the north-east of Mesopotamia, and between the Euphrates and the Chebar.

HARLOT. [Prov. xxix. 3.] This term, though generally applied to an abandoned woman, is also used for hostess, and is figuratively employed by the sacred writers to denote the wicked and unchaste conduct of the Israelites in forsaking their covenant with God, and giving themselves up to idolatry and impurity. [Isa. i. 21.]

HARNESSES. [1 Kings xx. 11.] In this passage, and some others, the word denotes armour. It might be supposed that the convenience of modern travelling, known as harness, was of very rude construction even in the time of Solomon. That bridles with bits were very early known as part of the harness of a horse, is obvious from Isa. xxxvii. 29, and Jas. iii. 3. The word harnessed, Exod. xiii. 18, probably means furnished, arranged, and governed according to the established usages and customs of caravans or travelling companies.

HAROD, Well of. [Judg. vii. 1.] A fountain or watering-place in Jezreel, near the foot of Mount Gilboa [1 Sam. xxix. 1], and probably the native village of two of David's valiant men. [2 Sam. xxiii. 25.]

HAROSHETH, *har-o'-sheth*. [Carving, or Working.] [Judg. iv. 2, 13, 16.] The city of Sisera, the captain of Jabin's host, who was defeated by Deborah and Barak. It was in Naphtali, afterwards Galilee of the Gentiles, not far from Hazor.

HARP. [Gen. iv. 21.] A musical instrument invented by Jubal, and used by the Jews when mirth and joy were expressed.

## Hawk.

[Gen. xxxi. 27; Ps. lxxxii. 2, cxxxvii. 1, 2; Isa. xxiv. 8.] David, was particularly skilful in the use of it. [1 Sam. xvi. 16, 23.]

HARROW. [1 Chron. x. 3.] The harrow was a rude instrument of Jewish husbandry, being, as is generally supposed, a mere plank or log of wood, upon which stones were heaped, and the labourer sat, and which was drawn over the ground by oxen, to break in pieces the clods, and level the surface [Isa. xxviii. 24, 25]; or perhaps one or more branches of trees might be used in the same way. We know, however, that an implement of the kind was used for some purpose, which was wholly or in part of iron. [2 Sam. xii. 31.]

HART. [Ps. xlii. 1.] Deer is a general name to a class of quadrupeds, as the stag, fallow deer, reindeer, elk, &c.; but the animal is never mentioned by this general name in the Bible. The fallow deer [1 Kings iv. 23] was a clean animal by the Levitical law. [Deut. xiv. 5.]

HAVILAH, *land of, hav'-il'-lah*. [Terror.] [Gen. ii. 11.] Here the sacred historian uses the name which was afterwards applied to this land, and which was probably derived from Havilah, the son of Cush [Gen. x. 7], whose descendants peopled it. It is supposed to be the same with Colchis, between the Black Sea and the Caspian. Another country of this name lay between the Euphrates and Tigris, towards the Persian Gulf, where Chavolai, or Chavilah, of later times is found. One of these provinces may have been settled by Havilah, the descendant of Joktan. [Gen. x. 29.]

A third Havilah is supposed to be intended in Gen. xxv. 18, though that passage may also describe the vast region last mentioned, between the Persian Gulf on the east, and Shur by the Red Sea on the west.

HAVOTH-JAIR, *ha'-voth-ja'-ir*. [Villages of Jair.] [Num. xxxii. 41.] The general name of thirty villages in the land of Gilead, owned by the thirty sons of Jair, one of the Judges of Israel. [Judg. x. 2-4.]

HAURAN, *haw'-ran*. [Cave-Land.] [Ezek. xlvii. 16-18.] (In the Greek, Auranitis.) A district of country east of Jordan, supposed by some to be the same with Iturea, and to have reached from a point opposite the sea of Tiberias, as far north as Damascus. In modern times its limits have been extended as far south as Bozrah, and the whole tract is represented as volcanic and porous, with here and there a spot of vegetation for the Arabs' pasturage.

HAWE. [Job xxxix. 26.] A fierce and rapacious bird of the falcon tribe, unclean by the Levitical law [Lev. xi. 16; Deut. xiv. 15], but so sacred among the Greeks and Egyptians that to kill one, even unintentionally, was a capital crime. The allusion in the passage first cited is to God's providential care of birds of passage; providing them with instinct to determine the

## Hazel.

time and course of their flight to reach a warmer climate.

**HAZAEI**, *haz'-a-el*. [Whom God watches over.] [1 Kings xix. 15.] An officer in the court of Syria, whom Elijah was commanded to anoint as successor to Benhadad, and at the same time to anoint Jehu to be king of Israel. The latter commission he did not execute [2 Kings ix. 1-10], nor are we informed whether he executed the first. It is, however, supposed that the word anoint, in this connection, may denote only a special designation to the office. About eleven years after this Benhadad, residing at Damascus, and being taken sick, instructed Hazael to take a princely present to the prophet Elisha (who happened to be at Damascus), and consult him as to the issue of his sickness. The prophet informed Hazael of all that should happen with regard to himself, and that his master's disease would not prove mortal, but that he would die (*see* 2 Kings viii. 7-15); in process of time he perpetrated all the barbarities that the prophet had described. [2 Kings x. 32, 33, xii. 17, 18, xiii. 3, 7, 22; 2 Chron. xxiv. 23.]

**HAZEL**. [Gen. xxx. 37.] It is generally supposed that the almond tree is intended in this passage. The original word is susceptible of this rendering.

**HAZOR**, *ha'-zor*. [Enclosure, Castle.] [Josh. xi. 10.] A capital city of the Canaanites, where Jabin dwelt, and which was subdued and burnt by Joshua. [Josh. xi. 1-13.] It was, however, rebuilt and governed by a king of the same name, whose army was routed by Barak. [Judg. iv. 2-16.] It was fortified by Solomon [1 Kings ix. 15], and in the general invasion of the country by Tiglath-Pileser, fell into his hands [2 Kings xv. 29], and its inhabitants were carried into Assyria.

There is a remarkable prophecy respecting Hazer in Jer. xlix. 28-33. The connection shows it to have been in Arabia, and the whole scope of the prophecy denotes a place of great importance. There is no trace of it left, though some have conjectured that it is another name for Petra.

**HAZEL**. [Eccles. iii. 3.]

**HEALING**. [Mal. iv. 2.]

**HEALTH**. [Gen. xliii. 28.] To heal all manner of sickness and diseases by the word of His own power was the divine prerogative of our Redeemer [Matt. iv. 23], and the power to heal was among the gifts conferred on His early apostles. [1 Cor. xii. 28.] The various figurative uses of these words are sufficiently explained by their connection.

**HEART**. [Acts xvi. 14.] The seat of the affections, desires, and motives; though, as it is often employed by the sacred writers, it embraces all the powers and faculties of man, as a moral, intellectual, and accountable being. [Matt. xv. 19.] Thus, when God is said to shine into the hearts of men

## Hebrews.

to give the light of the knowledge of His glory in the face of Jesus Christ [2 Chron. iv. 6], the term is used in an enlarged sense, and the whole passage teaches us that God causes the understandings of men to be enlightened or informed by the Holy Spirit in the knowledge of His glory as it is made known in Jesus Christ; and that the will and affections thus come under the influence of spiritual knowledge, and the soul is transformed into the divine image.

**HEATH**. [Jer. xvii. 6.] A plant peculiar to wild and barren wastes. It is used in some countries as fuel, and also to stuff beds, and thatch houses. Its place in the desert, in parched and uncultivated ground, is alluded to in the above passage, and makes but a part of the beautiful figure by which the opposite condition of the righteous and wicked are illustrated. [Jer. xvii. 5-8.] The same word is used, Jer. xlviii. 6, and whether it denotes the plant, or some blasted naked tree, or an animal of the desert, the idea conveyed is the same: the Moabites should seek the solitude of the desert to elude the pursuit of their enemies.

**HEATHEN**. [Ps. ii. 1.] This term is applied by the sacred writers, sometimes to those who were infidels or unbelievers [Jer. x. 25], but generally in the same sense with Gentiles. (*See* GENTILES.) In modern times it denotes all those who are without the knowledge of the gospel, and embraces upwards of three-fourths of the human race.

**HEAVEN**. [Gen. xlix. 25.] The Jews considered the region of the air, dew, clouds, and wind, as the first heaven [Job xxxv. 11]; the place which the heavenly bodies occupied as the second heaven; and the place where God manifests His special glory as the third heaven, and invisible to mortal eyes. [2 Cor. xii. 2, 4.]

The opinion has always prevailed among Jews and Christians, Greeks and Romans, and seems to be fully confirmed by the Scriptures [Luke i. 19], that there is a place in the universe where God's presence is made manifest by some visible display of His transcendent glory in the presence of the holy company that are admitted to dwell there.

The "heaven of heavens" [2 Chron. vi. 18] is the highest heaven, as the song of songs is the most excellent song, the God of gods, or the Lord of lords, the greatest of gods, or the supreme of lords.

The "third heaven" [2 Cor. xii. 2] is the same as the highest heaven; and both are used to express the idea of the highest exaltation and glory [Luke ii. 15]—that is, God dwells not only in heaven, but above the heavens, in the third, or very highest heaven. So the rabbins and Mohammedans make, in the same way, seven heavens. [Compare 2 Cor. xii. 2, Eph. iv. 10, Heb. vii. 26.]

**HEBREWS**. [Gen. xiv. 13.] This term is used to denote the people who descended

Hebrews.

Heron.

from Abraham. The derivation of it is either from Heber, one of the ancestors of Abraham, or from the Hebrew word Eber, which signifies "from the other side." The people who are known by the name Hebrews came "from the other side," as we say of a foreigner, that he is from beyond sea; and hence the Canaanites might very naturally call them Hebrews, or people from the other side. They were not called Jews until a much later period of their history; and this name was derived from Judah.

HEBREWS, Epistle to. Probably written by St. Paul, about the year A.D. 62.

HERMON, *he'-bron*. [Alliance.] One of the most ancient cities of Judæa.

HELBON, *hel'-bon*. [Fat, Fertile.] [Ezek. xxvii. 18.] A Syrian city of great opulence and antiquity, celebrated for its wines, and probably the same with Aleppo (or, as the Arabs say, Alep, or Halab), which is now one of the most flourishing cities of Turkey. Its buildings are of hewn stone, and its streets paved with the same. It was once deeply concerned in the India trade, and is still a place of commercial intercourse and manufacturing enterprise. This city was almost entirely destroyed in 1822 by an earthquake, and its population greatly reduced, a great number of whom are regarded as nominal Christians.

HELL. This word is often used in the Scriptures for the grave, and for the unseen world. The term is Saxon, and signifies a place of concealment. [Job xi. 8; Ps. xvi. 10, cxxxix. 8; Acts ii. 27-31; Isa. v. 14, xiv. 9; Amos ix. 23; Rev. xx. 14. The word hell is also used in Scripture to denote a place of punishment after death. [Luke xvi. 23; Mark ix. 43, 48; 2 Pet. ii. 4.]

HEMLOCK. [Hos. x. 4.] A well-known bitter and poisonous herb. The word rendered hemlock in the above passage, and in Amos vi. 12, is elsewhere rendered gall. The figurative use of it is explained by comparing the above passages with Deut. xxix. 18, Amos v. 7, Heb. xii. 15. The evils of perverted judgment resemble the springing up of useless and poisonous plants, where we look for and expect valuable and nutritious vegetation.

HERESY, HERETIC. [Acts xxiv. 14; Tit. iii. 10.] These terms, as they are generally used by the sacred writers, imply no judgment respecting the truth or error of religious sentiments, but simply sects, or a peculiar system of opinions; so that when the word sect is used, the word heresy would be equally appropriate, as in Acts v. 17, xxiv. 5, xxvi. 5, and xxviii. 22. In the epistles, where the word is usually employed without reference to any particular class by name, it imports either differences which led to divisions in the Christian Church—and which were greatly to the reproach of the faith—or corruptions of the true faith [1 Cor. xi. 19]; and it is in this last sense that

the term is commonly applied at the present day.

HERMON, *her'-mon*. [Lofty.] [Deut. iii. 8.] A mountain, branching off south-east from anti-Lebanon, and running between Damascus and the sea of Tiberias, called by the Sidonians Sirion, and by the Amorites Shenir, and also Sion. [Deut. iii. 9, iv. 48.]

A traveller describes it as nearly south of Tabor, which rises like a vast pyramid, while the ridge of Hermon is longer and uneven. At the foot of Hermon the guide pointed out a place as Nain. The country was covered with shrubbery, and the soil was rich.

HEROD, *her'-rod*. [Glory of the Skin.] [Matt. ii. 1.] Herod, surnamed the Great, was the ancestor of several of the same name mentioned in the New Testament. He was governor of Judæa (then a Roman province) at the time of our Saviour's birth. Though he was called king, he was subject to the Roman emperor, and was distinguished for his savage cruelty.

In the thirty-third year of the reign of Herod the Great, Christ was born in Bethlehem. It was during the reign of Herod Antipas that the Baptist appeared. The other sons of Herod the Great remained in possession of their provinces, as at the death of their father.

HERODIANS, *he-ro'-di-ans*. [Partisans of Herod.] [Matt. xxii. 16.] A Jewish sect of party, originating probably in a political partiality towards the Roman emperor and Herod his deputy. It is generally supposed that the great body of the Jews, and especially the Pharisees, held that the law of Moses [Deut. xvii. 15] forbade their subjection to a foreign power; while Herod and his party (the Herodians) regarded that law as forbidding a voluntary subjection; but if they were reduced to subjection by force of arms, they considered it lawful to avow their allegiance and pay tribute; and they not only paid it themselves, but urged others to pay it also, and to submit cheerfully to Rome. Hence the difficulty of the question proposed to Christ, Matt. xxii. 17. The Herodians also held that on the same principle it was lawful to comply with the customs and adopt the rites of the conquering nation. This may be what is meant in Mark. viii. 15. By comparing Mark viii. 15 with Matt. xvi. 6, it is thought the Herodians were chiefly Sadducees.

HERODIAS, *he-ro'-di-as*. [Mount of Pride.] [Matt. xiv. 3.] The grand-daughter of Herod the Great. She first married her uncle, Herod Philip, and afterwards Herod Antipas, another uncle, and that, too, during her first husband's lifetime. For this unlawful and scandalous connection, John the Baptist faithfully reproved the parties, and his fidelity cost him his life. [Matt. xiv. 3-10.]

HERON. [Lev. xi. 19.] An unclean bird,

Heshbon.

but of what species is quite uncertain. The original word describes the bird known to us as the heron better perhaps than any other bird now known.

**HESHBON**, *hesh'-bon*. [Device.] [Num. xxi. 25.] A royal city of the Amorites. It was given first to Reuben [Josh. xiii. 17], then transferred to Gad [Josh. xxi. 39], and in the time of Isaiah and Jeremiah recovered by the Moabites, to whom it had before belonged. [Isa. xv. 4; Jer. xlviii. 2.] It exists now under the name of Heshbon, and lies east of Mount Nebo, about twenty miles from the Jordan. Near it are wells and ponds hewn out of the rock, referred to in Song of S. vii. 4.

**HETH**, *heth* [Fear, Terror] [Gen. x. 15], was the eldest son of Canaan, and the ancestor of the Hittites.

**HEZEKIAH**, *he-ze-ki'-ah*. [The Might of Jehovah, or Given by Jehovah.] [2 Chron. xxix. 1.] A distinguished relative of Judah, and the son and successor of Ahaz. He was twenty-five years of age when he came to the throne, and he immediately took measures to break up the idolatrous customs into which the people had fallen during the reign of Ahaz; to bring them back to the Temple and worship of their fathers, and to repair the losses and defeats they had suffered. Early in his reign the Assyrians invaded the neighbouring kingdom of Israel, and carried the ten tribes into bondage.

Notwithstanding the threatening position of affairs, Hezekiah would not acknowledge himself subject to Assyria, and refused to pay the tribute which had been imposed upon them during the reign of his father. Under Sennacherib the Assyrian army invaded his territory in the fourteenth year of Hezekiah's reign, as is described in Isa. xxxvi. 1-22, xxxvii. Soon after this signal deliverance Hezekiah was seized with a severe illness; the fatal termination was averted in answer to his prayer, and fifteen years longer were promised him, and the promise confirmed by a miraculous sign. [Isa. xxxviii. 7, 8.] His gratitude is expressed in the most affecting language [Isa. xxxviii. 9-20], and yet we find him afterwards greatly elated by a message of congratulation from the king of Babylon, before whose ambassadors he made a vain and pompous display of his possessions. He received a message from God informing him of the punishment which his pride and vanity had brought upon his house. [2 Kings xx. 14-19.]

The latter years of his life were passed in tranquillity, and he was succeeded by his son Manasseh. [2 Kings xx. 20, 21.]

**HIDDEKEL**, *hid'-de-kel*. [Active, Vehement, Rapid.] [Gen. ii. 14; Dan. i. 4.] Universally acknowledged to be the Tigris, which divided Assyria from Mesopotamia, and the present names of which, Degil, Dihlat, and

Hiram.

Diklath are manifestly derived from the ancients. It rises about fifteen miles from the source of the Euphrates.

**HIERAPOLIS**, *hi-er-rap'-o-lis*. [A sacred or holy city.] [Col. iv. 13.] A city of Phrygia, in the neighbourhood of Colosse and Laodicea, about five miles from the latter. It was formerly famous for its hot baths. It is supposed to have derived its name from the multitude of temples which it contained, the ruins of which are still visible. The Turks call the place Vambak-Kalasi, from the whiteness of the rock on which it stands. Nothing but the hot baths could have furnished a motive for building a great city on a spot so sterile.

**HIGGAION** [Ps. ix. 16] signifies meditation, and calls for extraordinary attention and reflection to the passage, like a N.B. in modern writings.

**HIGH PLACES** [1 Sam. ix. 12] were places upon hills and mountains appropriated sometimes to the true service of God, but generally to idolatrous worship. The most elevated places seem to have been chosen from the earliest period for the erection of altars. [Gen. xii. 7, 8, xxii. 2, xxxi. 54.] Before the Temple furnished a fixed place of worship, it seems to have been considered proper to erect altars on such places. [Judg. vi. 25, 26; 1 Sam. ix. 12, 19-25; 1 Chron. xvi. 39, xxi. 29.] After the Temple was built such places became an abomination. They became the scene of idolatrous worship; we find Jotham condemned for not removing them, although he is spoken of as having done right, &c. [2 Kings xv. 35.]

**HIGH PRIEST**. [Lev. xxi. 10.] The head of the Jewish priesthood. All the male descendants of Aaron were by divine appointment consecrated to the priesthood; and the first-born of the family, in regular succession, was consecrated in the same manner to the office of high priest. The ceremony of consecration was alike for both, and is particularly described in Exod. xxix.

**HIGHWAYS** [Lev. xxvi. 22], sometimes simply **WAYS** [Ps. lxxxiv. 5; Prov. xvi. 17, *metaphorically*], means any public way or high road, in distinction from a private way or footpath.

**HILL COUNTRY**. [Luke i. 39.] This term was applied to the country in the vicinity of Jerusalem.

**HILL OF ZION** [Ps. ii. 6], and **HOLY HILL** [Ps. iii. 4], both refer to the eminence on which the Temple of Jerusalem was erected, and in which God was supposed to manifest His presence in a peculiar manner. [Compare Ps. xlviii. 1, 2.]

**HIRAM**, *hi'-ram*. [Noble.] [2 Sam. v. 11, 12.] A distinguished king of Tyre. He was contemporary with David and Solomon, and on terms of the strictest political and personal friendship with them. Under his reign the city of Tyre became celebrated



## Hiram.

for its wealth and magnificence; and the vast supplies he furnished to the kings of Israel show the greatness of his resources. [1 Kings ix. 14, x. 22.]

**HIRAM.** [1 Kings vii. 13.] An eminent artificer of Tyre, who was employed by Solomon on some of the most difficult of the fixtures and furniture of the Temple.

**HIRELING.** [Job vii. 1.] One who is employed on hire for a limited time, as a day or year. By the Levitical law such a one was to be paid his wages daily. [Lev. xix. 13.] The circumstance that the time is limited suggests the figurative language in the above passage, and in Job xiv. 6; and the little interest which would be felt by such a temporary labourer, compared with that of the shepherd, or permanent keeper of the flock, furnishes a striking illustration in one of our Lord's discourses. [John x. 12, 13.]

**HISS.** [1 Kings ix. 8.] To hiss at one is an expression of insult and contempt [Jer. xix. 8; Ezek. xxvii. 36; Mic. vi. 16]; and to call any one with a hiss denotes power and authority over him [Isa. v. 26, vii. 18; Zech. x. 8]; as if it should be said, "he will come at my beck or nod."

**HITTITES, *hit'-tites*.** [Descendants of Heth.] [1 Kings xi. 1.] The posterity of Heth, the second son of Canaan. Their settlements were in the southern part of Judæa, near Hebron. [Gen. xxiii. 3.]

They are also spoken of as inhabiting the mountains of Judah [Num. xiii. 29]; and again as in the neighbourhood of Bethel. [Judg. i. 26.] Probably they maintained a sort of independence [1 Kings x. 29; 2 Kings vii. 16]; and they seem to have retained their distinctive name to a late period. [Ezra. ix. 1, 2.]

**HIVITES, *hi'-vites*.** [Belonging to a Village.] [Gen. x. 17.] A horde of the Canaanites, elsewhere called Avims. [Deut. ii. 23.] They seem to have been settled in various parts of the land. [Gen. xxxiv. 2; Josh. xi. 3, 19.]

**HOBAB, *ho'-bab*.** [Beloved.] [Num. x. 29-32.] The son of Jethro, and brother-in-law of Moses.

**HOBAB, *ho'-bah*.** [A Hiding-place.] [Gen. xiv. 15.] A place north of Damascus, where a hill is still shown to travellers, bearing the same name, and alleged to occupy the same site.

**HOLY, HOLINESS, *ho'-le, ho'-le-nes*.** [Exod. xv. 11; Lev. xxvii. 14.] Holiness, or perfect freedom from sin, and infinite purity, is one of the distinguishing attributes of the divine nature. [Isa. vi. 3.] These words (which in a primitive meaning imply a separation or setting apart) are sometimes used to denote the purity of the angelic nature [Matt. xxv. 31], the comparative freedom from sin which results from the sanctification of the human heart—as in the case of prophets [Rev. xxii. 6], apostles [Rev. xviii. 20], ministers [Tit. i. 8], Christians [Heb. iii. 1], and the consecrated character of

## Horeb.

things [Exod. xxx. 25; Lev. xvi. 4] and places. [2 Pet. i. 18.]

**HONEY, HONEYCOMBS, *hun'-ne, hun'-ne-k nes*.** [Ps. xix. 10.] The abundance of honey in the land of Judæa may be inferred from a variety of passages in the Bible, as well as from the accounts of modern travellers. It was almost, without metaphor, "a land flowing with milk and honey." [Exod. iii. 8, 17.] The wild honey on which John the Baptist lived [Matt. iii. 4] was doubtless such as he could gather from rocks and hollow trees.

The syrup obtained from dates is supposed to be sometimes intended by the word honey. [2 Chron. xxxi. 5.] The figurative allusions of the sacred writers to honey and the honeycomb are striking and beautiful. [Ps. xix. 10; Prov. v. 3, xxvii. 7.] Milk and honey were the chief dainties of the earlier ages, as they are now of the Bedouins; and butter and honey are also mentioned among articles of food. [2 Sam. xvii. 29; Isa. vii. 15.] In South Africa bees deposit their honey on the surface of the cliffs or rocks; and for its protection cover it with a dark-coloured wax. This, by the action of the weather, becomes hard, and of the complexion of the rock. The traveller makes an incision in this wax covering, and by applying his mouth to the aperture sucks out as much honey as he wants. [Deut. xxxii. 13.] They also cover trees in the same manner.

**HOR, *hor*.** [Mountain.] [Num. xx. 22, 25.] A celebrated mountain on the border of Idumæa, about half-way between the Dead and Red Seas, where Aaron was buried. A north-eastern branch of Mount Lebanon is also called Mount Hor. [Num. xxxiv. 7, 8.] It constituted part of the northern boundary of the land of Israel.

**HOREB, *ho'-reb*.** [Dry, Desert.] [Exod. iii. 1.] To understand the relative situation of the interesting group of mountains to which both Horeb and Sinai belong, and the scenes which were witnessed upon them, it is necessary to go into some details.

The peninsula formed by the two branches in which the gulf called the Red Sea terminates, constitutes part of a wild, desolate region. It has been called "a sea of desolation." It would seem as if it had once been an ocean of lava, and that, while its waves were literally running mountain-high, it was commanded suddenly to stand still. The whole of this region is composed of bare rocks and craggy precipices, among which narrow defiles and sandy valleys are interspersed. There is little vegetation. Many of the plains are covered with loose flints and pebbles, and others are sandy. The few plants and shrubs that are to be found are such as love a dry, sandy soil, or such as contrive to draw nourishment from the fissures of the rocks, or from a thin mixture of clay, which may be found in

## Horn.

some parts of the soil. Rain rarely falls in this wilderness, and fountains or springs of water are exceedingly rare; and when found, the water is generally either brackish or sulphurous, though not unwholesome.

In the central part of this peninsula stands the group of the Sinai mountains, to which great celebrity has been given by its connection with several important circumstances in the migration of the Israelites from Egypt to Canaan. This group is composed almost entirely of granite, and forms a rocky wilderness of an irregular, circular shape, intersected by many narrow valleys, and is from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose shaggy and pointed peaks, and steep and shattered sides, render it clearly distinguishable from all the rest of the country in view. It is upon this region of the peninsula that the fertile valleys are found which produce fruit trees. Water is found in plenty in this district; on which account it is the place of refuge to all the Bedouins when the low country is parched up. Its advantage in this respect may have operated in the selection of the spot for the encampment of the Israelites, who remained here nearly a year; for there seems little doubt that this upper country or wilderness formed exclusively the desert of Sinai, so often mentioned in the account of their wanderings. It is perhaps impossible to ascertain with distinctness which of the different elevations comprised in this chain forms the Horeb where Moses received the call to his great work, or the Sinai where the tables of the law were committed to his hands. There has been a good deal of discussion on this point, into which we do not feel it necessary to enter, contenting ourselves with an account of the part of the group to which that distinction is restricted by local traditions and religious associations, and to which the descriptions of travellers more particularly refer. The interesting part of the Sinai group consists of two adjoining elevations, or, perhaps, we should say one mountain with two summits, respectively known as Djebel Mousa (Mount Moses) and Djebel Katerin (Mount Catherine), the former being, in common opinion, Sinai, and the latter Horeb. Without attempting to decide the point, we must observe that some authorities incline to reverse this arrangement, considering Djebel Mousa as Horeb, and Djebel Katerin as Sinai; while others question whether either of the two has any just claim to be considered as Sinai or Horeb. A more elevated summit, with five peaks, to the westward, called Mount Serbal, seems to have been at some early time considered as the "Mount of Moses," a comprehensive term, implying both Sinai and Horeb.

**HORN.** [1 Sam. ii. 1, 10.] This word is employed in the Old Testament as an

## Hosanna.

emblem of power, honour, or glory. [Deut. xxxiii. 17; Job. xvi. 15; Luke i. 47.] Hence it is frequently employed in prophetic visions, instead of kings and kingdoms. [Dan. vii. 20-24.] Horns were used as vessels for liquids, especially oil and perfumes [1 Sam. xvi. 1; 1 Kings i. 39], and also for trumpets. [Josh. vi. 8-13.] The horn being the chief defence and strength of many beasts, to break or cut off the horn of a king or people is to abridge or destroy their power; and to raise or exalt the horn is to establish or increase power and prosperity. So also among the aborigines of North America a like custom prevailed. The chief of the council which negotiated the treaty with William Penn opened the business by placing on his own head a crown with a horn in it, significant of supreme authority, by which the covenants of the treaty were made binding.

Some have supposed that in the passages, Ps. lxxv. 5-10, allusion is made to a hollow silver horn, four or five inches in diameter at the root, and rising obliquely from the forehead, which was worn as an ornament by Oriental women, warriors, and distinguished men.

**HORNET, hornet-net.** [Deut. vii. 20.] A very large, strong, and bold species of the wasp, remarkable for their irritability and for the severity of their sting. Hornets were employed as instruments of the divine judgments upon the enemies of Israel. [Exod. xxi. 28; Josh. xiv. 12.]

**HORSE, horse.** [Gen. xlix. 17.] In the early periods of the world the labouring beasts were chiefly oxen and asses, while horses were used by kings and warriors, either mounted or harnessed to chariots. [Exod. xiv. 9, 23; Esth. vi. 8.] The use of horses by the Israelites was discouraged. [Deut. xvii. 16; Josh. xi. 6.] The reason is perhaps explained in Isa. xxxi. 1, 3. In Solomon's time, however, horses were common among them, and he probably imported them from Syria and Egypt. [1 Kings iv. 26, x. 26, 29; 2 Chron. i. 14-17, ix. 25.] Horses were consecrated to idol gods [2 Kings xxiii. 11], and are often employed by the prophets under different colours, to denote the character of future dispensations [Zech. i. 8, vi. 2-6], and so also are angels represented under the figure of horses [2 Kings ii. 11, vi. 15-17], because of the characteristic strength, fleetness, and courage of that animal. [Job xxxix. 19-25.]

**HORSE-LEECH, horse-leech.** [Prov. xxx. 15.] A well-known insect of the water, resembling a worm, and remarkable for its thirst for blood, which is never satisfied until its body is completely filled. The figure in the above passage may illustrate the insatiable craving of lust, avarice, and cruelty.

**HOSANNA, ho-zan'-na** [Matt. xxi. 9], is used either as a form of blessing or an acclamation

Hosea.

of praise. Thus, when Hosanna was cried in the passage just cited, it was as if the people had shouted in joyful acclamations on every side, "Lord, preserve this son of David; heap favours and blessings upon him." The same exclamation is supposed to have been used in the procession at the feast of tabernacles.

**Hosea**, Prophecy of, *ho-zé-ah* [Welfare, Salvation], is supposed to have been uttered about seven or eight hundred years before Christ. This prophet was the son of Beeri, and lived in Samaria; and if we construe the title of the prophecy literally [Hos. i. 1], we should infer that his prophecy embraced a period of at least eighty years. It is probable, however, that the work of Hosea begins with the second verse. The design of the prophecy is to reprove the people of Israel for their heinous sins and gross idolatry, and to warn Judah against falling into the same courses.

The divine directions, Hos. i. 2, iii. 1, have occasioned much speculation. The general idea seems to be that at that time (as at the present day in many eastern countries) it was common to form temporary marriages; during the continuance of which strict fidelity and propriety were maintained on both sides, as when the contract was for a permanent union. So that, however revolting it must seem to us, it was not scandalous in the prophet, but might possibly expose and reprove the peculiar iniquity of the Israelites.

**Hoshea**, *ho-she'-a*. [Welfare, Salvation.] [Deut. xxxii. 44.] The same with Joshua.

**Hoshea**. [2 Kings xv. 30.] The son of Elah, and the last of the kings of Israel. In the ninth year of his reign the Assyrian king, provoked by an attempt which Hoshea made to form an alliance with Egypt, and so throw off the Assyrian yoke, marched against Samaria, and after a siege of three years, took it, and carried the people away into Assyria. [2 Kings xvii. 1-6; Hos. xiii. 16; Mic. i. 6.]

**Hovav**, *hok*. [Josh. xi. 6, 9.] To disable by cutting the sinews of the ham (hamstrings).

**Hour**, *our*. [Matt. xxv. 13.] A division of time known among us as the twenty-fourth part of a day. One of the earliest divisions of the day was into morning, heat of the day, mid-day, and evening; and the night, into first, second, and third watch. The first use of the word hour by the sacred writers occurs Dan. iii. 6; but the length of the time denoted by it varied with the seasons of the year. The third, sixth, and ninth hours of the day, counting from 6 A.M., were especially hours of prayer.

**House**, *hous*. The word house is used not only to denote a dwelling, but a family also [Gen. xii. 17; 1 Tim. v. 8]; a race, or lineage [Luke ii. 4], and property [1 Kings xiii. 8]. House, in the New Testament, as

Ichabod.

some suppose, signifies the immediate family of the householder; while household includes all who dwell under his roof.

**HUMILITY**, *hu-mil'-e-ty* [Prov. xv. 32], is one of the cardinal graces of the renewed heart; and is urged with great force upon all who profess to be Christ's disciples. [1 Pet. v. 5.] In this, as in all other respects, our divine Saviour's life furnishes us with a perfect example [Philom. ii. 5-8]; and the sacred Scriptures abound with promises of grace and favour to the humble, and threatenings of sorrow and punishment to the proud.

**HUSBAND**, *hus'-band*. [Matt. i. 16.] A married man, and, as some derive it, the house-band, or one who connects the family and keeps it together. A man betrothed, but not married, was called a husband, as the espousals were considered sacred and inviolable.

The husband is the head of the wife [Eph. v. 23], inasmuch as he is the head of the household (though she is associated with him), and as such, he is entitled to the respect and affection of all.

**HUSBANDMAN**, *hus'-band-man*. [John xv. 1.] One whose profession and labour is to cultivate the ground. It is among the most ancient and honourable occupations. [Gen. ix. 20; Isa. xxviii. 24-28.] All the Jews who were not consecrated to religious offices were agriculturists. The force and appropriateness of the figurative uses of this term by the sacred writers are sufficiently obvious from their connection.

**HUSHAI**, *hu'-sha*. [Hasting.] [2 Sam. xv. 32.] An Archie [Josh. xvi. 2], and a particular and faithful friend of David. [2 Sam. xvi. 16.]

**HUSKS** [Luke xv. 16] means either shells—as of peas or beans—or the fruit of the carob tree, which is common in Palestine, and is used for food by the poor, and for the fattening of cattle and swine.

**HYMENEUS**, *hy-men'-e-us*. [Wedding ring.] [2 Tim. ii. 17.] This name is mentioned once with Alexander and once with Philetus. He denied the doctrine of a future resurrection, and was much condemned. [1 Tim. i. 20; compare 1 Cor. v. 5.]

I.

**ICHABOD**, *ik'-ka-bod*. [Inglorious.] [1 Sam. iv. 22, 22.] The son of Phinehas, and grandson of Eli, the high priest. He was born just after his mother received the sad tidings that her husband and father-in-law were dead, and the ark of God taken by the Philistines. Such was the effect of these tidings upon her that she died immediately upon the birth of her child; giving him the significant name of Ichabod, or, "the glory is departing."

## Iconium.

**ICONIUM**, *i-ko'-ni-um*. [Acts xiii. 51.] A city of ancient Lycaonia, in Asia Minor, at the foot of Mount Taurus, now called Conia, or Cogni, the capital of Caramania, and residence of a pasha. It contains at present about 20,000 inhabitants. It was visited by Paul and Barnabas, who preached the gospel there, and were so persecuted in consequence of it as to be obliged to leave the place. [Acts xiv. 1-6.] Iconium is mentioned by several ancient historians.

**IDDO**, *id'-do*. [Loving.] [2 Chron. ix. 29.] In this passage are mentioned the visions of Iddo, the seer, against Jeroboam, &c., and in 2 Chron. xii. 15 is mentioned the book of Iddo, the seer, concerning genealogies; and again it is said, 2 Chron. xiii. 22, that the rest of the acts of Abijah, and his ways and his sayings, are written in the story (or commentary) of the prophet Iddo. These expressions may all refer to one and the same volume. He was probably a prophet and annalist of some distinction, and is supposed by many to have been the person who was slain by a lion, as recorded 1 Kings xiii. Several others of the same name are mentioned, of whose history we know nothing.

**IDOL**, *id'-dol* [1 Kings xv. 13], **IDOLATRY**. [Acts xvii. 16.] Whatever receives the worship which is due only to God is an idol. In a figurative sense the word denotes any thing which draws the affections from God [Col. iii. 5]; and, in a restricted sense, it denotes the visible image or figure to which religious worship is paid. [Deut. xxix. 17.]

Idolatry consists (1) in worshipping as the true God some other person or thing besides Jehovah; and (2) Worshipping the true God under some image, as the golden calf. [Exod. xxxii. 4, 5.]

**ILLYRICUM**, *il-lir'-ri-kum*. [Rom. xv. 19.] A province north-west of Macedonia, lying along the Adriatic Sea, having Italy and Germany on the north, and Macedonia on the east. Its southern boundary was the Dalmatia which Titus visited. [2 Tim. iv. 10.] Taking Jerusalem as a centre, it will appear that Illyricum was nearly the extreme northernmost province of what was then no small part of the known world. Perhaps Paul went into Illyricum, but he speaks here only of having preached the gospel unto its borders.

**IMAGE**, *im'-midge*. [Gen. i. 26, 27.] We are told that God "created man in his own image," and Christ is said to be "the image of God." [Col. i. 15; Heb. i. 3.] The term imports a complete and exact likeness, like that which exists between a seal and its impression when the original is perfectly preserved in the representation. The word is usually employed to denote an object of idolatrous worship.

**IMMANUEL**, *im-man'-u-el*. [God with us.] [Isa. vii. 14.] A Hebrew word, and used as one of the distinctive titles of the Messiah.

## Inn.

**IMMORTAL**, *im-mor'-tal*. A state of being not subject to death. [1 Cor. xv. 53; 1 Tim. i. 17.]

**INCENSE**, *in'-sense* [Exod. xxv. 8] was a compound of frankincense and other gums or spices, the materials and manufacture of which are particularly prescribed, Exod. xxx. 34-36. It was the business of the priest to burn it morning and evening upon an altar specially erected for his purpose; and thence called the altar of incense. The preparation of it for common use was positively forbidden; neither could any other composition be offered as incense on this altar, nor could this be offered by any but the priest.

**INCHANTERS, INCHANTMENTS**. [Exod. vii. 11; Deut. xviii. 10.] Inchanters were persons who pretended to possess the power of charming animals, &c. The practice of enchantment is allied to witchcraft and sorcery; and both the practice and the practisers are decidedly condemned by God's law. [Deut. xviii. 9-12.] It is unquestionably true that persons have sometimes obtained a wonderful influence, particularly over serpents of the most deadly species; instances of which are often stated by eastern travellers.

**INK, INK-HORN**, *ink, ink'-horn*. [Jer. xxxvi. 18; Ezek. ix. 2.] It is supposed that the common ink of early ages was made of water and pulverized charcoal, or the black of burnt ivory, with the addition of some kind of gum. Other substances were doubtless used both for writing and colouring matter. The Romans used a dark purple liquid, which was obtained from a species of fish, for this purpose. The ink in common use at this day has been known for several centuries in Europe, and is usually made of nutgalls, vitriol, and gum. Ancient ink was more caustic, and less liable to fade or decay. Chinese ink is of the same quality. The professed writers or scribes carried with them, as they do at the present day in eastern countries, the implements of their business; and among them was an ink-horn, thrust into the girdle at the side.

**INN**. [Luke x. 34.] In the earliest ages, an inn was nothing more than the well or other convenient place where the company of travellers and their weary beasts reposed for rest and refreshment. At a later period it was the caravansary; a very comfortable, temporary enclosure, without rooms or doors. Afterwards the inn became what the caravansaries of Persia are at the present day—a place where travellers may buy lodging, food, and fuel. This was perhaps such an inn as accommodated the poor wounded man, in the beautiful story of the good Samaritan; and it was to the stable or out-building of such an inn that Mary was obliged to resort with the infant Saviour, because the general enrolment had brought



## Inspiration.

so many strangers to the place as to fill the house before they arrived.

**INSPIRATION**, *in'-spi-ra'-tion* [2 Tim. iii. 16] is a supernatural divine influence exerted upon the human mind, by means of which the individual is made to know certainly, and to speak truly, what could not have been so known in the ordinary exercise of the faculties, and without any such influence. When this influence is so exerted as absolutely to exclude uncertainty and all mixture of error in a declaration of doctrines or facts, it is called a plenary or full inspiration; and the book written under such an influence, though it may contain many things which we anchor might have known and recorded by the use of his natural faculties, is properly said to be an inspired book. Nor is it necessary that the particular style and method of the writer should be abandoned. God may have wise purposes to answer in preserving this, while He secures through it His will.

**IRON**, *í'-urn*. [Prov. xxvii. 17.] Some of the uses of this well-known and most valuable metal were probably known at a very early period. [Gen. iv. 22.] We find it mentioned as the material for tools [Deut. xxvii. 5; 2 Kings vi. 6], weapons of war [1 Sam. xvii. 7], furniture [Deut. iii. 11], implements of husbandry [2 Sam. xii. 31; Jer. xxviii. 14], and chariots of war. [Josh. xvii. 16; Judg. i. 19, iv. 3.] By northern iron, Jer. xv. 12, probably is intended a species of iron ore or manufacture remarkable for its hardness, found in a region bordering on the Euxine Sea, and, of course, north of Judæa.

It is naturally supposed from the connection, that by the expression, "a land whose stones are iron" [Deut. viii. 9], is intended an abundance of iron ore; and a passage of like import occurs in the description of the lot of Asher [Deut. xxxiii. 25], where the reading might be, "under thy shoes are iron and brass."

**ISAAC**, *í'-zak* [Laughter, Sporting] [Gen. xxi. 3], the son of Abraham and Sarah, was born A.M. 2108. The origin of the name is given in Gen. xvii. 17, xviii. 12, and xxi. 6.

Abraham's laughter was that of joy, Sarah's that of incredulity. Isaac's birth was the subject of many remarkable prophecies, and he was made, by express covenant with Abraham, the ancestor of the promised Messiah. [Gen. xxi. 12.] When he had arrived at mature years, his father was required to offer him up in sacrifice; and his conduct on this occasion as remarkably illustrates his docility, and submission, and filial confidence, as the course of Abraham did his obedience and faith. He married Rebekah, the daughter of Bethuel, and by her became the father of Jacob and Esau. His possessions were very

## Ishbosheth.

great [Gen. xxvi. 12, 13], but his old age was embittered by domestic trials. [Gen. xxvi. 35, xxvii.] He died at Hebron, at the advanced age of one hundred and eighty years. [Gen. xxxv. 28, 29.]

**ISAIAH**, *i-sai'-yah*. [The Salvation of Jehovah.] [2 Kings xx. 1.] Very little is known of the personal history of this eminent prophet. We know that he was the son of Amoz, and the Jews say that Amoz was the brother of Amaziah, king of Judah. Isaiah lived and prophesied between the year of the world 3164 and 3305, for the days of Uzziah, Jotham, Ahaz, and Hezekiah embrace that period, and his prophecy was uttered in their successive reigns. The history of these reigns is in 2 Kings xv.-xx. 2 Chron. xxvi.-xxxii. Some passages of it are given by Isaiah, as in chaps. vii. viii. xxxvi.-xxxix. Uzziah, or Azariah, reigned fifty-two years; Jotham and Ahaz each sixteen; and Hezekiah twenty-nine: making in all one hundred and thirteen. Of course, Isaiah did not live throughout the whole of their reigns. The period of the four reigns extends from the year of the world 3194 to 3306, being before Christ 810 to 698. The city of Rome was founded in the time of Isaiah—namely, in the year before Christ 753.

Isaiah was nearly contemporary with Hosea, Joel, Amos, and Micah; tradition says he was one of the faithful who were sawn asunder [Heb. xi. 37], and that the event happened about 698 years before Christ. There is no evidence, however, as to the time or manner of his death.

The prophecy of Isaiah is regarded as one of the most complete and sublime of all the prophetic writings. Its reference to the advent, offices, and kingdom of the Messiah are so numerous and exact as to have obtained for its author the title of the evangelical prophet. The first thirty-nine chapters of the prophecy relate to subjects and events unconnected with each other, and embrace the period during which the prophet was more actively and openly employed as a minister. The residue of the book relates chiefly to two events: the end of the Babylonish captivity, and the coming of the Messiah; the latter of which he seems to have contemplated with a very distinct and elevated conception, not only of the circumstances of its commencement, but of its progress, glory, and ultimate triumph.

**ISHBOSHETH**, *ish-bo'-sheth*. [Man of Shame, or perhaps Bashful Man.] [2 Sam. ii. 8.] Son and successor of Saul. He was persuaded by Abner to go up to Mahanaim, and assume the government, while David reigned at Hebron [2 Sam. ii. 11]; and a majority of the nation of Israel acknowledged him as king. A severe battle soon after occurred at Gibeon, between the army of David, under Joab, and the army of Ishbosheth, under Abner; in which the latter were utterly defeated.

Ishi.

Soon after this Ishbosheth offended Abner, so that he forsook his interest, and became the ally of David; and at length Ishbosheth was assassinated at noonday, while he lay on his bed. [2 Sam. iv. 5-7.]

ISHI, *ish-hi* [Salutary] [Hos. ii. 16], signifying "my husband," and BAAZI, in the same passage, signifying "my lord," are figuratively used for the contrast between the affections and relations of Israel towards God, at two different periods of their history. The latter having been used in idol worship, the very name was to become obsolete. [Hos. ii. 17.]

ISHMAEL, *ish-ma-el*. [Whom God hears.] [Gen. xvi. 11.] The son of Abraham by Hagar. Previous to his birth, his mother, being ill-treated by Sarah, fled from the house, and while in the wilderness was informed by an angel what would be the character of her child, and that his posterity would be innumerable. The birth of Ishmael was in A.M. 2094, and as Abraham supposed that the promises of God respecting his seed were to be fulfilled in Ishmael, he nurtured him with much care. [Gen. xvii. 18.]

When Isaac was weaned, Ishmael was about seventeen years of age, and having offended Sarah by his treatment of her child, she insisted upon it that both he and his mother Hagar should be banished from the family.

Hagar probably made up her mind to return to her kindred in Egypt; but when she had reached the wilderness of Beersheba, her stock of water was exhausted, and she had, overcome with fatigue and thirst, sank down, apparently to die. God appeared for their deliverance, directed Hagar to a fountain of water, and renewed His promise to make of Ishmael a great nation. They remained in the wilderness, and he sustained himself and his mother by hunting. [Gen. xxi. 13-20.] At length he married an Egyptian woman, and so rapidly did his progeny multiply, that in a few years afterwards they are spoken of as a trading nation. [Gen. xxxvii. 25.]

ISHMAELITES, *ish'-ma-lites*. [Gen. xxxvii. 25.] The descendants of Ishmael. The company of Ishmaelites to whom Joseph was sold are called Midianites. [Gen. xxxvii. 28.] Probably they were Ishmaelites who dwelt in Midian. It is evident, however, that the two names were sometimes applied to the same people [Judg. viii. 22, 24], though we know the descendants of Midian were not Ishmaelites (for Midian was a son of Abraham by Keturah)

ISLANDS, *i'-lands*, ISLES, &c. [Isa. xlii. 12.] These words, as used in our version, import either (1) A settlement or colony, as distinguished from uninhabited country, or from seas and rivers (as in Gen. x. 5; Job. xxii. 30, and Isa. xlii. 15); so at this day small districts of cultivated and settled country, surrounded by immense wastes, are, in the

Ivory.

same sense, called islands; or (2) *Coast* or country adjacent to water or maritime places (as Isa. xx. 6, and xxiii. 2, 6, and Ezek. xxvii. 7); or (3) Distant lands beyond the sea, or places which were reached by sea, whether coasts or islands, and especially the regions west of Palestine, whether islands or not (as Isa. xxiv. 15; xl. 15; and xlii. 4, 10, 12); or (4) Islands, properly so called, as Esth. x. 1, where it is expressly used in distinction from the continent or main land.

ISLES OF THE GENTILES, OR HEATHEN [Gen. x. 5; Zeph. ii. 11], means generally the parts of Europe most known to the ancient Asiatics.

ISRAEL, *is'-ra-el*. [Soldier of God.] [Gen. xxxv. 10.] The surname of Jacob, given to him by the angel at Mahanaim. [Gen. xxxii. 28; Hos. xii. 3.] It signifies "the prince that prevails with God."

We find it used, however, for the whole race of Jacob's posterity [1 Cor. x. 18], also for the kingdom of the ten tribes, as distinguished from Judah [2 Kings xiv. 12]; and again for all true believers. [Isa. xlv. 17; Rom. ix. 6; xi. 26.]

ISRAEL, Kingdom of. (See ISRAELITES.)

ISRAELITES, *is'-ra-el-ites*. [Descendants of Israel.] [Josh. iii. 17.] This was the usual name of the twelve tribes, from the time of their leaving Egypt until the revolt under Jeroboam, when ten tribes constituted the kingdom of Israel, and the remaining two the kingdom of Judah. (See HEBREWS.)

ISSACHAR, *is-sa-kar* [The Bringer of Wages] [Gen. xxx. 18], was the fifth son of Jacob and Leah. The prophetic description of him, uttered by his father [Gen. xlix. 14, 15], was fulfilled in the fact that the posterity of Issachar were a laborious people, and addicted to rural employments; hardy, and patient to bear the burdens both of labour and war. [Judg. v. 15; 1 Chron. vii. 1-5.]

ISSACHAR, Tribe of, had its portion in one of the most fertile tracts of the country. It was a triangular section on the Jordan, between Zebulun and Ephraim, including the rich valley of Jezreel; thus fulfilling the prediction of his father in this respect. [Gen. xlix. 14, 15.]

ITURRA, *it-u-re-ah*. [A province named from Jetur.] [Luke iii. 1.] A province of Syria, which derived its name from Jetur, a son of Ishmael [Gen. xxv. 15; 1 Chron. i. 31], whose posterity inhabited it. It was south of Trachonitis, beyond Jordan, and probably included Auranitis and Batanes. It was overrun by a party of the Israelites, in the time of Jotham, king of Judah, and a vast quantity of spoil taken. [1 Chron. v. 19, 22.] It is now called Djedour.

IVORY, *i'-our-e*. [1 Kings x. 18.] The substance of the tusk of the elephant. That which is brought from Ceylon is regarded as most valuable. It was among

## Jabbok.

the merchandise of Tyre [Ezek. xxvii. 15], and Tarshish. [1 Kings x. 22.] Solomon's throne was built of it [2 Chron. ix. 17, 21]; and so lavishly was it used in architecture of various kinds, and cabinet work, as to justify the expressions we find in Amos iii. 15, vi. 4, and Ezek. xxvii. 6. In the last of these passages ivory shrines are meant, used as little images are by some foreign sailors for superstitious purposes.

The term ivory palaces, Ps. xlv. 8, is supposed to refer either to the country whence the perfume was obtained, or to boxes richly wrought, or inlaid with ivory, in which it was kept.

## J.

**JABROK**, *jab'-bof*. [Emptying, Pouring out.] [Gen. xxxii. 22.] A brook rising in the mountain south-east of Gilead, and running in a rocky channel, through a deep ravine, about fifty miles westward to the Jordan, separating the Amorites from the Ammonites. [Num. xxi. 24.] Jacob crossed it on his return from Mesopotamia. [Gen. xxxii. 22.] [It is now called Terka (Blue River).]

**JABESH**, *ja'-besh* [Dry] [1 Sam. xi. 5], or **JABESH-GILEAD** [Judg. xxi. 8], was situated at the foot of Mount Gilead, within the territory of Manassah, on a small brook which is still called Tubes. In the days of the Judges this place was sacked by the Israelites, and nearly all the inhabitants cut off, because they refused their aid in a war upon the tribe of Benjamin. [Judg. xxi. 10.] Afterwards it was besieged by the Ammonites, who refused to spare the citizens, unless they would consent to have their right eyes plucked out. [1 Sam. xi. 2.] Having obtained a suspension of hostilities for a week, they took advantage of the interval to secure the aid of Saul, who marched an army to their rescue, and surprised and defeated the Ammonites with great slaughter: a service for which the inhabitants of the city evinced their gratitude. [1 Sam. xxxi. 11, 12; 2 Sam. ii. 5.]

**JABIN**, *ja'-bin*. [Whom he considered.] [Josh. xi. 1.] The king of Hazor, a northern district of Canaan. He attempted by a formidable alliance to oppose the progress of Joshua. He and his allies were terribly defeated in a battle at Merom, the city of Hazor was taken, and Jabin put to death.

**JABIN**. [Judg. iv. 2.] Another king of the same name and place, who had great wealth and power, and was guilty of oppressing the children of Israel for twenty years. His army was defeated by Deborah and Barak; and Sisera, his principal general, put to death.

**JABNEEL**, *jab'-ne-el* [Which God caused to be built] [Josh. xv. 11], or **JABNEH**, *jab'-neh* [2 Chron. xxvi. 6], was a city of the

## Jaddua.

Philistines, situated twelve miles south of Joppa. It was called Jamnia by the Greeks and Romans, and is now called Gebna, or Jebna.

**JACINTH**. [Rev. ix. 17.] A precious stone, of a reddish-yellow or hyacinth colour, resembling the amethyst.

**JACOB**, *ja'-kob*. [Taking hold of the Heel, Supplanter.] [Gen. xxv. 26.] Son of Isaac and Rebekah, and twin brother to Esau. He was the younger of the two, and devoted himself to sheep-farming, while Esau took to the wild sports of the field. When Isaac's end was supposed to be drawing near, Jacob, at his mother's suggestion, deceived Isaac into pronouncing the patriarchal blessing upon him instead of upon Esau. The indignation of Esau was so great that Jacob felt his life to be in danger, and fled to Laban, his mother's brother, in Mesopotamia. There he married Leah and Rachel, and became exceedingly wealthy. He had twelve sons and one daughter. These sons were the twelve patriarchs. Joseph, first-born of Rachel's children, being hated of his brethren, was sold into Egypt. There he rose to the lofty dignity of being the second man in the state. In the days of famine, Joseph's brethren came to buy corn, and Joseph, after some time, made himself known to them. By the invitation of Pharaoh, Jacob and all belonging to him came into Egypt, were hospitably received, and there Jacob died.

**JADDUA**, or **JADDUS**, *jad'-du-a*, or *jad'-dus* [Known] [Neh. xii. 11], the son of Jonathan, high priest of the Jews, who officiated a considerable time after the captivity, and is believed to be the same who lived in the time of Alexander the Great. Concerning him, Josephus relates the remarkable story that, Alexander having sent to him for provisions for his army, while besieging Tyre, he excused himself on the ground that he had taken an oath of fidelity to Darius, king of Persia. Alexander was highly provoked at this, and vowed vengeance against the Jews. Accordingly, as soon as Tyre was subdued, he put his army in motion towards Jerusalem; but before he reached the place, Jaddus and the other priests, clothed in their pontifical robes, and a multitude of the principal people, all dressed in white garments, met him. Alexander, much to the amazement of all his followers, bowed himself to the ground, and seemed to worship the high priest. Parmenio, at his request, was informed that before he left Macedonia, he had seen in a dream the appearance of the person now before him, who promised him the empire of the world, and that his adoration was not addressed to the man, but to the Deity whose sacred name he bore on his forehead. Whatever truth there may be in this story, Alexander, instead of punishment, granted the Jews great immunities, especially exemption from taxation on every

## Jael.

seventh or sabbatical year. When he built the city of Alexandria, in Egypt, he invited multitudes of this nation to settle there, putting them, in regard to privileges, on a level with his own Macedonians.

**JAIL, ja'-el.** [Mountain Goat.] [Judg. i. 17.] The wife of Heber, the Kenite. After the defeat of Jabin's army by Deborah and Barak, Sisera, the general, fled towards the tent of Jael. It was not unusual for the women to have a tent separate from the men, as in Sarah's case [Gen. xxiv. 67] and Leah's. [Gen. xxxi. 33.] This was regarded as a place of security; for then, as now, among the Arabs, a stranger would not venture into the women's tent unasked. Jael invited him in and concealed him. Fatigued and thirsty, he asked for water, and she gave him milk, or butter, as some suppose, to produce sleep the sooner. [Judg. v. 25.] After instructing Jael to stand at the door of the tent, and to deny that he was within, if any one should inquire for him, he fell into a sound sleep. She then took a tent-pin, and with a hammer drove it through his temples into the ground. Unnatural and horrid as this act seems, we find that in the song of triumph, which was afterwards uttered by Deborah and Barak, the tragical circumstances are minutely related, and Jael is called blessed above women. [Judg. v. 24-27.] And we are to suppose that she was employed under divine direction as a mere instrument for accomplishing God's purposes in the deliverance of Israel from oppression.

**JAH, jah.** [Poetic form of Jehovah.] [Ps. lxxviii. 4.] A contraction of the word Jehovah, and imports the attribute of self-existence. It is part of the compound words Adonijah [God is my Lord] and Hallelujah [Praise the Lord].

**JAHAZ, ja'-haz.** [A place trodden down.] [Num. xxi. 23], or **JAHAZA** [Josh. xiii. 18], or **JAHAZAH** [Jer. xlviii. 21], or **JAHAZ** [1 Chron. vi. 78]. A city on the northern frontier of the Moabites, in the vicinity of which Moses defeated the army of Sihon, on his refusal to permit him to pass through it peaceably.

**JAIR, ja'-er.** [One whom God enlightens.] [Num. xxxii. 41.] A son of Manasseh, who dispossessed the Amorites, and took several small towns; hence called Havath-jair. [Judg. x. 4.]

**JAIR** [Judg. x. 3.] A native of Gilead, and probably a descendant of the foregoing. For twenty-two years he was a judge in Israel; and had thirty sons, all of whom, it is supposed, from the language of the sacred historian ("they rode on thirty ass-colls"), were deputy-judges, and rode from town to town, administering justice. The fact that they succeeded to the paternal inheritance furnishes some evidence of their good character and habits.

**JAIRUS, ja'-rus.** [Greek form of JAIR.]

## Jannes.

[Mark v. 22.] An officer of the Jewish Church, who applied to Christ to restore to life his daughter, who was at the point of death when he left home. He evinced very strong faith. Christ, with His disciples, went to the ruler's house, and his daughter was restored.

**JAMES, james.** [Supplanter.] [Matt. iv. 21.] A son of Zebedee and Salome, and brother of John the Evangelist. He was present at several of the most interesting scenes in our Saviour's life, and was put to death by Herod, A.D. 42-44 [Acts xi. 2]; thus fulfilling the prediction of our Saviour concerning him. [Luke xxi. 16.]

**JAMES.** [Mark xv. 40.] A son of Cleophas (Alphaeus) and Mary, called (either in reference to his years or stature) James the Less. This James is probably intended in Gal. i. 19, by the "Lord's brother." (See also Matt. xiii. 55; Mark vi. 3.) That he was first cousin to our Saviour in the flesh we know, for his mother was sister to Christ's mother [John xix. 25]; and the term "brother" was often applied to near kindred. [Gen. xiii. 8; 2 Sam. i. 26; Acts vii. 25, 26, ix. 17.] Some have conjectured that after Joseph's death Alphaeus married his widow, and their offspring was James the Less; hence called the "Lord's brother;" but there is no evidence to support the opinion. James the Less is mentioned with peculiar distinction, Acts xii. 17, xv. 13, xxi. 18; 1 Cor. xv. 7; Gal. i. 19, and ii. 9, 12. He resided at Jerusalem during the labours of the apostles; and was present at the apostolic council at Jerusalem, where he seems to have presided, as he was the last to give his judgment, in which all the other members of the council acquiesced. [Acts xv. 13-19.] He was put to death in the year A.D. 62; and tradition says he was thrown by the Jews from the battlements of the Temple, and then despatched with a fuller's club, while on his knees and in the act of praying for his murderers.

**JAMES**, Epistle of, was written by James the Less (see preceding article) about the year A.D. 51 or 62. It was not addressed to any particular church, but to the whole Jewish nation—the twelve tribes scattered abroad [ch. i. 1], believers and unbelievers [ch. iv. 1-10]—and hence it is called a general or catholic epistle. The design of the epistle is (1) To correct errors, both in doctrine and practice, into which the Jewish Christians had fallen, especially relating to justification by faith. (2) To animate their hope, and strengthen their faith, in view of afflictions felt and feared; and (3) To excite the unbelieving Jews to repentance towards God, and faith in the rejected Messiah. It is remarkable that the name of our blessed Lord occurs but twice in this epistle [ch. i. 1, ii. 1], and that it is without the usual apostolical salutation and benediction.

**JANNES, jan'-nees, and JAMERES, jam'-brees.** [2 Tim. iii. 8.] Two famous magicians of



Japheth.

Egypt, who are supposed to have used their art to deceive Pharaoh. [Exod. vii. 9-13.]

**JAPHETH**, *ja'-feth*. [Widely extending.] [Gen. v. 32.] The eldest son of Noah. [Gen. x. 2, 21.] The prophetic blessing pronounced on Japheth by his father, Gen. ix. 27, was accomplished to the full extent of the promise. Besides all Europe and the Isles, and of North America, his posterity possessed Asia Minor, Media, part of Armenia, and those vast regions of the north inhabited formerly by the Scythians, and then by the Tartars. And as to the other branch of the prophecy, "He (God) shall dwell in the tents of Shem," it was fulfilled when the divine presence was manifested in the Tabernacle and Temple; or, if we read, he (Japheth) shall dwell in the tents of Shem, it was fulfilled literally when the Greeks and Romans (descended from Japheth) subdued Judæa, the inheritance of Shem; and figuratively, when the descendants of Japheth (the Gentiles) received the gospel, which the Jews, who were of the seed of Shem, rejected.

Japheth is often mentioned in the early histories of Greece under the name of Japetus, as the ancestor of that nation.

**JASON**, *ja'-son*. [Healing, or One who Gives Medicines.] [Acts xvii. 5.] A resident of Thessalonica, and perhaps a relative of Paul. [Rom. ix. 3; comp. xvi. 21.] Paul lodged at his house when he visited that city. The apostle's plain scriptural preaching a few Sabbaths [Acts xvii. 2, 3] resulted in the conversion of a great multitude of citizens and in the excitement and opposition of the unbelieving Jews, who gathered a mob, and attacked Jason's house, in order to seize the apostle; but not finding the man they sought, they laid violent hands on Jason and some friends who were with him, dragged them before the police, and charged them with treason, because they said that there is another king (besides Cæsar), one Jesus. [Luke xxiii. 2; John xix. 12.] They were, however, discharged.

**JASPER**, *jas'-pur*. [Unknown.] [Rev. iv. 3.] A precious stone, usually regarded as of the quartz species. It is obtained chiefly from Persia, the Indies, Syria, and other places, and is chiefly used for vases, watch ornaments, &c. Its colours are beautifully variegated, and it is susceptible of a fine polish. The red jasper is found in Saugus, near Boston, Massachusetts.

**JAVAN**, *ja'-van* [Clay] [Gen. x. ii.], the fourth son of Japheth, and the ancestor of the Grecians or Ionians. Hence the word Javan, in the Old Testament, denotes Greece, or the Greeks. [Isa. lxi. 19; Ezek. xxvii. 13.]

**JAZER**, *ja'-zer* [Whom God Aids] [Josh. xxi. 39], or **JAAZAR** [Num. xxi. 32], a city of the Ammonites, on the river Jabbok, the ruins of which are still visible about fifteen miles from Heshbon.

**JABBE**, Sea of. [Jer. xlviii. 32.] Probably

Jehovah.

a lake existing in ancient times near the city of Jazer. A body of water is now to be seen near the city, out of which the Debir flows.

**JEALOUSY**, *jel'-lus-ee*. [2 Cor. xi. 2.] It is most frequently used to denote a suspicion of conjugal infidelity. It is sometimes used for anger, or indignation [Ps. lxxix. 5; 1 Cor. x. 22]; or an intense interest for the honour and prosperity of another. [Zech. i. 14, viii. 2.]

When God is said to be a jealous God, or to be moved to jealousy, or when the still stronger expression is used, "Jehovah, whose name is Jealous" [Exod. xxxiv. 14], we are to understand this language as employed to illustrate rather than to represent the emotions of the Divine mind. The same causes operating upon the human mind would produce what we call anger, jealousy, repentance, or grief; therefore, when these emotions are ascribed to the mind of God, this language is used because such emotions can be represented to us by no other.

Thus God is represented as a husband, related to His church by a marriage covenant that binds her to be wholly His, and not another's, giving us in this an idea of His jealousy. He will not admit of a rival in any way. So God commands the purity, the fervency, and the sincerity of the Church's love to Himself, by the most terrific expressions of jealousy.

The various significations of the word jealousy are usually denoted by its connection. It is one of the strongest passions of our nature. [Prov. vi. 34; Song of Sol. viii. 6.]

**JEALOUSY-OFFERING**. The Jewish law contained a singular provision for the trial of adultery. (See Num. v. 12-31.)

**JEBUS**, *je'-bus*. [A place trodden down as a threshing-floor.] [Judg. xix. 10.] The Jebusite is mentioned among the descendants of Canaan the son of Ham [Gen. x. 16], and there was a warlike race called Jebusites, inhabiting the mountainous country around Jerusalem, and keeping possession of it [Josh. xv. 63], until it was wrested from them by David and made the capital of Judæa. [1 Chron. xi. 4-8.] The Jebusites were probably permitted to remain on the ground after their conquest. [2 Sam. xxiv. 16-24.] It is supposed they were dispossessed for a season by Joshua [Josh. x. 23-40, xii. 10], and afterwards regained some districts, while the Israelites possessed others. [Comp. Josh. xv. 63; 1 Sam. xvii. 54; 2 Sam. v. 6.]

**JEDUTHUN**, *jed'-u'-thun*. [Praising, celebrating.] [1 Chron. xvi. 38.] An eminent master of the Temple music, to whom several of the Psalms are inscribed. (See Ps. xxxix lxii. lxxvii.) Some suppose they were written by himself.

**JEHOAHAZ**, *je'-ho'-a-haz*. [Whom Jehovah holds fast.] [2 Kings xiii. 1.] Son and successor of Jehu, king of Israel, whose

## Jehoahaz.

reign was disastrous to the kingdom to such a degree that his army was reduced to a mere nominal existence, and the kings of Syria (Hazeal and Benhadad) are said to have destroyed them. [2 Kings xiii. 7.] Before death, however, he was brought to reflect and humble himself before God, on account of the calamities with which his subjects were visited; and God was pleased to raise up for them a deliverer, in the person of Joash, the son and successor of Jehoahaz.

**JEOHAZ.** [2 Kings xxiii. 30.] Son and successor of Josiah, king of Judah. He is called Shallum, 1 Chron. iii. 15; Jer. xxii. 11. He was the fourth son, and of course not the rightful heir to the crown; but his father being mortally wounded in the battle of Megiddo, the people immediately placed Jehoahaz on the throne. This irregular step, taken without consulting him, offended the king of Egypt; and before he had reigned four months, he managed to get Jehoahaz into his power at Riblah, in Syria, whence he sent him a prisoner, loaded with chains, into Egypt, and there he died [Jer. xxii. 11, 12]; and his brother, Jehoiakim, became king in his stead. [2 Kings xxiii. 29-35.]

**JEOHAZ.** [2 Chron. xxi. 17.] The same with Ahaziah and Azariah. [Comp. 2 Chron. xxi. 17, xxii. 1, 6, 8, 9.]

**JEOASH, je-ho'-ash.** [Whom Jehovah gave.] (See JOASH.)

**JEOIAKIM, je-hoi'-a-kin** [Whom Jehovah hath set up] [2 Kings xxiv. 8], or **CONIAH** [Jer. xxii. 24], or **JECONIAH** [1 Chron. iii. 17], or **JECONIAS** [Matt. i. 12], son and successor of Jehoiakim, king of Judah. It is supposed by some that when he was only eight years old he was associated with his father in the administration of the government. This supposition is adopted in order to reconcile the apparent inconsistency of 2 Kings xxiv. 8, and 2 Chron. xxxvi. 9; but it seems hardly necessary to resort to such means to account for a very natural error or omission of a transcriber, especially in an immaterial chronological fact of such remote date. The reign of Jehoiachin terminated at the end of three months, at which time the city of Jerusalem was besieged by Nebuchadnezzar, the king of Babylon, in the eighth year of his reign [comp. 2 Kings xxiv. 12, and xxv. 1]; and the king and his family, and the principal part of the nation, with the royal treasures and the Temple furniture, were carried away to Babylon.

The wickedness of this king is described in very strong language by the prophet Jeremiah. [Jer. xxii. 24-30.]

The expression, however, in Jer. xxii. 30 is not to be construed literally. [1 Chron. iii. 17, 18; Matt. i. xii.] "Write this man childless" might as well read, "he shall have no successor or heir," or "none of his seed shall prosper."

**JEROIAH, je-hoy'-a-dah.** [Whom Jehovah

## Jehoram.

cared for.] [2 Kings xi. 4.] A high priest of the Jews, and the husband of Jehosheba. His administration was so auspicious to the civil and religious interests of the nation [2 Kings xii.; 2 Chron. xxiii. 16], that when he died, at the advanced age of one hundred and thirty years, he was buried in the royal sepulchres at Jerusalem. [2 Chron. xxiv. 16.]

**JEOIAKIM.** [2 Kings xxiii. 36.] Eldest son of Josiah, and the brother and successor of Jehoahaz, king of Judah. His original name was Eliakim; but it was changed by order of the king of Egypt [2 Kings xxiii. 34], who put him on the throne. The iniquity of his reign is strongly depicted by the historian and prophet [2 Kings xxiv. 4, 2 Chron. xxxvi. 8, Jer. xxii. xxvi. xxxvi.]; and his end, as Jewish historians inform us, was in strict accordance with the prediction concerning him.

For the first four years of his reign, Jehoiakim was subject to the king of Egypt, and paid an enormous tribute. Then he became tributary for three years to Nebuchadnezzar, king of Babylon [2 Kings xxiv. 1], who at first bound him with chains to carry him to Babylon [2 Chron. xxxvi. 6, Dan. i. 2], but afterwards set him at liberty, and left him at Jerusalem to reign as a tributary prince. The whole time of his reign was eleven years.

The expression, Jer. xxxvi. 30, is not to be taken strictly; and yet, as the reign of Jehoiachin was for only thirteen weeks, Jehoiakim may be said to have been comparatively without a successor. He scarcely sat down upon the throne before he was deposed. The same explanation applies to 2 Kings xxiii. 34, where Eliakim is said to have succeeded his father Josiah; whereas, the reign of Jehoahaz intervened. This was so short, however, as not to be reckoned in the succession.

**JEHORAM, or JORAM, je-ho'-ram** [Sustained of Jehovah] [2 Kings viii. 16-21], was the son and successor of Jehoshaphat, king of Judah. When he was thirty-two years of age he was associated with his father in the government of the kingdom. [2 Kings viii. 17; 2 Chron. xxi. 5.] At the end of four years his father died, and he became sole king. One of the first acts of his government was to put to death his six brothers and several of the chief men of the kingdom. [2 Chron. xxi. 4.] To punish him for this and other abominations of his reign [2 Chron. xxi. 11-13], the Edomites, who had long been subject to the throne of Judah, revolted, and secured their independence. [2 Chron. xxi. 8-10.] One of his own cities also revolted, and about the same time he received a writing from Elijah, or, as some suppose, Elisha, admonishing him of the dreadful calamities which he was bringing on himself by his wicked conduct. In due time these calamities came upon him and

## Jehoshaphat.

his kingdom. Their territory was overrun with enemies; the king's palace was plundered, and the royal family, except the youngest son, made prisoners. The king himself was smitten with a terrible and incurable disease, which carried him to the grave, unlamented; and he was buried without royal honours. [2 Chron. xxi. 14-20.]

**JEHOSHAPHAT**, or **JOSAPHAT**, *je-hosh-a-phat* [Jehovah's Oath] [1 Kings xv. 24; Matt. i. 8], was the son and successor of Asa, king of Judah. He is called king of Israel [2 Chron. xxi. 2] possibly because his kingdom was a part of the ancient kingdom of Israel, but probably by mistake; Israel being written for Judah. He was a prince of distinguished piety, and his reign, which lasted twenty-five years, was powerful and prosperous. This remarkable commendation is given Jehoshaphat by the sacred historian, that the more his riches and honour increased, the more his heart was lifted up in the ways of the Lord. [2 Chron. xvii. 5, 6.] Among other evidences of his piety and benevolence, we are told that he caused the altars and places of idolatry to be destroyed, a knowledge of the law to be diffused throughout the kingdom, and the places of judicial and ecclesiastical authority to be filled by the wisest and best men of the land. [2 Chron. xvii. 6-9, xix. v. 11.] His sin in forming a league with Ahab, contrary to the counsel of Micaiah, against Ramoth-gilead [2 Chron. xviii.] was severely censured by Jehu [2 Chron. xix. 2], and had nearly cost him his life. [2 Chron. xviii. 31.]

A few years after this the kingdom of Judah was invaded by a confederacy of Edomites, Moabites, and others. They collected their forces at Engedi, and threatened to overthrow the kingdom. Jehoshaphat proclaimed a fast, and the people came from all parts of the kingdom, men, women, and children, up to Jerusalem; and being assembled in one place, the king himself made supplication to God for help in their extremity. His remarkable prayer is recorded in 2 Chron. xx. 6-12; and while he was yet speaking, his prayer was answered, and a certain and easy victory was promised. We find the whole account in 2 Chron. xx. 14-27.

Later in his life, Jehoshaphat made a mistake, in connecting himself with Ahaziah, son and successor of Ahab, king of Israel, and utterly failed. [2 Chron. xx. 35-37.] Again we find him involving himself in an alliance with Jehoram, second son of Ahab. [2 Kings iii. 6-20.] Jehoshaphat left seven sons, one of whom (Jehoram) succeeded him.

**JEHOSHAPHAT**, Valley of. [Joel iii. 2, 12.] A narrow glen, running north and south, between Jerusalem and the Mount of Olives, through which flows the brook Cedron. This valley is supposed to be meant by the king's dale [Gen. xiv. 17; 2 Sam. xviii. 18], and its name to be derived either from the burial of

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king Jehoshaphat, or for the great victory he obtained there over the Moabites and their allies. [2 Chron. xx. 25.] This valley, it is supposed by many, will be the scene of the final judgment. Another opinion is that the prophetic language in this connection refers to the event of the general judgment, and not to the place.

**JEHOVAH**, *je-ho'-vah*. [The Eternal, the Immutable, is His Name.] [Exod. vi. 3.] A title of the Supreme Being, indicative of the attribute of self-existence. It is similar in import to the title I AM [Exod. iii. 14], and denotes not only self-existence, but perfect independence, eternity, and immutability.

**JEHU**, *je'-hu* [Jehovah is He] [1 Kings xvi. 7], was the son of Hanani the seer, with whom Asa was so much enraged as to cast him into prison. [2 Chron. xvi. 7-10.] He was appointed to carry a message to Baasha from God, threatening to visit upon him the most fearful judgments. He was afterwards employed on a similar errand to Jehoshaphat. [2 Chron. xix. 1, 2.]

**JEHU** [1 Kings xix. 16; comp. 2 Kings ix. 2], the son of Nimshi, and grandson of Jehoshaphat, was selected by God to reign over Israel, and to be the instrument of executing his judgments on the house of Ahab. [1 Kings xix. 17; 2 Kings ix. 1-10.] In executing this commission, he commenced with the reigning king, Joram, who was then lying ill at Jezreel. Having been proclaimed king by a few adherents, who were with him at Ramoth-gilead, he proceeded towards Jezreel. After sending messengers to meet Jehu, Joram went out to meet him himself; they met on the ground of Naboth the Jezreelite. [1 Kings xx. 1-4.] Jehu charged him with his gross iniquities, and immediately shot him dead. [Comp. 1 Kings xxi. 19 and 2 Kings ix. 25.]

Jehu rode on to Jezreel, and, as he was passing in at the gate, the wicked Jezebel, who had prepared herself for the occasion, and was looking out at a window, said something to him; and the result we find in 2 Kings ix. 32-37, in fulfilment of the prophecy. [1 Kings xxi. 23.]

Jehu then proceeded to exterminate the family of Ahab. (See 2 Kings x. 1-14.) But the most revolting of these deeds of blood we find written in 2 Kings x. 18-28.

**JEPTHAN** [Judg. xi. 1], one of the judges of Israel, was the illegitimate son of Gilead; and this fact made him so odious to the other children of the family that they banished him from the house, and he took up his residence in the land of Tob, a district of Syria, not far from Gilead, and probably the same with Ish-tob. [2 Sam. x. 8.] Here, it is supposed, he became the head of a marauding party; and when a war broke out between the children of Israel and the Ammonites, he probably signalled himself for courage and enterprise. This led the Israelites to seek his aid as their commander-in-chief;

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and though he objected at first, on the ground of their ill usage of him, yet, upon their solemn covenant to regard him as their leader, in case they succeeded against the Ammonites, he took command of their army. After some preliminary negotiations with the Ammonites, in which the question of the right to the country is discussed with great force and ingenuity, and finding every attempt to conciliate them abortive, the two armies met; the Ammonites were defeated with great loss of life, and their country scourged by the Israelites.

On the eve of the battle, Jephthah made a vow that, if he obtained the victory, he would devote to God whatever should come forth from his house to meet him on his return home. This turned out to be his daughter, an only child, who welcomed his return with music and dancing. Jephthah was greatly afflicted by this occurrence; but his daughter cheerfully consented to the performance of his vow, which took place at the expiration of two months; and the commemoration of the event by the daughters of Israel was required by a public ordinance.

Whether Jephthah actually offered up his daughter for a burnt-offering is a question of great difficulty, and continues to be much disputed. Those who maintain the negative allege that, by translating the Hebrew prefix "or," rendered "and" in our version, all difficulty will be removed. His vow will then read, "shall surely be the Lord's, or, I will offer a burnt-offering;" and not unfrequently the sense requires that the Hebrew should be thus rendered. Moreover, when Jephthah made this vow, he could not have intended to insult the Lord by promising a sacrifice against which he had expressed the utmost abhorrence [Lev. xx. 2-5; Deut. xii. 31], especially as it is recorded that the spirit of the Lord was upon him when he uttered his vow. Suppose a dog had come out of the house of Jephthah, can any one suppose that he would have offered this unclean animal as a burnt-offering to the Lord? And why then should we suppose that he would offer a human sacrifice, which would have been so much more abominable; and, in all such cases, the law allowed the right of redemption, for a small sum of money. It is, moreover, argued that no mention is made of any bloody sacrifice of the young woman, but merely that he did with her according to his vow which he had vowed; and she knew no man; which last words seem to convey, not obscurely, the idea that Jephthah devoted his daughter to the Lord by consecrating her to a life of celibacy. And it should not be forgotten that, in the epistle to the Hebrews [ch. xi.], Jephthah is placed among the worthies who were distinguished for their faith. Now can we suppose that such a man would be guilty of the crime of sacrificing his own daughter? [Comp. Heb. xi. 32 with 2 Sam. xii. 9; 1 Kings xi. 5-7.] It

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is suggested whether the insertion of Jephthah's name in this passage is conclusive evidence of his piety. That he was distinguished for one kind of faith is evident; but was it saving faith? [1 Cor. xiii. 2.]

Those, on the other hand, who receive the common reading of this passage, and follow the obvious meaning, reason in the following manner: that upon every fair principle of construction, it must be admitted that Jephthah's vow was single, and that he did actually bind himself, by this solemn bond, to offer as a burnt-offering to the Lord whatever should first come forth from his house to meet him on his return. That the time in which Jephthah lived was one of gross ignorance and idolatry [Judg. x. 6]; that a pious man might have felt himself bound by the obligation of a vow, in making which he had none but a pious intention; that the law of redeeming devoted persons and things for money did not apply to the case of such a vow; that Jephthah's excessive grief, on seeing his daughter come forth to meet him, can only be accounted for or the supposition that he considered her devoted to death; that the mourning for the daughter of Jephthah for four days in the year can be reconciled only with the opinion that she was offered up as a burnt-offering; and that there is no law or precedent to authorise the opinion that, to devote her to perpetual celibacy was not an offence to God of equal enormity with that of sacrificing her as a burnt-offering. It seems the difficulties which attend this construction of the passage are less than those which attend the other; and it has been well remarked, that if it was perfectly clear that Jephthah sacrificed his daughter, there is not the least evidence that his conduct was sanctioned by God. He was a superstitious and ill-instructed man, and, like Sampson, an instrument of God's power rather than an example of his grace.

The Ephraimites, who had not been invited to take part in the war against the Ammonites, quarrelled with Jephthah, and in a battle with the Gileadites were defeated. [Judg. xi., xii. 1-6.]

JEREMIAH, or JEREMY, or JEREMIAS, *jer-e-mi'-ah* [Whom Jehovah has appointed] [Matt. ii. 17, xvi. 14], one of the chief of the Hebrew prophets, was the son of Hilkiah, and of the Sacerdotal race. [Comp. Jer. i. 1, and Josh. xxi. 18.] He was very young when he was called to the prophetic office, and on that account declined it [Jer. i. 6], but God promised him grace and strength sufficient for his work; and for forty-two years he persisted in this arduous service, with unwearied diligence and fidelity, in the midst of the severest trials and persecutions.

During all this time, Jerusalem was in a most distracted and deplorable condition, and the prophet was calumniated, impris-



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soned, and often in danger of death. But no ill treatment or threatenings could deter him from denouncing the judgments of God, which were coming upon the nation and that devoted city. His exhortation to the king and rulers was to submit at once to the arms of Nebuchadnezzar, as the means of preserving their lives; assuring them, as a message from God, that their continued resistance would be sure to bring destruction upon Jerusalem, and on themselves. At this time Jerusalem swarmed with false prophets, who contradicted the words of Jeremiah, and flattered the king and his courtiers that God would rescue them from the impending danger; and after the city was taken, and part of the people carried to Babylon, these prophets confidently predicted a speedy return. On the other hand, Jeremiah sent word to the captives that the time of their captivity would be long, and advised them to build houses and plant vineyards in the land to which they were carried, and to pray for the peace of the country in which they resided. [Jer. xxix. 4-14.] Towards the close of his life, he was carried into Egypt, against his will, by the Jews who remained in Judæa after the murder of Gedaliah. On this occasion, he was requested by Johanan and his followers to inquire of the Lord whether they should flee into Egypt. In answer, after accusing them of hypocrisy, he warned them in the most solemn manner, from the Lord, not to go down to Egypt; but they disregarded the commandment of God, and went, and took Jeremiah forcibly along with them, where, in all probability, he died, some think, as a martyr. (For the reference to Jeremy in Matt. xxvii. 9, see Ezek. xi. 12, 13.)

**JEREMIAH**, Prophecy of, the twenty-fourth book of the Old Testament and the ninth prophetic book in chronological order. It embraces a period of upwards of forty years, between B.C. 628 and B.C. 586. Jeremiah entered upon the office of a prophet in the thirteenth year of the reign of Josiah [Jer. i. 2]; and his prophecy relates to the judgments that were to come upon the people for their gross idolatry and corruption; to the restoration which awaited them, whenever they would repent of their sins, and forsake them; and to the future glory which would arise on the Church of God, and on such as were steadfast in his service; when the Desire of Nations should come, and all flesh should see the salvation of God.

The just and natural order of this book is as follows:—

1. The prophecies uttered in Josiah's reign, ch. i.-xii.
2. In Jehoiakim's, ch. xiii. xx. xxii. xxiii. xxxvi. xlv.-xlviii. xlix. 1-33.
3. In Zedekiah's, ch. xxi. xxiv. xxvii.-xxviii. xxxvii.-xxxix. xlix. 34-39; i. li.
4. In Gedaliah's, ch. xl.-xlv.

This arrangement of the matter will make

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the book much more intelligible to the reader.

The fifty-second chapter, which seems to have been compiled from the latter part of the second book of Kings, was probably added to the book by Ezra; and seems designed partly as an illustration of the accomplishment of Jeremiah's prophecies respecting Zedekiah, and partly as an introduction to the Lamentations.

**JEREMIAH**, Lamentations of (the book immediately succeeding the prophecy), are a series of elegies written in view of the dreadful calamities which the city of Jerusalem and the Jewish nation generally were to suffer for their continued rebellion against God; and these events are described as if they were actually accomplished. The Lamentations of Jeremiah have been regarded by distinguished critics as the most perfect and regular elegiac composition in the world. One would think that every letter was written with a tear, and every word with the anguish of a broken heart, by one who never breathed but in a sigh, nor spoke but in a groan.

**JERICHO**, *jer'-i-ko* [a fragrant place] [Num. xxii. i], one of the oldest cities in the Holy Land, was situated in the tribe of Benjamin, about twenty miles from Jerusalem, and two from the river Jordan. This, or some place in its vicinity, is called the city of palm trees [Deut. xxxiv. 3]; perhaps, from the abundant growth of the palm tree in that neighbourhood. The word Jericho may be from Jerah, the moon; and the worship of the moon may have prevailed there. This city, which was next in size to Jerusalem, was besieged and subdued by the Israelites immediately after the passage of the Jordan. The siege was conducted under the divine direction; and, at a given signal, by the immediate interposition of miraculous power, the walls fell flat to the earth, probably destroying many lives, and throwing the citizens into universal consternation. The Israelites marched directly to the heart of the city, and, in obedience to the express command of God, they put to death every living creature, except Rahab and her family, according to the promise of the two men sent as spies from the camp of Israel [Josh. ii. 1, 2], whom she had concealed. The city itself was then set on fire, everything in it, except the vessels of gold, silver, brass, and iron, which were previously removed, was burnt to ashes. [Comp. Josh. vi. 26; 1 Kings xvi. 34.]

A city was rebuilt on or near this spot, which is afterwards mentioned [2 Sam. x. 5] as containing a school of the prophets [2 Kings ii. 5], and as being the residence of Elisha [2 Kings ii. 18] and Zaccheus. [Luke xix. 1-10.] It was in the vicinity of this place that a miraculous change was effected by Elisha in the taste of the waters of a particular spring, and that the two blind men

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were miraculously restored by our Saviour. *Matt. xx. 29-34.*

Under the Romans, Jericho was a royal residence, and Herod the Great died there. It was more than once laid waste, and rebuilt, after Herod's day; and there is now a miserable hamlet, called Riha, or Rah, situated on the ruins of the ancient city (or, as some think, three or four miles east of it), which a modern traveller describes as a poor, dirty village of the Arabs. There are, perhaps, fifty houses, of rough stone, with roofs of bushes and mud, and the population, two hundred or three hundred in number, is entirely Mohammedan. The road from Jerusalem to Jericho lies through what is called the wilderness of Jericho, and is described by modern travellers as the most dangerous and forbidding about Palestine. As lately as 1820, an English traveller, Sir Frederick Henniker, was attacked on this road by the Arabs, with fire-arms, who left him naked and severely wounded. [*Luke x. 30.*]

JERICHO, Plains of [*Josh. iv. 13*], denote that tract of country lying between the city and river Jordan, down to the Dead Sea.

JEROBOAM, *jer-o-bo am* [Whose People are many] [*1 Kings xi. 26*], the son of Nebat, is distinguished as "the man who made Israel to sin." He was evidently a bold, ambitious, unprincipled man; and having received from the prophet Ahijah a most singular intimation that the kingdom of Solomon was to be divided, and he was to become the head of the ten tribes, he perhaps made the fact known, or took some means to bring about the event. At any rate, Solomon was alarmed, and took measures to apprehend Jeroboam, who fled to Egypt, and remained there till Solomon's death. Rehoboam, his son, succeeded him; and had already made himself so unpopular with ten of the tribes, that they had withdrawn from his interest, and were found by Jeroboam, on his return, ready to receive him as their king. He fixed his residence at Shechem, which, with other cities, he fortified for the furtherance of his plans.

Fearing that if the revolted tribes should go up to the solemn national feasts at Jerusalem, they would be persuaded to return to their allegiance, and forgetting his obligations to God and his dependence on him [*1 Kings xi. 14-39*], he caused two golden calves to be erected, one at Dan and the other at Bethel, the extremities of his dominions; and caused a proclamation to be made, requiring the worship of these idols. [*1 Kings xii. 26-33*]

Jeroboam, having set up the idols, assembled the people at the former place, to engage in the solemn worship of them; and to show his zeal for the service, he officiated at the altar himself. But while he was thus occupied, a prophet from the land of Judah appeared in the midst of the assembly, and,

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in the hearing of all the people, uttered a prediction that a man by the name of Joash should arise, and destroy that altar, and should burn upon it the bones of the priests; and to confirm his authority, he gave this sign, that the altar should immediately be broken in pieces, and the ashes upon it be poured out; and it was so. Jeroboam, greatly provoked by his bold interference, put forth his hand to seize the prophet; but in a moment it was stiffened, so that he could not draw it in. Intimidated by this miraculous judgment, and convinced that the man was indeed a prophet of the Lord, he begged that he would intercede for him, that his arm might be restored; which was done accordingly. Jeroboam, however, was not reformed by this divine message and double miracle, but continued to cause Israel to sin, in worshipping the calves which he had set up. His son was taken sick, and he instructed his wife to disguise herself and go to Ahijah, who was now blind with age, and consult him as to the event of the disease. The prophet was forewarned of her approach; and as soon as he heard her footsteps, he called her by name, and then recounted the sins of Jeroboam, and predicted the disgrace, and ruin, and utter extirpation of his whole family, and also the captivity and dispersion of the people of Israel. He also told her that the child should die, and that the nation should mourn for him as the only individual of the house of their king who should come to a peaceful end; and also as one who, in the midst of all the idolatry and wickedness of the times, had some pious emotions, even in the house of Jeroboam. As she entered the door of her house, the child died. [*1 Kings xiv. 17.*]

Jeroboam reigned in Israel twenty-two years, and was succeeded by his son Nadab. During his life, there were almost unceasing wars between him and the House of David; and history records not more destructive wars; for in one conflict the Israelites lost no less than 500,000 men.

JEROBOAM [*2 Kings xiv. 23-29*], the son of Joash, and great-grandson of Jehu, reigned forty-one years, and followed the former Jeroboam in his idolatrous worship. The Lord, however, by him, according to the predictions of the prophet Jonah, raised the kingdom of the ten tribes to its greatest splendour. All the countries on the east of Jordan he reduced. It appears from the writings of Hosea and Amos that idleness, effeminacy, pride, oppression, injustice, idolatry, and luxury greatly prevailed in his reign. [*Amos ii. 6-16, v. vi.*] Nor was it long after his death, before the Lord, according to the predictions of Amos, cut off his family with the sword. [*2 Kings xv. 10; Hosea i. 1, &c.*]

JERUB-BAAL, *je-rub'-ba-al*. [*Let Baal plead.*] The surname of Gideon. [*Judg. vi. 31, 32*] (*See GIDEON.*)

## Jerusalem.

**JERUSALEM.** *je-ru'-sa-lem.* [Possession, Habitation, Vision of Peace.] This world-renowned city was anciently called Jebus [Josh. xviii. 28], from its founder, who bore that name, and was father of the Jebusites, from whom it was taken by David, who made it the metropolis of his kingdom, and built a new city on the north-west of the old one. The Palestine exploration, which is now being actively carried on, is calculated to cast much new light on the city of Jerusalem, as well as on other parts of what we call the Holy Land. A few years, even a few months, may place us in possession of well-authenticated facts, which may show us that what we now hold with regard to ancient Jerusalem is untenable. It becomes us, therefore, to put with diffidence what we know about it.

The site of the city of Jerusalem has never been called in question. The associations with it have been permanent and uninterrupted. It stands in  $31^{\circ} 50'$  north latitude, and  $35^{\circ} 20'$  east longitude, from Greenwich. It is thirty-four miles south-easterly from Jaffa (Joppa), its port, and one hundred and twenty miles south-westerly from Damascus. It has the valley of Jehoshaphat, or Kedron, on the east, and the valley of Hinnom on the south and west.

Mount Moriah is now on a level with other parts of the city, and is occupied by the mosque of Omar, which stands probably very near, if not on the very site of the Temple of Solomon. So sacred is this edifice in the view of the Turks, that no Christian is permitted to place his foot even within the spacious enclosure which surrounds it. Although the elevation of this mountain has disappeared, its position is beyond controversy. To prepare it for the vast structure of the Temple, Solomon enclosed the mountain by a stupendous wall, of an average perpendicular height of five hundred feet; filling up the intervening space between the wall and the mountain, so as to form a spacious and level area for the Temple and its extensive courts. At the north-western angle of this area was a magnificent tower, which was called by Herod, the tower of Antonia, in honour of Mark Antony.

Mount Zion was south-west of Moriah; and its present position and elevation correspond very exactly with the most ancient records.

It is impossible, after so many desolations as the city has suffered, to trace the boundaries of this mountain. There is, however, a rise of ground between Zion and Moriah, which corresponds so entirely to the east part of Acra, as described by ancient historians, as to leave no doubt that it formed a portion of it. The Jews at present call the whole hill Zion.

Acra (so called from a Greek word,

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signifying *high*) is sometimes called the "lower city," as mount Zion was called the "upper city." It was north of mount Zion, from which it was separated by a valley. A town was once erected on a peak of Acra, which overlooked the Temple. After standing about twenty-five years, it was demolished, and the mountain reduced to a level with the adjoining districts.

The modern city of Jerusalem is chiefly built on mount Moriah. It is about two miles and a half in circuit, and contains a population of about twenty thousand. As to its general form, it may be called a square. The east wall is nearly straight the whole length. On the north and south sides the wall makes a bend outwardly, and on the west side it makes an inward bend; so that it would not be very inaccurate to call the city a heptagon. There are likewise many little irregularities in the wall.

Near the bend on the west side is Jaffa gate, called also the gate of Bethlehem and the Pilgrim's gate, and Bab el Khaleel (the Gate of the Beloved, *i.e.*, Abraham). On the south side is the gate of Zion, called also the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate, and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally. One is on the south side, a little west of mount Moriah. Maundrell calls it the Dung gate. The other, which Maundrell calls Herod's gate, is on the west side, and goes out from Bezetha. On the east side of Moriah is a seventh gate, or rather a place where there was one when the Christians possessed the city; for it is now completely walled up. This has been called the Golden gate.

The measure of the city by paces gives the following result:

From the north-west corner		Paces.	
to Jaffa gate	•	300	768 west side.
to south-west corner	•	468	
to Zion gate	•	495	
to the bend in south wall	•	295	1,149 south side.
to the Dung gate	•	244	
to south-east corner	•	415	
to the Golden gate	•	353	943 east side.
to St. Stephen's gate	•	220	
to north-east corner	•	360	
to Herod's gate	•	350	1,149 north side
to the bend	•	250	
to Damascus gate	•	150	
to north-west corner	•	660	

The total is 4,279 paces; and allowing five paces to a rod, this gives eight hundred and fifty-six rods, or about two miles and two-thirds, for the circumference of the city. Maundrell measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it

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was thirty-three furlongs, or eight miles, in circumference before Titus destroyed it. Mount Zion was then included; and the city seems, from his description, to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones, the height, in different places, is supposed to be forty, fifty, and perhaps sixty feet. There is a castle, with two towers on the west side, a little south of Jaffa gate, to which travellers have given the name of the Pisan's tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

The Jews occupy a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on mount Zion; the Greeks and Catholics have their convents and houses on mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the space between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the mosque of Omar, is walled in, and, as has been before observed, none but Mussulmans are allowed to enter it on pain of death, though this rule seems to have been lately relaxed in some degree. In and near it are four minarets. There are two others on Bezetha, one on Acra, one on Zion, and two on Calvary.

The Jews have a number of synagogues, all connected together, in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. This is an edifice distinguished for its size and massiveness. It forms altogether a block of one hundred and sixty feet long, and one hundred wide; and includes what are called the chapel of the crucifixion, the church of the sepulchre, seven small chapels, a monastery, and cloisters. The traditions with which the various apartments are associated are scarcely worthy to be preserved, and yet the votaries of superstition have contrived to group and connect them in such a manner as to excite strong and probably salutary emotions in the mind of the reflecting visitor. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on mount Zion, a large one and a small one in the city, and another a little without Zion gate, where, it is believed, stood the house of Caiaphas, where Jesus was arraigned, and where, also, Peter denied him. The Copts, Syrians, and the Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those towards the street have usually strong iron grates for defence, and then fine wooden grates to

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prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

JERUSALEM, New [Rev. xxi. 2], is a term employed metaphorically to represent the spiritual Church. The ancient Jews regarded the Tabernacle, the Temple, and Jerusalem itself, as descending directly from God; and they suppose that there is a spiritual tabernacle, Temple, and city corresponding with them. [Comp. Gal. iv. 26; 2 Peter. iii. 10-13; Rev. xxi.] Jerusalem of old was the city of God, and Jerusalem above is called "the city of the living God," or, "heavenly Jerusalem." [Heb. xii. 22; Rev. iii. 12.]

JESHURUN. [Deut. xxxii. 15.] A significant name, descriptive of the Israelitish community, and implying either their general uprightness, or the peculiar manifestation of God's presence, which they had enjoyed, and which aggravated the guilt of their rebellion. It is sometimes used as a term of fondness, and may be rendered the "beloved one," or the object of God's special delight, as Benjamin was. [Deut. xxxiii. 12.] It is synonymous with Israel. [Isa. xlii. 2.]

JESSE, *jes'-se*. [Wealthy.] [Chron. ii. 13.] The son of Obed, and father of David. Hence, he is called the root of David, and the ancestor of the Messiah. [Isa. xi. 1, 10.] Christ describes himself as "the root and the offspring of David" [Rev. v. 5, xxii. 16]; in reference to his twofold nature; in one of which he was the Creator and source of all beings [John 1. 3], and in the other, he was born of a woman, of a descendant of the family of David. [Matt. i. 5-16.]

JESUS, *jes'-sus*. [Saviour.] [Matt. i. 21.] This term, in the original, imports the office of a saviour, or one sent to save. It occurs only in the New Testament; and though it is not exclusively applied to Christ, it should be; for in Acts vii. 45, Col. iv. 11, and Heb. iv. 8, Joshua, and not Jesus, is the proper rendering.

In the evangelical history, our Saviour is designated by the name of Christ alone, in nearly three hundred passages; by the name of Jesus Christ, or Christ Jesus, not less than one hundred times; and by the name of the Lord Jesus Christ not less than fifty.

JETHRO, *jeth'-ro*. [His Excellence.] [Exod. iii. 1.] A priest or prince of Midian, and father-in-law of Moses. He is called Raguel. [Num. x. 29], and Reuel. [Exod. ii. 18] and was probably known by either name. It is highly probable, too, that he was a descendant of Abraham [Gen. xxv. 2]; but what was the nature of his office as priest (or prince, as some say it should be rendered), we know not.

JEWELS. [Gen. xxiv. 53.] This term is



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Applied to ornaments made of the precious metals, and used to adorn the person. We find them among the presents which the servants of Abraham made to Rebekah and her family when they sought her in marriage for Isaac. [Isa. lxi. 10.] It is probable that much skill was attained, at a very early period, in the manufacture of various metal ornaments; such as chains, bracelets, ear-rings, &c. [Num. xxxi. 50; Ezek. xvi. 12; Hos. ii. 13.]

The word is figuratively used to denote any thing peculiarly precious; as, the chosen people of God [Mal. iii. 17], or wisdom. [Prov. xx. 15.]

**JEWRY, jew'-ry.** [The Country of Judæa.] [Luke xx. iii. 5.] The same with Judæa. [Dan. v. 13.]

**Jews, jews.** [Inhabitants of Judæa.] [2 Kings xvi. 6.] The word first occurs in this passage, and denotes the Judeans, or men of Judah, in contradistinction from the succeeding ten tribes, who retained the name of Israel. The name Israelites was applied to the twelve tribes, or the descendants of Jacob (Israel), as a body; but after the separation of the tribes, the above distinction obtained until the Babylonish captivity, which terminated the existence of the kingdom of Judæa; and thenceforward, until the present day, the descendants of Jacob are called Jews, and constitute one of the two classes into which the whole human family is frequently divided, viz., Jews and Gentiles. [Rom. ii. 9, 10.] Since the overthrow of their government and the final destruction of their city, the Jews have been set up on high as a visible, incontrovertible and overwhelming evidence of the truth and faithfulness of Jehovah. So long as they were the objects of His regard, no weapon formed against them could prosper, but when they became the objects of His displeasure, on account of their sins and rebellions, no plan or effort for their restoration succeeded, or will succeed, until the set time to favour them shall come. Their return to the rest and privileges of God's people will be as "life from the dead." [Rom. xi. 15, 25-28.]

**JEZEBEL, jéz'-e-bel.** [Without Cohabitation.] [1 Kings xvi. 31.] the wife of Ahab, king of Israel, was the daughter of a Zidonian king, and, of course, educated in the idolatrous practices of her native country. It is charged upon Ahab as a sin of the deepest dye that he should connect himself with such a woman. She introduced the worship of Baal and other idols, maintaining four hundred idolatrous priests at her own expense, while Ahab maintained four hundred and fifty more. [1 Kings xviii. 19.]

This wicked woman once resolved on the extermination of all the prophets of God; had it not been for Obadiah, a pious man, and principal officer of Ahab's, she might have succeeded. [1 Kings xviii. 3, 4, 13.] Soon

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after this Elijah caused the four hundred and fifty priests of Baal supported by Ahab to be put to death. For this proceeding, Jezebel threatened to take the life of Elijah; but her purpose was frustrated. Soon afterwards, she planned and perpetrated the murder of Naboth; and by using the king's name and authority with the leading men of Jezreel, secured their co-operation in this flagrant crime. [1 Kings xxi. 1-13.] Her doom was predicted by Elijah, and was fulfilled to the very letter. (See 1 Kings xxi. 23.) [Comp. 2 Kings ix. 36, 37.]

In Rev. ii. 20, there is an allusion to this history; but whether the word Jezebel is there used as the name of a person then living, and resembling in character Jezebel of old, or whether it is only used proverbially, as it is in modern times, to denote a cunning, wicked, deceitful, abandoned woman, is not certain.

**JEZREEL, jéz'-re-el.** [That which God planted.] [Josh. xix. 18.] A royal city within the bounds of Manasseh, in the valley of Jezreel, where the tidings of Saul's death, in the battle at Gilboa, were first announced [2 Sam. iv. 14], and where too, his son, Ishbosheth, reigned after his father's death. [2 Sam. ii. 9.] It is worthy of remark that the fountain in Jezreel where the Israelites encamped before the battle of Gilboa [1 Sam. xxix. 1] was the very spot where the Crusaders encamped in 1183, when on the eve of a battle with Saladin. Ahab and Joram resided at Jezreel. [1 Kings xviii. 45; 2 Kings ix. 15;] and Jezebel and Joram were slain there by Jehu. [2 Kings ix. 24-33.] There was also a city in Judah of this name. [Josh. xv. 56.]

**JEZREEL, Valley of.** [Josh. xvii. 16.] An extensive valley [1 Sam. xxxi. 7], called by the Greeks Esdraelon, stretching south and south-west from Mount Tabor and Nazareth, and remarkable for its beauty and fertility. It was the scene of many battles; among them, one between Deborah and Barak and Sisera, the commander of the Syrians [Judg. iv. 14]; one between Ahab and the Syrians [comp. 1 Sam. xxix. 1; 1 Kings xx. 26]; another between Saul and the Philistines; [1 Sam. xxix. 1], and another between Gideon and the Midianites. [Judg. vi. 33.]

The plain is computed by modern travellers to be at least fifteen miles square, and contains five miserable villages, with a very scanty population. It appears to have been the chosen place for battles and military operations in every age, from the time of Barak to that of Bonaparte; Jews, Gentiles, Egyptians, Enacens, Christian crusaders, and anti-Christian Frenchmen, Persians, Druses, Turks, and Arabs. Warriors out of every nation which is under heaven have pitched

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their tents upon the plains of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and Hermon.

The soil is extremely rich; and in every direction are the most picturesque views. The hills of Nazareth to the north; those of Samaria to the south; to the east the mountains of Tabor and Hermon; and Carmel to the south-west. "About four o'clock in the afternoon," says a traveller, "we arrived at the village of Gennyn, which is situated at the entrance of one of the numerous vales which lead out of the plain of Esdraelon to the mountainous regions of Ephraim.

"From the window of the khan where we are lodging, we have a clear view of the tract over which the prophet Elijah must have passed, when he girded up his loins and ran before Ahab to the entrance of Jezreel. But, in the present day, no chariots of Ahab or of Sisera are to be seen; not even a single wheel-carriage of any description whatever."

The plain opens about three miles from Nazareth, on the way to Jerusalem. So rich and fertile is the soil that it is asserted that the plain, though less than fifteen miles square, would easily support thirty or forty villages of 2,000 or 3,000 souls each.

JOAB, *jo'-ab*. [Whose Father is Jehovah] [2 Sam. ii. 18], was the nephew of David, and the commander-in-chief of his army. [1 Chron. ii. 16, xi. 6.] He was evidently a valiant man, but ambitious and revengeful. To avenge the death of his brother Asahel, whom Abner had killed in self-defence [2 Sam. ii. 23], he treacherously assassinated this distinguished general. [2 Sam. iii. 27.] He brought about a reconciliation between Absalom and his father, after the murder of Amnon; but when Absalom rebelled, Joab adhered to his master; and under his generalship, the troops of king David, though much inferior in number, obtained a complete victory over the army which had been collected by this abandoned and infatuated young man; and, contrary to the express orders of David, he put him to death with his own hand, as he hung suspended from the oak tree. [2 Sam. xviii. 14.] After this event David promoted Amasa to be his general-in-chief, by which Joab was deeply offended, and secretly resolved on the death of his rival; and took the first opportunity of assassinating him, as he had done Abner. [2 Sam. xx. 10.] David, after this, seems to have taken him again into favour. [2 Sam. xxiv. 2.] When David the king had become old, however, Joab combined with Abiathar the priest, and others, to set Adonijah on the throne, in defiance of the will of David, who had, by divine direction, resolved to make Solomon king. [1 Kings ii. 28.] The plot was seasonably defeated, and

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Solomon was proclaimed king the same day. But Joab now seemed to David so evidently an object of the divine displeasure, that he solemnly charged Solomon to punish him for all his enormous crimes, and especially for the murder of two valiant men, better than himself, Abner and Amasa. Joab, conscious that his life was forfeited, sought an asylum at the horns of the altar, which position he absolutely refused to relinquish; and Benaiah, now advanced to be the captain of the host, slew him by the altar, agreeably to the command of the young king. He was buried on his own estate, in the wilderness. [1 Kings ii. 5-34.]

JOANNA, *jo-an'-nah* [Grace or Gift of Jehovah] [Luke viii. 3], is mentioned as the wife of Chuza, Herod's steward, or head-servant. She seems to have been the subject of some miraculous cure by Christ, whom she followed, and to whom she ministered. [Luke xxiv. 10.]

JOASH, *jo'-ash*. [One whom Jehovah bestows.] [2 Kings xiii. 1], or *JEHOASH*, [2 Kings xii. 1], was the son and successor of Ahaziah, King of Judah. Jehosheba [or Jehosabeath, 2 Chron. xxii. 11], the wife Jehoiada, the high priest, his aunt, preserved him from the murderous designs of Athaliah, his grand-mother, when he was but a year old, and kept him in concealment six years in a chamber belonging to the Temple. When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah and others, to set up young Joash for their sovereign, and de-throne the queen. After preparing matters in the kingdom, and bringing the Levites, and such of the others as they could trust, to Jerusalem, they crowned Joash in the court of the Temple with great solemnity. [2 Kings xi.] Joash behaved himself well while Jehoiada the high priest lived and was his guide; but no sooner was this good man removed than he began to listen to the counsels of his wicked courtiers. The worship of God fell into neglect, and idolatry prevailed. Zechariah the priest, son of Jehoiada, warned him of his sin and danger; but as a reward of his fidelity, he was, by order of Joash, stoned to death, between the porch and the altar. When dying, he assured them that God would avenge his death. [2 Chron. xxiv. 20-22.] To which event our Saviour is supposed by some to refer, Matt. xxiii. 35. Hazael invaded the kingdom; but Joash, with a large sum of money, including all the treasures and furniture of the Temple and palace, redeemed his capital from plunder. [2 Kings xii. 18.] After suffering other injuries from the Syrians, and after being loaded with ignominy, he was murdered by his own servants, after a reign of forty-one years. [2 Chron. xxiv. 24-27.]

**Joash.**

**JOASH.** [2 Kings xii. 9.] Son and successor of Jehonhaz, king of Israel, and grandson of Jehu, was for two or three years associated with his father in the government; and he reigned alone, after his father's death, fourteen years.

He was a wicked prince, though he was successful in three campaigns against the Syrians, and recovered the cities which they took from his father, according to the prediction of Elisha. [2 Kings xiii. 15-25.] He was also signally successful in a war with Amaziah, king of Judah, soon after the termination of which he died. [2 Kings xiv. 12-16.]

**JOB, job.** [Deserted; One Persecuted.] [Job. i. 1.] A man of singular patience and more singular trials, who is supposed to have lived in Idumca at a very early period of the world. Some have supposed that he was the same with Jobab [1 Chron. i. 44], great-grandson of Esau; but others place him before Abraham's time.

**JOB, Book of.** Considerable difference of opinion has prevailed as to the date and author of the book of Job. It is evidently of great antiquity (probably earlier than the time of Moses), and its genuineness appears from Ezek. xiv. 14, and Jas. v. 11. From the whole current of tradition, and from the character, style, and contents of the book itself, the prevailing opinion is that the book was written by Job himself, or by one of his contemporaries.

**JOSEPH, jock'-e-bed** [Whose Glory is Jehovah] [Exod. vi. 20], the mother of Aaron, Moses, and Miriam, was the wife and aunt of Amram, and the daughter of Levi. [Num. xxvi. 59.]

**JOEL, Prophecy of, jo'-el** [To whom Jehovah is God], is the twenty-ninth book of the Old Testament, and the fifth of the prophetic books in chronological order. It is supposed to have been uttered in the reign of Abaz, and the author to have been contemporary with Isaiah, between B. C. 810 and 700. It contains a remarkable prediction of the effusion of the Holy Spirit, which is supposed to have been fulfilled on the day of Pentecost. The burden of the prophecy of Joel is the dreadful temporal judgments which were to come upon the Jews, and which he figuratively describes as already present. In view of these, the people are exhorted to repent and humble themselves before God, that they may obtain forgiveness and find grace in the day of his merciful visitation.

**JOHN, jon.** the Baptist [The Grace of God] [Matt. iii. 1], was the son of Zacharias, an aged priest, and Elizabeth, his wife [Luke i. 13], and was born about six months before Christ. His birth and work were predicted by the angel Gabriel [Luke i. 5-15], and by Isaiah [Isa. xl. 3], and Malachi [Mal. iv. 5.] He grew up in solitude; and when about thirty years

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of age, began to preach in the wilderness of Judæa, and to call men to repentance and reformation. By divine direction, he baptised all who came unto him confessing their sins, with the baptism of repentance [Luke iii. 3]; and many supposed he might be "the Christ." [John i. 19-28.] His manner of life was solitary, and even austere. John, moreover, announced to the Jews the near approach of the Messiah's kingdom, called the kingdom of heaven. [Matt. iii. 2.] Multitudes flocked to hear him, and to be baptised of him, from every part of the land; and among the rest came Jesus of Nazareth, and applied for baptism. On this occasion the wild preacher of the wilderness seems to have recognized the divine commission of Christ, and to have felt his own inferiority. He hesitated as to the administration of the rite, but, encouraged to proceed, was convinced by the sign which followed that he stood in the presence of the Messiah. John was a man of profound humility, and, although he foresaw that his fame would be eclipsed by the coming of Christ, as the brightness of the morning star is dimmed by the rising of the sun, he rejoiced sincerely in the event, saying, "He must increase, but I must decrease." The testimony of John to the divine nature and offices of the Redeemer is full and distinct. [John i. 29, iii. 28-32.] The message he sent by his disciples while he was in prison was for their sakes and not for his own. [Matt. xi. 1-6.] The preaching of John seems to have been of a very awakening and alarming kind, and to have produced a lively impression on the minds of his hearers; but, with most, it was but temporary—they rejoiced in his light for a season. Among the hearers of John was Herod, the tetrarch of Galilee. This wicked prince not only heard him, but heard him with delight, and reformed his conduct in many points, in consequence of his solemn warnings [Mark vi. 20]; but there was one sin which he would not relinquish. He had put away his own wife, and had married Herodias, the wife of his brother Philip, he being alive. On this account, John faithfully reproved the tetrarch, by which he was so much offended that he would have killed the preacher, had he not feared an insurrection of the people; "for all men held John to be a prophet." [Matt. xiv. 3.] He went so far, however, as to shut him up in prison. The resentment of Herodias was still stronger and more implacable towards the man who had dared to reprove her sin. She therefore watched for some opportunity to wreak her vengeance on this excellent man. And it was not long before an occasion such as she desired offered itself; for on Herod's birthday, when all the principal men of the country were feasting with him, the daughter of Herodias came in, and danced so gracefully before the company,

## John's Baptism.

that Herod was charmed beyond measure, and declared with an oath that he would give her whatever she asked, even to the half of his kingdom. She immediately went to her mother, to get her advice what she should ask; who told her to request the head of John the Baptist, which she accordingly did; and Herod, whose resentment against her seems to have subsided, was exceedingly sorry; but out of regard to his oath, as he said, and respect for his company, he sent to the prison and caused John to be beheaded; and his head was brought in a dish and presented to the young dancer, who immediately gave it to her mother. Thus terminated the life of one concerning whom our Lord declared, that of those born of women a greater had not appeared. [Matt. xi. 11.] He also declared that he was the Elijah predicted in the Scriptures; that is, a prophet who greatly resembled Elijah, and who came in his power and spirit. John, indeed, in answer to the questions proposed by the deputation from Jerusalem, asserted that he was not Elijah; but this was spoken in relation to the opinion entertained by the Scribes and Pharisees, that Elijah would come in person.

**JOHN'S BAPTISM** [Acts xix. 3], **BAPTISM OF JOHN** [Matt. xxi. 25], is in this passage taken for his whole ministry, because this was a prominent branch of it. What the baptism of John was, is a subject of controversy. The words of our Saviour in Matt. xxviii. 19, are allowed to be the foundation of baptism to be administered in the Christian Church; yet, various opinions have been entertained respecting the origin of the rite. Whilst some maintain that it was never practised before the mission of John the Baptist, others affirm that we ought to look for its origin among the ancient ceremonies of the Jews. We may be allowed to remark that as the baptism of Christ differed from that of John, at least in the form of expression, so both differed, perhaps still more, from the washings which were called baptisms by the Jews. Some maintain, however, that a ceremony prevailed at the initiation of proselytes into the Jewish Church, which bore a striking resemblance to baptism, and which might induce our Saviour to adopt it. If baptism had been altogether unknown to the Jews, say they, would they not have contemplated John's conduct with that astonishment which novelty always excites? While they were so far from expressing any surprise, that they spoke of baptism as a familiar rite, when they said to him, "Why baptisest thou, then, if thou art neither Christ nor Elias?" [John i. 25.] But it is not difficult to trace the source of their ideas about baptism; for not only was Moses commanded to wash Aaron and his sons at their consecration, but no person ~~who had contracted ceremonial impurity~~

## John.

was admitted into the sanctuary till it was removed by washing; and so of furniture, &c. [Mark vii. 4.] The conduct of Christ, in the institution of the supper, also corresponds to His conduct on this occasion; for, as the Jews concluded their passover by giving to every person a piece of bread and a cup of wine, so Christ, though He set aside, as the nature of His office required, not the rites enjoined by Moses in that ordinance which He had been then commemorating, yet retained the bread and cup added by the Jews.

**JOHN**, the Evangelist, was the son of Zebedee and Salome, and was probably born at Bethsaida, and was a companion of Peter, Andrew, and Philip, who were all of Bethsaida. [Matt. iv. 18-21.] His parents were probably in comfortable circumstances. [Mark i. 20; John xix. 27.]

He was a disciple of John the Baptist; and when Christ came, he readily followed Him. When they first met, he spent several hours with Him, and afterwards obeyed His call. [Matt. iv. 21.] It is supposed that John abode at Jerusalem, and took care of the mother of Jesus until her decease, as that was the last request of his Lord and Master.

After the death of the apostle Paul, John preached in Asia Minor; and was banished to Patmos, an island in the Egean Sea, where he wrote the Revelation. [Rev. i. 9.] He returned from his exile, laboured in the gospel at Ephesus, and died, it is said, at the age of ninety, in the reign of Trajan. Jerome tells us that when John was too infirm to converse correctly, he was continually repeating the words, "Little children, love one another;" and when asked why he always repeated this sentence only, he replied, "Because it is the commandment of the Lord, and if this is done, it is enough."

Nothing is known with certainty regarding his death, and there prevailed a tradition in the early Church, that he would remain on earth until the second coming of the Lord. This appears to have been founded on our Saviour's answer to Peter, John xxi. 21-23.

**JOHN**, Gospel of, is the fourth book of the New Testament. It is supposed by many to have been written about the year 69; but there are some powerful reasons to believe that it was written later. The particular design of it is expressed by the author to be, that those to whom it was written might believe that Jesus is the Christ, the Son of God, and that believing, they might have life through His name. [John xx. 31.] Hence the subjects and discourses of the book are chiefly of a doctrinal character.

**JOHN**, Epistles of, are three in number, and make the twenty-third, twenty-fourth, and twenty-fifth books of the New Testament. The first has always been attributed



## John.

to John, though his name is neither prefixed nor subscribed. It has been supposed to be introductory, or a kind of dedication of the gospel. It was written not far from A.D. 70. Some have assigned to all three of these epistles a date as late as A.D. 96 or 97. It is addressed to Christians generally, and might more properly be called a discourse or treatise, though some have thought it was designed particularly for the church at Ephesus.

The second epistle is addressed to the elect (excellent, amiable, &c.) lady and her children. The elect lady is supposed to have been some honourable woman, distinguished for piety, and well known in the churches as a disciple of Christ. Some, however, have thought some particular church and its members might be denoted. Those who adopt the latter opinion apply the term to the church at Jerusalem, and the term "elect sister" [v. 13] to the church at Ephesus. These conjectures, however, have generally yielded to the more natural conclusion that some eminently hospitable and pious woman and her sister, of like spirit, are denoted. The title of elder, which the author assumes, was probably one of honourable distinction in the primitive Church, and indicative of the apostle's office, or of his great age; then not far from one hundred years, as it is supposed. The substance of this letter is an exhortation to continual obedience, and an admonition against deceivers, especially against a new form of error, that Christ was a man in appearance only, and not in reality, and therefore His sufferings and death were not real.

The third epistle, which is addressed to Gaius, or Caius, a private individual, and is commendatory of his piety, was written about the same time with the others. There are at least five persons of this name mentioned in the Scriptures, but nothing is now known of their respective residences, nor of the other persons to whom allusion is made in the course of this short letter.

John is also the author of the Book of Revelations; the style of the book strongly resembles that of Ezekiel the prophet. It commences with seven short epistles directed to the principal churches, and comprises, in vision, a wonderful series of events, ending in the consummation of all things. Several apocryphal books are ascribed to John, but they are plainly forgeries.

JOHN (surnamed, or called also, MARK) [Acts xii. 12], was a nephew or, some think, a cousin of Barnabas [Col. iv. 10], and is often mentioned as the companion of the apostles. [Acts xii. 25, xv. 39; 2 Tim. iv. 11; Philem. 24.] His mother was the Mary at whose house the apostles and first Christians usually met. [Acts xii. 12-16.]

The same name (Marcus) is applied, 1 Pet. v. 13, to an individual who is called

## Jonah.

by that apostle his son (in the Lord). It is doubtful by which of these persons the gospel (by Mark) was written, if, indeed, it was written by either. Many modern critics of deserved celebrity consider all these passages as relating to one and the same individual, and that to be the evangelist Mark.

JOKNEAM, *jok'-ne-am* [Possessed by the People] [Josh. xii. 22], was a city of Zebulun. [Josh. xxi. 34.] It was situated south of Ptolemais, near the bay, and is called, of Carmel, because it was at the foot of that mountain.

JOKTHEEL, *jok'-the-el*. [Subdued by God.] [2 Kings xiv. 7.] The name given by Amaziah to Selah, or the modern Petra. It was the capital of Idumea, and one of the most magnificent of the ancient cities. It was situated near the base of Mount Hor, about three days' journey from Jericho, and the same distance from Mount Sinai; and must be regarded as the most singular spot in all Arabia, perhaps in the whole eastern world.

JONADAB, *jon'-a-dab* [Whom Jehovah Impels] [Jer. xxxv. 8], son of Rechab, and friend of Jehu, having seen the evils arising from a luxurious and intemperate life, he solemnly charged the Rechabites to drink no wine or strong drink of any kind, and not to dwell in cities, but in tents in the open country. They kept the charge for centuries, and won the approbation of the highest.

JONAH, *jo'-nah* [A dove] [2 Kings xiv. 25], or JONAS [Matt. xii. 39, 40], was the son of Amittai, and was born at Gath-hepher. The only history we have of him is given us in connection with his prophecy. It seems he was commissioned by God to go to the great city of Nineveh and reprove the people for their abominable iniquities. Instead of doing this, he fled, in the opposite direction, to Joppa, and thence sailed for Tarshish. On the voyage the ship was overtaken by a storm, which threatened its destruction. The mariners lightened the ship by throwing over part of the cargo, and betook themselves to prayer. Jonah was asleep; but the captain awoke him, and besought him to intercede for their deliverance. Under the superstitious (though in this case correct) impression that such calamities were to be regarded as the visitation of God upon one or more particular individuals, and that the lot would determine who they were, they cast lots to see on whose account the present judgment was sent. The result of the lot showed that Jonah was the ill-fated man. They earnestly begged him to tell them all his history, and what he had done to bring this distress upon the ship. He gave them a history of himself, and why he had taken the voyage. And upon their inquiring what they should do with him to rid the ship of his presence, and so save themselves from destruction on his account, he proposed that they should

## Jonah.

throw him overboard. This they were very reluctant to do, and made all possible effort to bring the ship to land, but in vain. And so, after solemnly appealing to God for their justification in the act, they cast the prophet overboard; and then the storm ceased, and they were delivered from their danger.

God had provided means, however, for the prophet's preservation. He was swallowed by a fish, within whose body he remained for three days and three nights, when he was thrown forth upon the shore.

The particular kind of fish employed in this extraordinary work is not stated. The word translated "whale," Matt. xii. 40, means any large fish. But if we may be allowed to suppose that the fish did not actually swallow Jonah (and the text does not oblige us to affirm that it did), but detained him in its mouth, then indeed it might have been a whale, for the mouth of the common whale, when open, presents a cavity of some six or eight feet wide, and ten or twelve feet high, and here, indeed, Jonah would have been less unpleasantly circumstanced than in the belly of any fish. The supposition that a boat is intended by the belly or bowels of the fish [Jonah i. 17] is entirely gratuitous, and utterly inconsistent with the account which Jonah gives us: "The water compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption, O Lord my God." [Jonah ii. 5, 6.]

After the fish had thrown him out upon the shore, he was again directed to carry the message of the Lord to Nineveh; and he went and proclaimed the purpose of God to destroy that mighty city in forty days. His prediction was believed; and the whole people, of every class and age, clothed themselves in sackcloth, and devoted themselves to acts of penitence. Man and beast, herd and flock, abstained from food and drink until God was pleased to suspend the threatened judgment. This was very irritating to Jonah, who was afraid he should be regarded and treated as a false prophet; and, indeed, this was the very reason of his attempted flight to Tarshish. [Jonah iv. 2.] He was so much disappointed and vexed as to pray that God would take away his life; but God reproved his inhumanity by a significant miracle, and showed him the unreasonable of his complaints, though with what effect we are not told.

JONAH, Prophecy of, is the thirty-second book of the Old Testament, and the ninth in the chronological order of the prophecies. The time at which it was uttered is uncertain. His prophecy respecting Jeroboam [2 Kings xiv. 25] is not extant, but is supposed to have been uttered in the reign of

## Joram.

Jehoahaz, the grandfather of Jeroboam. [Comp. 2 Kings xiii. 3-7 with 2 Kings xiv. 26.] So that though he might be contemporary with Hosea, Amos, and Isaiah, he must have prophesied at an earlier period than that at which either of the prophecies now extant was uttered. We are safe perhaps in placing it between B.C. 856 and 784. It respects the destruction of the city of Nineveh, the capital of the Assyrian empire, which God threatened, unless they would repent and turn to him; and it is at once a wonderful record of God's long suffering and forbearance, and an abundant proof that he has no pleasure in the death of the wicked.

JONATHAN, *jon'-a-tham* [Whom Jehovah gave] [1 Sam. xiv. i.], was the son of Saul, and distinguished for piety and valour. He and his armour-bearer, being encouraged by an intimation from God, attacked a Philistine garrison, slew twenty men, and put the garrison to flight. Having ignorantly violated a decree of his father (the king), that no man should stop, on pain of death, in the pursuit of the enemy, to taste of food, his life was placed in great peril, but the people interposed, and saved him from the penalty which his father was ready to inflict. [1 Sam. xiv. 37-45.]

After David's defeat of Goliath, Jonathan became acquainted with him, and their friendship for each other was so remarkable as to be minutely described by the sacred historian. [1 Sam. xviii. 1-4, xix. 2.] The opportunity to show their friendship for each other was greatly extended by the bitter and relentless hostility of Saul to David. [1 Sam. xix. xx., &c.] Jonathan fell with his father and two brothers in the battle of Gilboa. The lamentation of David for his friend [2 Sam. i. 17-27] is justly regarded as inimitably pathetic and beautiful; and his treatment of Mephibosheth, Jonathan's son, shows the sincerity and strength of his affection for the father. [2 Sam. ix.]

JOFFA, *jop'-pah* [Beauty], or JAFFA, or YAFFA, as it is now called, is one of the oldest towns of Asia, situated on a sandy promontory, jutting out from the eastern coast of the Mediterranean, between Casarea and Gaza, and thirty or forty miles northwest of Jerusalem. Three of its sides are washed by the sea. It was, and still is, the principal seaport of the land of Judæa, and, of course, of great commercial importance [2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3]; but its harbour is bad, and ships generally anchor a mile from the town. Several interesting incidents in Peter's life occurred here. [Acts ix. and x.] It was also a prominent place in the history of the crusaders, and in the Egyptian campaign of Bonaparte. The modern city is but a mean place, with a population of about 4,000.

JORAM, *jo'-ram* [One whom Jehovah exalts] [2 Kings viii. 26], or JERORAM [2 Kings

Jordan.

iii. 1], successor to Ahaziah, king of Israel, was the second son of Ahab. Though he put away the worship of Baal, he was still a very wicked king. [2 Kings iii. 3.] After the death of Ahab, the king of Moab refused to pay the annual tribute to the king of Israel, which he had been accustomed to pay, and Joram determined for this cause to wage war with him. He secured the aid of Jehoshaphat, king of Judah, and they went up through Edom, whose king also joined the expedition. After seven days' march, they found themselves likely to be cut off by a severe drought. In this extremity, Joram besought the help of Elisha the prophet, who had followed the army. Elisha at first referred him to the gods of Ahab, his father, and his mother Jezebel, for succour; but finally, for the sake of Jehoshaphat, he consented to interpose for their relief and received a command from God to make the valley full of ditches. This was done, and then, without wind or rain, at a particular hour of the next morning, water came, not from the springs, into which they dug, but from Edom, and supplied the army and the country with an abundance of water. [2 Kings iii. 20; comp. Exod. xvii. 5, 6.]

The Moabites had in the meantime assembled their forces, and were ready for battle on the border of their land, when they saw the streams of water at a distance, apparently red as blood. This appearance might have been occasioned by the reflection of the sun's rays, or perhaps by the soil through which the water flowed. At any rate, the Moabites flattered themselves that the army of Israel and its allies had fallen out by the way, and had fought a desperate battle among themselves. Encouraged by this conjecture, they hastened to fall on them; but when they came to the camp of Israel, they were met by the full strength of the allied army, and were defeated with great slaughter. The king of Moab tried to the utmost to rally his forces, but did not succeed; and his kingdom was completely desolated by the enemy.

Joram was at last wounded at the siege of Ramoth-gilead, and was lying ill at Jezreel. Jehu being sent thither as an instrument of God's vengeance upon the wicked house of Ahab, Joram went out to meet him, and was shot dead in his chariot, and his body was thrown out into the field of Naboth the Jezreelite, according to the prediction. [1 Kings xxi. 18-29.]

JORDAN, River, *jo'-dan* [Descending or Flowing down—some critics, however, say that it signifies the Spring of Dan] [Josh i. 11], sometimes called simply 'the River' [Gen. xxxi. 21], was the eastern boundary of Judah. It rises at the foot of Mount Lebanon, in the little lake Phiala, and having run southerly under ground some miles to Caesarea Philippi, it breaks out, and, receiving two or three considerable streams, it

Joseph.

passes on fifteen miles farther south, where it expands into the marshy lake Merom, now Houle, a short distance south of which is a stone bridge, called the bridge of the sons of Jacob, in allusion to Gen. xxxii. 10. After running about twelve miles from lake Merom, the Jordan passes through the midst of the sea of Tiberias, in a current by itself, and thence onward to the Dead Sea, into which it empties. It probably continued its course to the Red Sea, through the valleys of Mount Seir, until it was checked by the convulsions attending the overthrow of Sodom and Gomorrah, and the filling up of the valley with sand, &c. The whole course of the river is computed at one hundred and fifty or one hundred and sixty miles, but in a direct line does not exceed ninety or one hundred miles. The ordinary breadth of the Jordan, opposite Jericho, and near where the Israelites are supposed to have crossed, is said by travellers to be sixty feet, about six or seven feet deep, and with a current so strong as to be resisted with great difficulty. The annual overflowing of the Jordan is occasioned by the melting of the snow on Lebanon and Hermon, in March and April, which was the time of the Jewish harvest. [Josh. iii. 15; 1 Chron. xii. 15.] Where the Jordan leaves the sea of Tiberias (near the ruins of Tarichea), it is one hundred and twenty feet across, but fordable by horses; and its course for several miles is through a deep, rich valley, shaded with thick groves, which, from its beauty and fertility, is called the "pride of Jordan." [Zech. xi. 3.] The Jordan is said to be the only river of Judea that continues to flow the year round. The space between the natural bank and the freshet mark is marshy, and abounds with tall grass, reeds, willows, and shrubs, affording hiding-places for wild beasts, whence they were driven by the rising of the waters (called the "swelling of Jordan") [Jer. xlix. 19, l. 44], to seek food for their famishing bodies. Hence the allusion of Jeremiah above cited. There were several fording-places in the river, one of which (the fords of Jordan), was seized by Ehud to intercept the Moabites. [Judg. iii. 28.]

JORDAN, the Plain of [2 Chron. iv. 17], or the REGION ROUND ABOUT JORDAN [Matt. iii. 5], or the PLAIN SOUTH OF CINNEBOTH [Josh. xi. 2], or simply THE PLAIN [2 Kings xxv. 4], is, strictly speaking, so much of the country as borders on the Jordan, between Tiberias and the Dead Sea. The modern name of the lower portion of this valley is El Ghor. The first of the above names was sometimes applied to the whole extent of country watered by the Jordan, from the foot of Lebanon to the wilderness of Paran.

For the most part this place is a barren waste, hot and unwholesome, inhabited only by Bedouins, and by them only in the cold season.

JOSEPH, *jo'-seph* [He Shall Add] [Gen. xxx. 24], son of Jacob and Rachel, was born in

## Joseph.

Mesopotamia, A.M. 2256. He and his brother Benjamin were the children of Jacob's old age, and his fondness for Joseph particularly seems to have been the source of much of his trouble.

When Joseph was about seventeen years of age, he gave offence to his brethren, and was cruelly sold by them to a company of trading Ishmaelites, who carried him into Egypt, where he became the property of Potiphar, captain of the royal guard. Perceiving that the young man had extraordinary wisdom and purity of character, and that his presence brought with it a blessing upon the whole household, Potiphar at once advanced Joseph to the highest trust. In this situation, he was falsely charged by Potiphar's wife with the grossest offence, and was for this cause cast into prison. Here again he won the confidence of all around him by his upright and amiable conduct, and was entrusted with the principal care of the other prisoners.

Among those confined with Joseph were two persons who had held the offices of butler and baker in the king's household, and who, for some offence against the king, were cast into prison. These two men had each a remarkable dream, which Joseph interpreted to mean that the butler should be restored to his place in the court, and the baker should be hanged. And the event was according to this interpretation. Two years after this, Pharaoh had a significant dream, and after trying in vain to obtain an interpretation of it from the magicians and wise men of Egypt, the butler told him of Joseph, and related what had taken place in prison. Joseph was immediately sent for, and after hearing the dream, interpreted it to signify the approach of a seven years' famine immediately succeeding the same period of plenty, and, at the same time, he recommended to the king the appointment of a suitable person to make provision for the season of want, by laying by one-fifth of the annual produce of the land during the season of plenty. The suggestion was adopted, and Joseph was forthwith appointed to this important and responsible post, and so became, at thirty years of age, second only to the king in dignity and authority. He also married the daughter of one of the priests or princes of Egypt, and had two children, Manasseh and Ephraim.

When the seven years of famine came, it spread distress through all the countries around Egypt, in which no provision had been made; and among them was the land of Canaan, where Joseph's father and brethren still lived. It was soon known abroad that provisions were to be had in Egypt, and ten of Jacob's sons went down thither to obtain a supply, leaving Benjamin at home, as his father feared some mischief might befall him if he should go with them.

It was necessary for applicants to appear personally before the governor and procure

## Joshua.

an order; and so the sons of Jacob went in before Joseph and made known their errand. Instead of receiving the expected order, they were charged with being spies, and with having come thither for an evil purpose. This they denied, declaring briefly the history of the family, and the honesty of their purpose. After a series of expedients which were designed to awaken their consciences and lead them to repent of their sin, Joseph disclosed himself to his brethren, and immediately made the most liberal arrangements for the removal of his aged father and the whole family to Egypt, and their comfortable settlement in a province by themselves.

Joseph's political forecast and integrity were displayed when, in the sixth year of the famine, the Egyptians were obliged to sell their lands, and even themselves, to pay for the corn they bought. [Gen. xlvii. 1-22.]

At the death of Jacob, seventeen years after his removal to Egypt, Joseph was present and received the patriarch's prophetic blessing. [Gen. xlix. 22-26.] His treatment of his brethren after their father died illustrates his kindness and generosity. [Gen. l. 15-21.]

Fifty-four years passed away, and he already saw his posterity to the third and fourth generation, when, at the age of one hundred and ten years, he died, leaving it in charge with his countrymen to take his bones with them, when they should leave Egypt.

JOSEPH. [Matt. i. 18.] The husband of Mary, the mother of Christ, was by occupation a carpenter [Matt. xiii. 55], at which trade some have supposed our Lord Himself laboured, until He entered on His public ministry. [Mark vi. 3.]

JOSEPH OF ARIMATHEA. [Matt. xxvii. 57-59.] A wealthy citizen, probably residing in the vicinity of Jerusalem, and a man of eminent wisdom and piety. [Mark xv. 43; Luke xxiii. 51.] He was a disciple of Christ, though he did not appear openly as such. [John xix. 38.]

JOSES, *jo'-ses* [Exalted, One whom Jehovah Helps] [Mark xv. 40], was the son of Alphæus, or Cleopas, as he is called, John xix. 25, and brother of James the less.

JOSHUA, *josh'-u-a* [Whose Help is Jehovah—the name is by some said to signify Saviour] [Josh. i. 1], was the son of Nun, and is called the “minister of Moses” [Exod. xxiv. 13], from the fact that he assisted him in the execution of his office. The original name was Oshea [Num. xiii. 8], and he is also called Hoshea. [Deut. xxxii. 44.] Joshua is a contraction of Jehoshua [Num. xiii. 16], and Jeshua or Jesus, is the Greek mode of writing Joshua, as in Acts vii. 45, and Heb. iv. 8; in which passages the Hebrew word Joshua ought to have been retained. Joshua is introduced to us at the time the Israelites were about to contend with the Amalekites at Rephidim. He was appointed by Moses to command the forces of Israel on that occa-



## Joshua

tion. [Exod. xvii. 9.] He was then about forty-four years of age, though considered a young man. [Exod. xxxiii. 11.] In prospect of the death of Moses, Joshua was set apart to succeed him, as the leader and deliverer of God's chosen people. [Num. xxvii. 16-18; Deut. xxxi. 7-14, xxxiv. 9.] And at the age of eighty-four (A.M. 2553), he passed over the Jordan at the head of the hosts of Israel, and entered the land of Promise. Then commenced a series of wars with the Canaanites, in which Joshua and the people of Israel were generally successful.

Joshua was employed about sixteen years in the conquest of Canaan, after which the men of war belonging to the tribes of Gad, Reuben, and the half-tribe of Manasseh, were permitted to return to their families, and to the inheritance which Moses had given them on the other side of Jordan, where the land of the Amorites had been, at their own request, assigned to them. [Josh. xxii.] Of those who came out of Egypt in adult age, not one survived to enter Canaan but Joshua and Caleb, according to the word of the Lord.

When the war was terminated, Joshua lived in retirement and peace, in a possession which the children of Israel assigned him in Timnath-Serah, of Mount Ephraim. [Josh. xix. 50.] When he found that his end was approaching, he assembled the Israelites, rehearsed to them the history of the providence of God towards them, and finally put it to them to choose that day whether or not they would serve the Lord, professing his full purpose to continue in the service of God as long as he lived. [Josh. xxiv. 15.] Joshua died at the age of one hundred and ten years. [Josh. xxiv. 29.]

JOSHUA [Zech. vi. 11] was the high priest of the Jews when they returned from Babylon. He assisted Zerubbabel in rebuilding the Temple. [Ezra v. 1, 2; Hag. i. 1, ii. 4.] Zechariah saw him represented as standing before the Lord in filthy garments, and Satan standing at his right hand to accuse and resist him, but an angel rebuked the devil, and arrayed Joshua in other raiment. [Zech. iii. 1-4.] Not long after Zechariah was directed to make a golden crown for him. [Zech. vi. 10-14.]

JOSHUA, Book of, is the sixth in the arrangement of the books of the Old Testament. It embraces the period between B.C. 1451 and 1425, and is a history of the Israelites under the government of Joshua, the successor of Moses. It is supposed to have been written by Joshua (except the last five verses), and it records the accomplishment of God's promises to His people, and His judgments upon the idolatrous nations of Canaan. The conquest of the Promised Land is related, ch. i.-xi.; the division of it among the tribes, ch. xii.-xxii.; and the counsels and death of Joshua, ch. xxiii., xxiv.

## Jot.

It has been remarked that the book of Joshua bears the same relation to the Pentateuch, or five books of Moses, as the Acts of the Apostles bears to the four gospels. The Pentateuch contains a history of the acts of the great Jewish legislation under the immediate authority and direction of God, and the laws on which His ancient Church should be established; and the book of Joshua shows us the end of these laws, and how the Church was established in Canaan. The analogy between this and the relation of Acts to the Gospels is sufficiently obvious.

JOSIAH, *jo-si'-ah* [Whom Jehovah heals] [2 Kings xxi. 24], the son and successor of Amon, king of Judah, began to reign when he was but eight years of age, and was remarkable for his integrity and piety. He gradually abolished the idolatrous customs of his predecessors [2 Chron. xxxiv. 3], and, in the eighteenth year of his reign, began a thorough repair of the Temple. In the progress of this work, Hilkiah, the high priest, found a complete copy of the law of Moses. Josiah himself was but imperfectly acquainted with its contents until they were read to him by one of his officers; and then he was overwhelmed with grief to find how far they and their fathers had departed from the right way. He, however, humbled himself before God, and received the most precious promises of the Divine favour. [2 Chron. xxxiv. 26-28.] He then assembled the people and published the law in their hearing, and they all united with the king in a solemn vow of obedience. After this he utterly destroyed every vestige of idolatry, both images and temples, and then, by Divine command, caused the Feast of the Passover to be celebrated with unusual solemnity. [2 Chron. xxxv. 3-18.]

This pious king seems to have been accessory to his own premature death; for the king of Egypt, who was marching with a great army against the king of Assyria, assured him that he entertained no hostile design against him or his kingdom, and entreated him not to interfere with him in his contest with the king of Assyria, but Josiah, as a neutral, could not tolerate the passage of the armies, and he opposed the progress of the Egyptians. A battle was fought at Megiddo, in which he was mortally wounded, and was carried out of the field in his carriage, and brought to Jerusalem, where he died, and was buried in one of the sepulchres of his fathers.

JOT, *jot* [Matt. v. 18], or YOD (in Greek, Iota). This is the name of the letter in the original language in which it is used, and this letter in that language is the least of all the letters of the alphabet, being shaped not unlike our comma (,). It was proverbially used by the Hebrews to signify the least thing imaginable; and hence the text expresses the idea that not the least require-

## Jotham.

ment of the commandments of God shall in anywise be dispensed with: they shall all stand to the very letter.

**JOTHAM**, *jo'-tham*. [*Jehovah is upright.*] [2 Kings xv. 32.] The son and successor of Uzziah, or Azariah, king of Judah. He actually reigned forty-one years, being associated with his father for twenty-five years before his death. His sole administration of the government was only for sixteen years. [Comp. 2 Kings xv. 30, 32, 33.] His example was holy; his reign was peaceful and prosperous, and, of course, beneficial to the kingdom. [2 Chron. xxvii. 2-6.]

**JOTHAM**. [Judg. ix. 5.] The youngest son of Jerubbab, or Gideon, the only one who escaped from the massacre at Ophrah, and this he did by concealing himself. (See **ABIMELECH**.)

**JOURNEYINGS OF ISRAEL**. [Num. ix. 20.] The habitation of the Hebrews, in Egypt, was in Goshen, which is supposed to have extended from a point above Cairo to the Mediterranean, including the land on both sides of the eastern branch, by which the Nile discharged its waters, and bounded on the east by the wilderness, and on the south by the mountains which separate the waters of the Red Sea from those of the Nile. Their journeyings commenced on the fifteenth day of the first month (about the middle of our April). Their first journey was from Rameses, ten miles north-west of Suez, to Succoth, which last (as the name signifies "booths") was probably nothing more than a convenient encampment. The distance between these two places is estimated at thirty miles. Their course must have been a little north of east, to pass round the end of a mountain which stood in their way. From Succoth to Etham, in the edge of the wilderness, was a long march, the stages being at least sixty miles apart, but they were flying from an enemy, and there was not one sick or feeble among them, and their God bore them as on eagles' wings, so that it is not impossible that they passed over this distance in twenty-four hours. The distance to the Arabian Gulf may, however, have been twelve or fifteen miles less, anciently, than at present, as there are clear indications that the water has receded about that distance. Now they received an order from God to change their course, and, instead of going eastward in the wilderness, in a direct line, to turn southward, and pass along the coast of the Red Sea, keeping it on their left, and the mountains already mentioned on their right. Pursuing this route for about thirty-two miles from Etham, which was formerly on the northern point of the Arabian Gulf, or twenty miles south of Suez, now occupying the land at the end of one arm of the Red Sea, they arrived at a place where there seems to have been a gap or opening in the mountains towards

## Journeyings of Israel.

Egypt, and a creek or estuary which obstructed their further progress to the south. Here at Migdol, over against Baal Zephon, and near Pihahiroth, when enclosed on every side but one, they were overtaken by the chariots and horsemen of Pharaoh, and must have been utterly destroyed had not God miraculously interposed, and opened for them a passage through the sea; and still the Egyptian host would soon have overtaken them, but they were overwhelmed by the sudden reflux of the waters to their former channel. Niebuhr and some other learned men have declared in favour of Suez as the place of their passage; but to this there are two weighty objections. In the first place, there was nothing here to shut up or entangle them, so as to need a miraculous dividing of the waters: they might have marched around as easily as through this extreme end of the gulf; but, in the next place, the channel here is not wide enough to admit of the supposition that the whole Egyptian army, marching in file, could have been drowned by the return of the waters. Bryant, Bruce, and Burckhardt have nearly agreed that the place called Clyasma, twenty miles south of Suez, and by the Arabians, Ras Musa, the Cape of Moses, must have been the place where this great event occurred.

Having crossed the gulf, they went forward into the wilderness, a journey of three days, and came to Marah, whose bitter waters were miraculously rendered sweet for their use. Marah corresponds with the well now called Hawara, whose waters are bitter. The next journey was to Elim, "where were twelve wells of water, and threescore and ten palm trees." This place, as Niebuhr and Burckhardt agree, is now called Wady Gharendel, about ten miles from Hawara. There is at this place now a copious spring, and water may be obtained anywhere around by digging for it, so that we need not expect to find the precise number of wells which existed in the time of Moses. Hitherto their march was parallel to the sea, and at no great distance from it, but now the coast changes from south-east to south, and the straight course to Sinai leaves it more to the right. From Elim they journeyed through Dophkah and Alush to Rephidim, where water was first obtained by smiting a rock with the rod of Moses, and here the Israelites were first attacked by their implacable enemies, the Amalekites. [Exod. xvii. 3-8; 1 Sam. xv. 2.] Their next encampment was in the desert of Sinai, where they remained eleven months, having spent between two and three months in coming from Egypt to this place. Here they received the laws and institutions of Jehovah, and here the Tabernacle was erected and consecrated, and the whole ceremonial service enacted. On the twentieth day of the second month of the second

## Journeys of Israel.

year, the pillar of cloud and fire arose from the Tabernacle, where it had rested for some time, and by its course led them into the wilderness of Paran, called "the great and terrible wilderness." [Num. x. 12.] When they came to Kibroth Hattaavah, they provoked God to destroy many of them for their inordinate lustings, and for their ungrateful rebellion. [Num. xi. 34.] This place is also called Taberah, both names being derived from the fearful destruction of the people which occurred here. From this place, where they remained long, they marched northward through Hazeroth, Rithma, Rimmon-parez, Libnah, and Kadesh-Barnea, whence the spies were sent to explore the land. On the rebellion of the people, occasioned by the report of the spies, they were ordered to get them into the wilderness of the Red Sea. [Num. xiv. 25.] Now their march was retrograde, and they came into the same wilderness of Paran which they had passed some time before, but by a different route. How much time they spent in the wilderness before they reached Ezion-geber, a port on the eastern arm of the Red Sea, is unknown; but fifteen stations are distinctly named. Probably they were sometimes stationary for a long period; but in all their marchings and restings they were under the direction of the pillar of cloud and fire which went before them. [Num. ix. 22.] For many days they encompassed Mount Seir, and then turned northward to the desert of Zin, and journeyed to Mount Hor, where Aaron died and was buried. [Num. xx. 20-28.] Being disappointed in obtaining a passage through the country of Edom, they returned to Ezion-geber, and passed round the south side of Mount Seir. At length they arrived at the brook Zared, or Benthammed, in the thirty-eighth year after the time of their leaving Kadesh-barnea, and the fortieth from their departure from the land of Egypt. From Zared they made one march across the Arnon, now Mudjeb, to Dibon, the ruins of which place are still visible about four miles from the Arnon. Thence they proceeded by several stages to the mountains of Abarim, on the east of Jordan, which chain of mountains they crossed at Pisgah, from the summit of which Moses was indulged with a view of the Land of Canaan, which he was not permitted to enter; and here also terminated his useful and laborious life. Descending from these mountains, they came to Beth-jesimoth and Abel-shittim, where they encamped on the banks of the Jordan, which river they crossed as they had done the Red Sea, on dry ground. When the Israelites departed from Egypt, the number of males above twenty years of age was 603,550; when they arrived in sight of Canaan, it was 601,730; so that the decrease of their number during the forty years' wandering in the wilderness was 1,820; but

## Judah.

it is remarkable that, while some of the tribes greatly increased in population, others lost half their original number, which is not very easily accounted for by the facts recorded in the sacred history. As all who were above twenty years of age when they left Egypt perished in the wilderness, it is evident that when they entered Canaan there was not a man in all the host above threescore, except Caleb and Joshua, so that all the men were effective and fit for military service. In respect to the facts recorded Deut. viii. 4, xxix. 5, concerning the clothes of the Hebrews during their journeyings, it may be proper to say that the history does not necessarily imply that the clothes which they had on at the outset were miraculously preserved, or that they grew with the growth of their children and youth. They had sheep, and goats, and cattle, on their march, and they understood the arts by which these animals were made subservient to their necessity and comfort. Thus they were enabled always to procure seasonably good and sufficient clothing, and were saved from all suffering and inconvenience on this score. (See HEBREWS, MOSSES, JOSHUA.)

JOY [1 Sam. xviii. 6] is an agreeable affection of the soul, arising from the possession or prospect of good. [Ezra vi. 16; Esth. viii. 16.] It is reckoned among the fruits of the Spirit [Gal. v. 22], and is chiefly used by the sacred writers, especially of the New Testament, to signify a religious emotion. That which springs from a sense of pardoned sin and a union of the soul to Christ is pure [Luke xv. 10], certain [John xvi. 22], unspeakable [1 Pet. i. 8], and eternal. [Isa. lxi. 7.]

JUBILEE, *ju'-bi-lee*. A feast of the Jews, held every forty-ninth or fiftieth year. It was proclaimed with the blast of rams' horns. No servile work was done during its continuance; the land lay untilled, what grew of itself belonged to the poor; all debts between Hebrews were cancelled; all Hebrew bond-servants regained their liberty, and all inheritances returned to their original proprietors. It was a season of rejoicing throughout the land. [Lev. xxv. 8-55.]

JUDAH, *ju'-dah* [Praised] [Gen. xxix. 35], the fourth son of Jacob and Leah, was born in Mesopotamia about A.M. 2249. The tribe of which he was the head and representative was the most powerful of the twelve [Num. i. 27], and had the first lot in the division of the promised land.

The prophetic blessing which his father pronounced on him [Gen. xlix. 8-12] is very remarkable. It describes the warlike character and gradually-increasing strength of the tribe [compare Num. ii. 3; Josh. xiv. 1, xv. 1; Judg. i. 1, 2; 1 Chron. xiv. 17; Ps. xviii. 40; Isa. xxix. 1, where Judah is called Ariel, "lion of God;" Rev. v. 5], the duration of its power, namely, until the coming

# Judah.

of Christ, when Judæa became a province of Rome [compare Luke ii. 1-7; John xviii. 31; Acts v. 37], and the destruction of their city, A.D. 70, when the Christian dispensation had become established [compare Matt. xxiv. 14; Acts ii. 8; Rom. x. 18], in the glory and triumph of the Messiah.

JUDAH, Tribe of, took the southern section of Canaan, extending across from the Jordan to the Mediterranean Sea, and northwardly to the territory of Benjamin and Dan. [Josh. xv. 1-63.]

In the catalogue of the cities of this tribe, we have the "utmost cities," or those nearest Edom, on the south; "cities in the valley," that is, on the lowlands, near the coast; "cities in the mountains," that is, up in the interior; and "cities in the wilderness," or along the shore of the Dead Sea. [Josh. xv. 21, 33, 48, 61.]

Of the cities of Judah, several continued in the possession of the natives (as Ashdod, Gaza, Askalon, and Ekron), or, if conquered, were afterwards recovered.

JUDAH, or JUDÆA, Mountains of [Josh. xx. 7], included so much of the mountainous chain as extended from the borders of Benjamin south to Edom, and east to the valley of the Jordan. This was formerly called "the mountain of the Amorites." [Deut. i. 20.]

JUDAH, or JUDÆA, Wilderness of [Matt. iii. 1], was a wild, uneven region on both sides of the Jordan, extending on the west from Jericho to the Dead Sea. It is also called "the country about Jordan." [Luke iii. 3.] It is described by travellers as abounding with caverns and cells, or grottoes of the most forbidding character. Even now they are the abode, to some extent, of hermits; and amidst the rocks and mountains neither shade, nor tree, nor herbage, nor even moss, is found. It was called "the wilderness" pre-eminently. [Matt. iv. 1.]

JUDAS ISCARIOT, *ju'-das* [Praised] [Matt. x. 4], was one of the twelve chosen disciples of our Lord. Nothing is certainly known of his birthplace or parentage. It is supposed by some that the word Iscariot signifies "of Carioth," a small town on the east of Jordan. He is called "the son of Simon," John vi. 71, whence some have supposed he was the son of Simon the Canaanite, another of the twelve. The nature of the crime which he committed for a very paltry consideration, and the manner in which he carried out his purpose, would place him under ordinary circumstances among the most infamous of mankind, but considering the extraordinary nature of his offence, he stands alone in his enormous guilt. His remorse drove him not to penitence, but suicide.

JUDAS, of Galilee. [Acts v. 37.] An insurgent against the Roman government, who excited the Jews to resist the enrolment and taxation of their people, as a province of Rome.

# Judges.

JUDE, *jude* [Praised] [Jude i. 1], was one of the apostles, and the brother of James the Less. He is called Judas, Matt. xiii. 55; John xiv. 22; Acts i. 13, and elsewhere Lebbæus [Matt. x. 30], and Thaddæus. [Mark iii. 18.]

JUDE, Epistle of, occupies the last place but one in the arrangement of the books of the New Testament. It was written, as many have supposed, about A.D. 65, but it is by no means certain. It seems to have been intended to guard believers against prevalent errors, and to urge them to constancy in the faith.

JUDGES. [Acts xiii. 20.] This was the title of a class of magistrates among the Israelites. They were appointed originally by Moses, at the suggestion of his father-in-law, to relieve him of a part of the duties of the chief magistracy. The judges spoken of in the above-cited passage, and whose history is given in the book of Judges, were a class of men raised up in extraordinary emergencies, and invested with extraordinary powers. We are told that they were given to the Israelites for about the space of four hundred and fifty years, until Samuel the prophet. A chronological difficulty has occurred to some in the reading of this passage in Acts; but it is sufficient for us that, if there is a difficulty, Paul's statement is in accordance with the received chronological tables of his day, as Josephus conclusively shows.

*List of Judges, and probable term of service.*

	Years.
Othniel, about B.C. 1400 . . . . .	40
Under Eglon . . . . .	18
Edud, &c. . . . .	80
Under the Philistines . . . . .	unk.
Shamgar . . . . .	unk.
Under Jabin . . . . .	20
Deborah and Barak . . . . .	40
Under Midian . . . . .	7
Gideon . . . . .	40
Abimelech . . . . .	3
Tola . . . . .	23
Jair . . . . .	18
Under the Ammonites . . . . .	18
Jephthah . . . . .	6
Ibzan . . . . .	7
Elon . . . . .	10
Abdon . . . . .	8
Under the Philistines . . . . .	40
Samson } . . . . .	20
Eli } . . . . .	40
Under the Philistines . . . . .	20
Samuel, about . . . . .	12

JUDGES, Book of. The seventh in the arrangement of the books of the Old Testament, and the seventh also in chronological order, derives its title from the fact that it gives us the history of the Israelites under the administration of fifteen judges: viz., from eighteen or twenty years after the death of Joshua, or about B.C. 1564, to the time of Saul, or about B.C. 1110; a period of



## Judgment.

more than four hundred and fifty years. [Acts xiii. 20.]

**JUDGMENT, JUDGMENTS.** [Exod. vi. 6, xii. 12.] These are words of frequent occurrence in the sacred Scriptures, and the sense of them is generally determined by the connection. When God's judgments are spoken of, the term may denote either the secret decisions of the divine will [Ps. x. 5, xxxvi. 6], or the declarations of God's will revealed in the Scriptures [Exod. xxi. 1; Deut. vii. 12; Neh. ix. 13], or the inflictions of punishment on the wicked. [Prov. xix. 29.] The word judgment is also to be taken for wisdom and prudence [Jer. x. 21; Isa. xxx. 8; Ps. lxxii. 1.] Also for equity [Luke xi. 42]; also for punishment inflicted for sin [Prov. xix. 29; Ezek. xxx. 14; Isa. liii. 8; Ezek. xxxv. 11.]

**JUDGMENT, Day of.** [Matt. x. 15.] That important day which is to terminate the present dispensation of grace; when time shall be no more, and the eternal state of all men be unchangeably fixed. That such an event is necessary to vindicate the justice of God [Luke xvi. 25], and that such a day is appointed, is abundantly evident. [Eccles. xi. 9; Matt. xii. 36; Acts xvii. 31; 2 Thess. i. 7-10; Heb. ix. 27; 2 Pet. ii. 9, iii. 7; 1 John iv. 17.] That Jesus Christ will officiate as Judge is also evident. [Matt. xxv. 31, 32; xxvi. 64; John v. 22; Acts xvii. 31; Rom. ii. 16; 2 Cor. v. 10.] That the judgment will be universal appears from Eccles. xii. 14; John v. 28, 29; Rom. xiv. 10, 11; 2 Cor. v. 10; Rev. xx. 12, 13. That its decisions will be final and irrevocable appears from the foregoing Scriptures, and also from Matt. xxv. 14-46; 1 Cor. xv. 52-57; 1 Thess. iv. 14-17; Heb. vi. 2; 2 Pet. iii. 7.

**JUDGMENT HALL.** [John xviii. 28.] A room or office in the palace of the Roman governor, where causes were tried and justice administered. The Jews declined to enter it when they were prosecuting their murderous purpose against the Redeemer, lest they should be defiled by an approximation to the person of a heathen.

**JUDGMENT-SEAT,** The [Matt. xxvii. 19] was an elevated place in the hall of judgment, from which sentence was pronounced.

**JULIUS, ju'-lius.** [Soft-haired.] [Acts xxvii. 1.] The captain of the Roman guard, to whom Festus, governor of Judæa, committed Paul, to be conveyed to Rome. Julius appears to have had great regard for Paul. He suffered him to land at Sidon, and to visit his friends there; and in a subsequent part of the voyage he opposed the violence of the soldiers, directed against the prisoners generally, in order to save the apostle. [Acts xxvii. 43.]

**JUNIPER.** [Job xxx 4.] A well-known tree of the cedar family. Probably by the word rendered juniper, in the passage from Job, is intended the broom tree, which is still common in the deserts of Arabia. That such substances were sometimes used for

## Justify.

food is very evident. [2 Kings iv. 38, 39; Amos. vii. 14; Luke xv. 16.]

**JUPITER, ju'-pi-ter.** [Helping Father.] [Acts xiv. 12.] The chief of the heathen gods, having power over all the rest. The people of Lycaonia, when they saw the impotent man at Lystra instantly healed, were disposed to regard the apostles as gods in the likeness of men, and as there was a tradition among them that their province was once visited by Jupiter and Mercury, they were inclined to regard this as a repetition of the favour. So they called Barnabas Jupiter, and Paul (who was the chief speaker) Mercury. To carry the superstition out, the priest who was accustomed to sacrifice to Jupiter, brought the usual sacrifices, decked out for the altar, and would have joined the people in the religious worship of the apostles, had they not been persuaded to desist by their solemn warnings.

The image of Diana at Ephesus was said by the town clerk to have fallen from Jupiter. Probably this expression refers to some prevailing superstitious notion that this image itself, or the worship paid to it, had some peculiar sanctity or virtue imparted to it directly from Jupiter.

**JUST, or RIGHTeous,** signifies the rendering to every one his due. God is just and righteous of His own nature; He continually and infallibly renders to Himself, and to every one of His creatures, that which is just and equal, agreeable to their nature, or according to their deserts. Men are sometimes called just. It is said of the husband of Mary, the mother of Christ, that he was a just man, and masters are called upon to give to their servants that which is just and equal. But man's justice bears but a faint resemblance to that of God.

**JUSTICE.** [Ps. lxxxix. 14.] One of those glorious and incomprehensible attributes of the Supreme Being, denoting the infinite righteousness of His nature, of His law, of His government, and of all His dealings and proceedings with His creatures.

**JUSTIFY, JUSTIFICATION.** [Job ix. 20; Rom. iv. 25.] These terms involve one of the fundamental principles of the Christian faith. They stand opposite to condemn and condemnation. In their evangelical use, they denote that act of God's sovereign grace, by which He accepts and receives those who believe in Christ as just and righteous, condemned by a transgressor, and they are justified by faith in the work wrought for them by Christ. This is called justification. And because, to be so justified, it is necessary to believe in the Lord Jesus Christ, it is called justification by faith.

The expression, "Wisdom is justified of her children" [Matt. xi. 19], is supposed to mean, either that the fruits or offspring of wisdom justify all her claims, or that the children of God are taught and inclined by divine grace to justify all his ways.

## Kab.

## K.

**KAB**, or **CAB**. [2 Kings vi. 25.] A measure of about ninety-six solid inches; about three pints and a half English wine measure.

**KABZEEL**, *kab'-zeel* [Which God gathers] [Josh. xv. 21], or **JEKABZEEL** [Neh. xi. 25], was a city in the Northern section of the inheritance of Judah, just west of the southern extremity of the Dead Sea. It was the birthplace of Benaiah, the general of Solomon's army. [2 Sam. xxiii. 20.]

**KADESH**, *ka'-desh* [Sacred] [Num. xiii. 26], probably the same with Kadesh-barnea [Num. xxxiv. 4], originally called En-mishpat [Gen. xiv. 7], was a city in the desert of Paran, near the southern bounds of the tribes of Judah, and between twenty and thirty miles south of Hebron. It was a royal city of the Canaanites; and the spies were sent there to explore the promised land.

**KADESH**. [Num. xx. 1.] A place east of the above, in the desert of Zin, from whence messengers were sent to ask of the Edomites permission to pass through their territory, and from whence, too, the Israelites went up on Mount Hor to bury Aaron.

**KADMONITES**, *kad'-mo-nites*. [Oriental.] A tribe of the Canaanites who dwelt to the north-east of Canaan, near Mount Hermon.

**KANAH**, *ka'-nah*. [A reedy place.] [Josh. xvi. 8.] A river or brook which formed the boundary line between Ephraim and Manasseh, and falls into the Mediterranean a few miles south of Cæsarea. It is now called Nahr el Kasab. There was also a town of this name in the town of Asher. (See CANA.)

**KEDAR**, *ke'-dar*. [Black-skinned.] [Gen. xxv. 13.] A son of Ishmael, whose descendants settled in the southern part of Arabia. Probably Kedar's posterity were the most numerous and powerful of the family of Ishmael; whence the whole of that country is sometimes called Kedar [Isa. xxi. 16, 17, lx. 7; Jer. xlix. 28]; and the Ishmaelites generally are called the "men of Kedar."

**KEDESH**, *ke'-desh* [Sanctuary] [Josh. xx. 7], called Kadesa by Jewish historians, was situated in Upper Galilee, in the tribe of Naphtali, twenty or thirty miles south-east of Tyre. It was the residence of Barak, and one of the cities of refuge, and is called Kedesh Naphtali [Jud. iv. 6], to distinguish it from another place of the same name in the tribe of Judah. [Josh. xv. 23.]

**KENATH**, *ke'-nath*. [Possession.] [Num. xxxii. 42.] A city of Manasseh, east of Jordan, the supposed ruins of which are called Kahuat. It is situated on a brook of the same name, and there are indications of its having been once a splendid city.

**KENITES**, *ke'-nites*. [Smiths; Workers in Iron.] [Gen. xv. 19.] One of the tribes or nations who had possession of Canaan in the time of Abraham. It appears that they

## Kingdom of God.

were driven from Canaan, and are afterwards spoken of as dwelling in the highlands near the Ammonites and Moabites. [Num. xxiv. 21, 22.] In the time of Saul, they were found dwelling among or near the Amalekites. Jethro, the father-in-law of Moses, was of this nation [Judg. i. 16], and for his sake, the Kenites were saved from the destruction which came upon the Amalekites.

**KEY**. [Judg. iii. 25.] The keys of ancient days were of very inconvenient size, and shaped not unlike a reaping-hook. As they were generally of wood, they would be somewhat bulky, or their strength would be insufficient. In modern times, in transferring the government of a city, the keys of the gates are delivered as an emblem of authority. [Rev. iii. 7.]

**KID** [Judg. xiv. 6], or the young of the goat, was among the luxuries of the ancients [Gen. xxvii. 9, xxxviii. 17; Judg. vi. 19; 1 Sam. xvi. 20], and is now esteemed a great delicacy by eastern nations as food. Kids were among the sacrificial offerings. [Num. vii. 11-17.]

**KIDRON**, *kid'-ron* or *ki'-dron* [Turk'd] [1 Kings ii. 37], or **CHIDRON**. [John xviii. 1.] A brook running through the valley which separates Jerusalem from the Mount of Olives, and forming the eastern boundary of the ancient and modern city. About nine months in the year the channel of the brook is dry. It is on an average nine feet in width. When swollen by the rains, the current is deep and rapid. It empties into the Dead Sea.

**KINE** [Gen. xli. 2] is used by the sacred writers as the plural of cow. The word is used figuratively by the prophet, concerning the Israelites, to describe the feebleness, idleness, and luxury which characterised them. They were like the fatlings of Baschan, feeding carelessly and securely in rich pastures, only to prepare them for the slaughter. [Ezek. xxxix. 18.]

**KING**. [Gen. xiv. 18.] The title of a ruler. It is applied in Scripture to the chief of a tribe or to the ruler of a single town or city; and, of course, we need not be surprised at the number who were often defeated in a single campaign. [Josh. xii. 24; Judg. i. 7; 1 Kings xx. 1-16.] This fact also explains Gen. xxxvi. 31, and Deut. xxxiii. 5. The title is applied to Jehovah, and to the Lord Jesus Christ. [1 Tim. i. 17, vi. 15.] The ceremony of coronation is described 2 Kings xi. 12.]

**KINGDOM**. [Luke xii. 32.] The precise import of this term can usually be determined by its connection. In the New Testament, it generally denotes either the spiritual reign of Christ over the hearts of individuals, or over His Church collectively. [John xviii. 36.]

**KINGDOM OF GOD** [1 Cor. xv. 50], **KINGDOM OF HEAVEN**. [Matt. iii. 2.] These terms sometimes denote the state of glory beyond the grave. [2 Pet. i. 11.] More

# BIBLE DICTIONARY.

## Kings.

generally, they denote the gospel dispensation under the government of the Messiah, in distinction from the typical kingdom of the Jews. [Matt. iii. 2, xxi. 43, xxv. 1; Luke x. 9, 11.] And sometimes they signify the gospel exerting a reigning power over the hearts and minds of men. [Luke xvii. 21; John iii. 3, 5; Rom. xiv. 17.]

**KINGS, Books of.** [1 Chron. ix. 1.] The eleventh and twelfth books of the Bible are called the first and second books of Kings. In old versions, the books of Samuel and Kings are called the four books of Kings; and hence the titles of these books in our Bibles is, "the first book of Samuel, otherwise called the first book of Kings; and the first book of Kings, otherwise called the third book of Kings." The four books contain the history of the Jewish nation under the kings of Israel and Judah. The first two are called Samuel, because that prophet commenced them, and wrote the first twenty-four chapters. Nathan and Gad finished them. [1 Chron. xxix. 29.] These embrace a period of about one hundred and twenty years, viz., from the birth of Samuel to the close of the reign of David. The first book contains an account of Eli and his sons; of Samuel, as prophet and judge; and of Saul, the first king of Israel. The second book records the prosperity of David's kingdom, his sin, and sufferings, and his restoration to the throne and to the favour of God. The third and fourth books, supposed to have been compiled by Ezra from the public records, embrace a period of about four hundred and twenty-five years, viz., from the commencement of Solomon's reign to the destruction of Jerusalem by Nebuchadnezzar.

Of these the former gives us an account of the building and dedication of the Temple, the reign of Solomon, the division of the nation, the fall of the glory of Israel, and the extraordinary ministry of the prophet Elijah.

The latter continues the history of the kingdoms of Israel and Judah, intermingled, till they were both destroyed, and the people carried into captivity. It informs us of the translation of Elijah, the ministry of Elisha, and the destruction of Jerusalem.

The following catalogue of the successive kings may be regarded as approximating to a correct chronology:

### Of the whole nation.

	Began to reign.	Reigned.
Saul . . . .	B.C. 1091	40 years.
David . . . .	1051	40½ "
Solomon . . . .	1010	40 "
Rehoboam . . . .	971	1 "

### Of Judah alone.

Rehoboam . . . .	972	16 "
Abijam . . . .	954	3 "
Asa . . . .	951	41 "

## Kirjath.

### Began to reign. Reigned.

Jehoshaphat . . . .	910	25 years.
Jehoram . . . .	885	4 "
Ahaziah . . . .	881	1 "
Interval . . . .	880	6 "
Joash . . . .	874	40 "
Amaziah . . . .	835	29 "
Uzziah, or } Azariah . . . .	806	52 "
Jotham . . . .	754	16 "
Ahaz . . . .	738	16 "
Hezekiah . . . .	722	29 "
Manasseh . . . .	694	55 "
Amon . . . .	639	32 "
Josiah . . . .	637	31 "
Jehoshaz . . . .	606	{ 2, or 3 mths.
Jehoiakim . . . .	606	11 years.
Jehoiachin . . . .	594	{ 2, or 3 mths.
Zedekiah . . . .	594	11 years.
Captivity . . . .	583	

### Of Israel alone.

Jeroboam . . . .	971	22 "
Nadab . . . .	950	2 "
Baasha . . . .	949	24 "
Elah . . . .	926	2 "
Zimri . . . .	925	7 days.
Omri . . . .	925	12 years.
Ahab . . . .	914	22 "
Ahaziah . . . .	893	2 "
Jehoram . . . .	892	12 "
Jehu . . . .	880	28 "
Jehoshaz . . . .	852	17 "
Joash, or } Jehoshaz . . . .	835	16 "
Jeroboam II. . . .	819	41 "
Zachariah . . . .	778	{ 6 m. or 10 years.
Shallum . . . .	768	1 month.
Manahem . . . .	767	10 years.
Pekaiash . . . .	757	2 "
Pekah . . . .	755	20 "
Interval . . . .	734	9 "
Hoshea . . . .	735	9 "
Captivity . . . .	716	

**KIR, kir.** [A walled place.] [Isa. xxii. 6; Amos ix. 7.] A country north of Media and Assyria, lying along the river Cyrus, now Kur, between the Black and Caspian seas. Anciently it was called Albania and Iberia, at present Georgia. Thither the Damascenes, conquered by Tiglath-pileser, were sent into exile. [2 Kings xvi. 9; Amos i. 5.]

**KIR, of Moab.** [Isa. xv. 1.] The bulwark or principal fortress of Moab, called Kirhareth-sheth [Isa. xvi. 7], and Kirhareth [Isa. xvi. 11], and Kerheres. [Jer. xlviii. 31.] Kerek, or Korak (the modern name of the same place), is found south of the Dead Sea.

**KIRJATH, keer'-juth.** [A city.] [Josh. xviii. 28], called also Kirjath-jearim, Kirjath-baal, and Baalah [Josh. xv. 9. 60; 1 Chron. xiii. 6], was on or near the boundary line between Judah and Benjamin,

## Kirjathaira.

and is therefore mentioned in the above passages as a city of both tribes; though in Judg. xviii. 12, and 2 Sam. vi. 2, it is called a city of Judah. This was the native place of Urijah the prophet [Jer. xxvi. 20]; and it was here that the ark remained many years. [1 Sam. vii. 1, 2; 2 Sam. vi. 2.]

KIRJATHAIM, *keer'-jath'-a'-im*. [Adorable City.] [Josh. xiii. 19.] One of the oldest towns eastward of Jordan. It was once the possession of the Emims, and was then called, "Shaveh (or, the plain of) Kirjathaim" [Gen. xiv. 5]; and is afterwards spoken of as a city of Moab. [Jer. xlviii. 23.] There was a town of this name in Naphtali. [1 Chron. vi. 76.]

KISHON, *ki'-shon*. [Twisted, Tortuous] [Judg. iv. 7, 13.] An ancient river [Judg. v. 21], rising at the foot of mount Tabor, and winding southerly of that mountain, through the plain of Jezreel, about thirty miles, to Ptolemais, where it falls into the Mediterranean. It is called "the waters of Megiddo" [Judg. v. 19], because Megiddo was built upon its margin. It is famous for the battle between Barak and Sisera, and for the destruction of Baal's prophets. [1 Kings xviii. 40.] It is called "the river before Jokeneam" [Josh. xix. 11], and formed the boundary between Zebulon and Issachar.

KISS. [Gen. xxvii. 26.] A kiss was a mode of salutation signifying reverence [Ps. ii. 12; Prov. xxiv. 26], natural affection [Gen. xxxi. 55; Luke xv. 20], and religious veneration. [Rom. xvi. 16; 1 Thess. v. 26.] The eastern mode of honouring a writing from a sovereign is by kissing it, and then putting it to the forehead. Kissing the idol was a part of heathen worship [1 Kings xix. 18]; and when the objects of their idolatrous regard were out of reach, they were accustomed to kiss the hand in token of adoration. [Job. xxxi. 27.]

The expression in Ps. ii. 12, refers to a custom at the coronation of kings. After the crown had been imposed, and the king had taken his covenants, the nobles pledged their allegiance with the kiss of homage, or, as the Jews call it, "the kiss of majesty." [1 Sam. x. 1.]

KITE. [Lev. xi. 14.] A rapacious bird, of the hawk species, unclean by the ceremonial law. The term rendered "wild beasts of the islands," in Isa. xiii. 22, xxxiv. 14; and Jer. i. 39, is supposed by some to denote this bird; but the prevalent opinion is that it refers to jackals.

KNOP. [Exod. xxv. 31.] A tufted top or projection, used in architecture for ornament.

KOHATH, *ko'-hath*. [Assembly.] The second son of Levi, and father of Amram, Izhar, Hebron, and Uzziel. From him, by Aaron, sprang the Hebrew priests.

KORAH, *ko'-rah*. [Boldness.] [Num. xvi. 1.] Was the great-grandson of Levi. Being

## Laks.

jealous of the authority of Moses and Aaron, he entered into a conspiracy with Dathan, Abiram, and On, to put them down; and associating with themselves two hundred and fifty princes, or leading men of the Levites, they went to Moses, and made known their grievance. Moses reasoned with them upon the folly and presumption of their complaint. Dathan and Abiram made other charges, and refused to respect the authority of Moses. Moses proposed to test the reasonableness of their complaint by reference to God Himself; and, after separating all the rest of the people from them, he said that if Korah and his party should die a natural death, then he would agree that he was not a true messenger from God; but if they should be destroyed in an extraordinary manner, which he particularly described, then it should be admitted that they had provoked God. The dreadful event showed that Korah and his companions were in the wrong; for they, and all appertaining to them, were swallowed up alive, in a moment, by the earth, which opened to receive them, and at the same time a fire was sent and consumed the two hundred and fifty princes. [Num. xvi. 2-35.]

## L

LABAN, *la'-ban*. [White.] [Gen. xxviii. 2.] The brother of Rebekah, and the father of Jacob's wives, Rachel and Leah. His conduct towards his kinsman Jacob evinced an avaricious and overbearing disposition. He grossly deceived Jacob, and obtained from him, fraudulently, seven years' service, in addition to seven which he had agreed to serve that he might obtain Laban's daughter Rachel. In other ways he oppressed and abused his nephew, notwithstanding his faithful and unremitting service, until he was compelled to flee. Laban pursued him, and their interview took place on what was afterwards known as Mount Gilead (or Galeed, the heap of witness); a name derived from the circumstance that a heap of stones was collected as a monument or witness of their treaty.

LACHISH, *la'-kish*. [Obstinate, or hard to be taken.] [Josh. x. 3.] A city of Judah, lying south of Jerusalem, and towards the border of Simeon. It was one of the Canaanitish cities which were subdued by Joshua; but it was afterwards rebuilt by Jeroboam [2 Chron. xi. 9], and sustained a severe and fruitless siege by the Assyrians. [2 Kings xviii. 17, xix. 8; 2 Chron. xxxii. 9; Jer. xxxiv. 7.]

LAKE. [Luke v. 2.] The principal lakes mentioned in the Bible are Tiberias or Genesareth, the Salt or Dead Sea, and Merom. The place of final punishment is called "the



## Lamb.

lake of fire" [Rev. xix. 20], "the lake which burneth" &c. [Rev. xxi. 8.]

LAMB. [Exod. xii. 3.] The young of the sheep, though the original word means also the kid or young of the goat; and by the Jewish law it is expressly provided that the sacrifice at the passover might be a lamb, either of the sheep or goat. [Exod. xii. 5.] Sundry peculiar enactments are contained in the same law, respecting the qualities of the animal. [Exod. xxii. 30, xxiii. 19; Lev. xxii. 27.]

The prophet represents Christ "as a lamb led to the slaughter" [Isa. liii. 7]; and the same figure is employed by John when he announced the approach of Jesus to his companions. [John i. 29-36.]

LAMECH, *la'-mek*. [Powerful.] [Gen. v. 25-31.] The son of Methuselah, and the father of Noah. He died about five years before the Flood.

LAMECH. [Gen. iv. 18.] A descendant of Cain, and notorious as the person who introduced into the world the sin of polygamy.

LAMENTATIONS OF JEREMIAH, the Book of. The Hebrews were accustomed to compose lamentations, or mournful songs, on the occurrence of private and public calamities. Such was David's lament on the death of Absalom and Jonathan. The prophet Jeremiah thus laments over the ruin of the Holy City and the Temple, the destruction of the state, and the calamitous condition and prospect of his countrymen. In the original language, the first four chapters of this book are written so that every verse or couplet begins with a letter of the Hebrew alphabet, in regular order. The first and second chapters contain twenty-two verses each, according to the letters of the alphabet. In these, and in the fourth chapter, the City and Church of God are presented to us in personified form, and their calamities are described in the most pathetic and touching language. The third chapter has sixty-six verses, and therefore every triplet begins with a Hebrew letter in order. In this chapter, a single Jew speaks in the manner of a chorus of his countrymen, as in ancient dramatic writings, and describes their state and prospects. The fifth chapter contains the united pleadings and supplications of the whole people. The peculiar mode of versification above mentioned was designed, as it is supposed, to assist the memory.

It seems to be the prevailing opinion that this book refers to events passed, and has not a prophetic character.

LAMP. [1 Sam. iii. 3.] The lights of the east are of various kinds; not only oil, but pitch, naphtha, and wax are used to maintain the flame. Sometimes strips of cotton, soaked in these combustible substances, supply the place of lamps; and in the ladies particularly, it is customary to carry a pot of oil in one hand, and a lamp full of

## Language.

oil, in the other. The form of Oriental lamps was fanciful and often elegant.

The lamps of the Hebrews, it is probable, like those of Aleppo and Egypt at the present day, were suffered to burn all night; and this occasioned no great expense in a country so rich in oil. We are told that this was considered so indispensable to the comfort of a family that the poorest people would rather deny themselves food than neglect it. The "putting out of the light" denoted the ruin and extinction of the family, and the desertion of the house. This gives force to the words in Job xviii. 5, 6, xxi. 17, xxix. 3: "The light of the wicked shall be put out; the light shall be dark in his tabernacle, and his candle shall be put out with him. How oft is the candle of the wicked put out." [Jer. xxv. 10, 11; Prov. xx. 20.] Also in Prov. xiii. 9: "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out;" and of the prudent wife, "her candle goeth not out by night." [Prov. xxxi. 18.]

LANDMARK. [Prov. xxii. 28.] It was the manifest intention of Jehovah, in bringing his people into Canaan, to make them a nation of agriculturists. For this purpose every citizen had allotted to him a piece of ground, which he was to cultivate and leave to his descendants. This he could not entirely alienate; for even if sold, it returned to him or his natural heirs at the next jubilee. (See JUBILEE.) He also had a right to reclaim or redeem land thus sold when he was in straitened circumstances, even before the jubilee.

The importance of preserving accurately the boundaries of individual or family possessions is very obvious; and hence the severe penalty threatened for their removal. [Deut. xix. 14, xxvii. 17; Prov. xxiii. 11.]

Subsequently to the ordinances given by Moses, the land was divided by lot and measurement among the tribes, families, and individuals of the nation, under Joshua. For this purpose, a cord or measuring line was used. [Ps. lxxviii. 55.] This measuring line is often used in figurative language, when the providential assignment of man's lot or condition is mentioned. [Ps. xvi. 6.]

LANGUAGE. [Gen. xi. 1.] It is generally supposed that Adam was endued with the power of speech, and furnished with a language, at his creation, and that it was sufficiently perfect and comprehensive for all the purposes of his being. This was the language of the whole earth for nearly 2,000 years, or until about a century after the Flood. It was then that the tower of Babel was erected; and, for the purpose of confounding that presumptuous enterprise, God caused a confusion of languages, so that the various companies or tribes should be incapable of understanding each other, and, of course, incapable of prosecuting their plans. This caused a division and disper-

Lanterns.

sion of mankind over the face of the earth. Many learned men suppose that the Hebrew was the original language given by God to Adam, and that all the other languages are derived from that as the root.

LANTERNS. [John xviii. 3.] Probably some kind of covered torch.

LAODICEA, *la'-o-di-si'-ah*. [Just People.] [Rev. i. 11.] There were at least six cities of this name, but the Scriptures only mention one of them, a city of Phrygia upon the river Lycas, near Colosse, and about forty miles east of Ephesus. Eski-hissar is the name of the town upon or near the curious and magnificent ruins of this once proud and flourishing city.

There was a church here, to which Paul sent affectionate messages, and wished the Colossians would let them see his letter, which was addressed to them, when they had done with it. [Col. iv. 13-16.] And it was this church that so severely reprov'd by Christ. [Rev. iii. 14-22.] Of its rejection and abandonment, according to the inspired declaration in these passages, travellers furnish abundant evidence.

"It is even more solitary than Ephesus," says one, "sitting in widowed loneliness, its walls grass-grown, its temples desolate, its very name perished! Its crime was pride, its punishment desolation. The threatening is accomplished; it now stands rejected of God, and deserted of man; its glory a ruin, its name a reproach!"

LAPWING. [Lev. xi. 19.] A very beautiful but filthy bird, unclean by the Levitical law. The lapwing of the Bible is supposed, however, to be the hoopoe of modern days. It is about the size of a pigeon.

LAUGH, LAUGHTER. [Gen. xviii. 13; Ps. lix. 8, cxxvi. 2.] These terms are employed by the sacred writers to denote joy, insult, mockery, assurance, admiration, &c. The meaning can usually be determined by the connection. When they are used concerning God, as in Prov. i. 26, they signify that He despises or pays no regard to the person or subject. Men's laughter imports (1) Their rejoicing in the blessings promised to or possessed by them; (2) Their wicked mirth and unbelief of God's assurances; (3) In mockery of one another; (4) Foolish merrymaking, as senseless as it is short lived.

LAVER. [Exod. xxx. 18.] A circular vessel used in the tabernacle service, and formed of the polished brass which served for looking-glasses [Exod. xxxviii. 8], and which was presented for the purpose by the devout women who attended at the door of the tabernacle. The laver stood between the altar and the tabernacle, a little to the south; and the priests washed their hands in it before they officiated.

LAW. [Ps. xix. 7.] This word has various significations. The Psalmist used it generally to denote the whole will of God.

Lazarus.

It is applied to the Mosaic institutions, in distinction from the gospel [Heb. x. 1-18], and sometimes to the ritual, strictly speaking. [Eph. ii. 15.] It denotes the ten commandments given to the Israelites. [Exod. xx.]

The term is also used to signify the five books of Moses. [Luke xxiv. 27, 44; Acts xiii. 15.] This was what was read in the synagogues; and a copy of it was deposited in the side of the ark to preserve it from injury. [Deut. xxxi. 26.]

LAWGIVER. God is a law-giver; His sovereign will is the infallible rule of our conduct; He has prescribed law to us in His word. [Isa. xxxiii. 22; James iv. 12.] He is the only Lord of our conscience, whose will binds it to obedience. Moses was a lawgiver; by him God gave His system of laws to the Hebrews; the law is called His, and He is said to give its commandments. [Num. xxi. 1; Deut. xxxiii. 21.] David and his successors are called lawgivers. They had the power of enacting laws for civil government of the Hebrew nation. [Gen. xlix. 10; Ps. ix. 7.]

LAWYERS [Luke vii. 30], or DOCTORS OF THE LAW [Luke v. 17], were a class of men who devoted themselves to the study and interpretation of the Jewish law. They are supposed to have been charged with transcribing the law, and, in many instances with the decision of questions arising under it; whence they are called "scribes." [Ezra vii. 6, 11.] Many of them were members of the Sanhedrim. Their influence was great, and they are often mentioned, under the name of scribes, in connection with the chief priests and elders.

LAZARUS, *laz'-a-rus*. [Helpless.] [John xi. 1.] A citizen of Bethany, residing with his two sisters, in whose family Christ was a frequent guest. He was raised from the grave by the power of Christ, in sight of the city of Jerusalem, in the presence of the family and a number of Jews, after he had been dead four days. So incensed were the Jews at this indisputable exhibition of Christ's power that they sought not only to kill him, but Lazarus himself, because, in consequence of the miracle, so many believed.

LAZARUS. [Luke xvi. 20.] In the parable by which our Saviour illustrates the retributions of eternity, one of the parties is named Lazarus.

The probability is that the story is designed to illustrate a general truth by a natural arrangement and issue of circumstances constantly occurring on all sides of us.

It is worthy of observation in this parable (1) That no positive sin is charged upon the rich man, nor does it appear that he was guilty of any particular neglect of the poor man; for he was not "a beggar" (as our translation has it), but simply in need, and

**Lead.**

he was laid at the rich man's gate to excite the sympathy of those who should pass in and out.

(2.) That while the rich man was buried, probably with much pomp, the poor man suffers that utmost disgrace (as the Jews esteemed it), of being without burial.

(3.) To be with Abraham was, to the Jew, to be blessed indeed [Matt. iii. 9]; and to be in "his bosom" imported the greatest intimacy.

(4.) The word "hell," in this instance, denotes a place where the wicked suffer intolerable anguish, without the least mitigation, for ever and ever.

(5.) The amazing contrast between the respective conditions of the righteous and the wicked in this world, and their respective conditions in the world to come. A comparison of the various circumstances in the history of each, as they are set down in the parable puts this feature of the story in a most striking light.

**LEAD.** [Job. xix. 24.] A very heavy metal, known to the ancients from an early period. [Exod. xv. 10; Num. xxxi. 22; Zech. v. 6-8.] Great Britain possesses the most important lead mines in the world; the best known are in Flintshire, Derbyshire, Cornwall, Devonshire, Northumberland, and Durham. Lead was formerly used in the process of refining gold and silver. Hence the figurative allusions, Jer. vi. 29, 30; Ezek. xlii. 17-22.

**LEAF.** [Isa. lxiv. 6.] The bright fresh colour of the leaf of a tree or plant shows that it is richly nourished by a good soil. Hence it is emblematical of prosperity. [Ps. i. 3; Jer. xvii. 8; Ezek. xlvii. 12.] A faded leaf, on the contrary, shows the lack of moisture and nourishment, and becomes a fit emblem of adversity and decay. [Job xlii. 25.]

**LEAH.** [Gen. xxix. 16.] The wife of Jacob, and eldest daughter of Laban. Jacob desired to marry Rachel, Leah's sister, and served her father seven years that he might obtain her as his wife. When the period was accomplished, Leah was imposed upon him instead of Rachel, and he was compelled to serve seven years longer for her. It should, however, in justice, be said, that the custom, if not the law, of the country was that the younger should not be married before the elder, and polygamy was recognized.

**LEASING.** [Ps. iv. 2.] Lies or falsehoods.

**LEAVEN.** [Exod. xii. 15.] Ferment mixed with dough to make it light; or a piece of dough or bread thus mixed and used to lighten a larger mass. It makes a thorough change in the whole, and hence the force of the parable Matt. xiii. 33, by which the silent influence of the gospel on the heart of man is beautifully illustrated. And so also it figuratively denotes the influence of false and corrupt doctrines [Matt. xvi. 6], as well

**Lentiles.**

as the evil passions of the depraved and unregenerate heart. [1 Cor. v. 7, 8.] The disuse of it on certain occasions was an important part of the Jewish ritual. [Exod. xii. 15, 19.]

Dough kept until it is grown sour is used in eastern countries as a ferment for fresh dough, and it is said that in the wine countries the lees of wine are used as we use yeast.

**LEBANON,** *leb'-a-non.* [The White.] [Isa. xxxiii. 9.] A celebrated range of mountains in Syria, north of Palestine, running north-east and south-west in two parallel chains, in crescent form, and pursuing nearly the course of the shore of the Mediterranean. The south-eastern chain is called Anti-Libanus, "opposite to Libanus," or Lebanon proper. Between these ranges is "Cæle-Syria," or "the valley of Lebanon." [Josh. xi. 17.] Some of its eastern and north-eastern branches were called Hermon [Deut. iii. 9], Sion [Deut. iv. 48], and Anana. [Song of S. iv. 8.] Its summits, which some travellers have stated to be higher than the Alps or Pyrenees, and ravines are covered with snow during the year, and its rock is a white limestone, from which issue pure limpid streams. [Jer. xviii. 14.] It is described by travellers as a multitude of mountains, separated by deep ravines, and covered pretty thickly with pine and fruit trees, although not so densely as the forests of America. Its ascent is steep and rocky. Its cedars are now found principally at the foot of one mountain, covering a space three-fourths of a mile in circumference, and amount to nearly four hundred; some of them forty feet round and nearly one hundred in height. The balsamic odour of these cedars is alluded to, Hos. xiv. 6; Song of S. iv. 11; and so many of them were used in building Solomon's palace as to give it the name mentioned, 1 Kings vii. 2, and x. 17. The same timber was used for shipbuilding.

**LEEK.** [Num. xi. 5.] A bulbous vegetable like the onion, a particular species of which has been cultivated in Egypt from a very early period. In the passage cited, it is supposed that lettuce, salads, or savoury herbs generally may be intended, as the original word in the Old Testament is twelve times rendered "grass," and once "herb."

**LEES.** [Isa. xxv. 6.] The dregs of wine settled to the bottom. Hence the expression "wine on the lees" denotes old and pure wine. It is used figuratively for indolence and sin. [Zeph. i. 12.]

**LEGION.** [Matt. xxvi. 53.] A band of soldiers in the Roman army, consisting of from 6,000 to 7,000 men: the original number was 6,200 foot and 730 horse. In this passage, and also in Mark v. 9, 15, it means a large but indefinite number.

**LENTILES.** [2 Sam. xxiii. 11.] A species of pulse, not unlike the pea in its general

## Leopard.

appearance. It is still a common article of food in Egypt, being dressed like beans, or stewed with oil and garlic, and forming what is called "red pottage." [Gen. xxv. 29, 30.] Probably they grew wild, and were found in fields of grain. [Comp. 2 Sam. xxiii. 11 with 1 Chron. xi. 13.]

LEOPARD. [Isa. xl. 6.] An animal of the cat tribe, which it is supposed abounded in the countries of the Bible, from the fact that it is so often mentioned by the sacred writers. The Hebrew name is *nimrah*. [Num. xxxii. 3.] Beth-nimrah [Num. xxxii. 36] means "the house of the leopards," and in Song of S. iv. 8, are mentioned the "mountains of the leopards." Allusions to the leopard's character and habits are often made in the Bible, especially by the prophets; its manner of watching for its prey [Jer. v. 6; Hos. xiii. 7]; its fleetness [Hab. i. 8]; its fierceness and cruelty [Isa. xl. 6]; and in Dan. vii. 6, it is made the emblem of power.

LEPER, LEPROSY. [Lev. xiii. 42, 45.] The leprosy is a loathsome and infectious disease, still prevalent throughout all Syria, and corresponding in its general characteristics with that of former ages. It is called distinctively "the stroke or wound of the Lord." It commences internally, and often lies concealed for years, or is secretly spreading before there is any outward indication of it, and after it breaks out, the sufferer often lingers for years before it reaches a crisis, and then years sometimes elapse before the leper is released by death. The bones and the marrow are pervaded with the disease, so that the joints of the hands and feet lose their power, the limbs of the body fall together, and the whole system assumes a most deformed and loathsome appearance. The progress and effects of the disease are supposed to be described in Job ii. 7, 8, 12, vi. 2, vii. 3-5, and xix. 14-21.

There were various kinds of leprosy; but in whatever form it appeared, it was regarded as a judgment from the hand of God. We know it was frequently employed for this purpose, as in the cases of Miriam [Num. xii. 10], Gehazi [2 Kings v. 27], and Uzziah [2 Chron. xxvi. 16-23], but whether it ordinarily differed from other diseases and calamities in this respect we have reason to doubt.

Although the laws respecting this disease which we find in the Mosaic code are exceedingly rigid, it is by no means clear that the leprosy was contagious. The horror and disgust which was felt towards a disease so foul and loathsome might be a sufficient cause for such severe enactments.

With respect to the leprosy of houses and clothes [Lev. iv. 55], some have supposed that the expression was only analogical—the spots and disfigurations which appeared upon the walls and articles of clothing resembling the leprosy spots. Others suppose it was a species of mould or mildew, indi-

## Levites.

cating a great degree of dampness, corrupting the air, injurious to health, and often the occasion and precursor of fatal diseases. The expressions of the sacred history are hardly borne out, however, by such an interpretation as the last.

LETTER. [2 Sam. xi. 14.] The letters mentioned by the sacred writers were in the form of rolls. Niebuhr tells us that the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them; and the Persians, we know, make up a letter in the form of a roll, about six inches long, and paste a piece of paper around it with gum, and seal it with an impression of ink. When sent to inferiors they are often sent open [Neh. vi. 5], but when sent to equals or superiors they are enclosed in a purse or bag.

LEVI, *le-vi*. [Adhesion, or Garland, or Crown] [Gen. xxix. 34.] Third son of Jacob and Leah. He was concerned in a very serious affair with the Shechemites, which occasioned the denunciatory and prophetic language of his father respecting him, Gen. xlix. 5-7, and which was fully verified in the history of his posterity. The opposition of his descendants to the idol worship which was practised by others was the occasion of the mitigation of their curse. [Exod. xxxii. 26-29; Deut. xxxiii. 9.] His descendants are called Levites.

LEVIATHAN, *le-vi'-a-than*. [Unknown with certainty, but probably Crowned King.] [Job xli. 1.] The Hebrew name of an animal minutely described in this chapter, but not known to modern naturalists. The description answers most nearly to the crocodile. Probably he was the monster of the sea, as behemoth, described in the preceding chapter of Job, was the monster of the land. The object of the sacred writer evidently is to represent to us an exceedingly strong and intractable animal, utterly beyond the reach and control of man, and yet created, preserved, and destroyed at God's pleasure; thence he infers the weakness and insignificance of man, and the folly of his calling in question the righteous judgments of God. "What is man," even in comparison with some of the inferior works of creation, "that God should be mindful of him?"

The leviathan is figuratively mentioned as an emblem of strength and destructiveness. [Ps. lxxiv. 14; Isa. xxvii. 1.]

LEVITES, *le-vites*. [Descendants of Levi.] [Exod. iv. 14.] All the descendants of Levi may be comprised under this name, but chiefly those who were employed in the lower services in the Temple, by which they were distinguished from the priests, who were of the race of Levi by Aaron, and were employed in higher offices. The Levites were the descendants of Levi by Gershom, Kohath, and Merari, excepting only the family of Aaron, for the children



Leviticus.

of Moses had no part in the priesthood, and were only common Levites. God chose the Levites instead of the first-born of all Israel for the service of His tabernacle and Temple. [Num. iii. 6, &c.] They assisted the priests in the ministrations of the Temple, and sang and played on instruments in the daily services, &c. They studied the law, and were the ordinary judges of the country, but subordinate to the priests. God provided for the subsistence of the Levites by giving to them the tenth of corn, fruit, and cattle; but they paid to the priests the tenth of all they received, and as the Levites possessed no estates in land, the tithes which the priests thus received from them were considered as the first-fruits which they were to offer to the Lord. [Num. xviii. 21-24.]

God assigned for the habitation of the Levites forty-eight cities, with fields, pastures, and gardens. [Num. xxxv.] Of these thirteen were given to the priests, six of which were cities of refuge. [Josh. xx. 7-9, xxi. 19, &c.] While the Levites were actually employed in the Temple, they were supported out of the provisions kept in store there, and out of the daily offerings. (See Deut. xii. 18, 19, xviii. 6-8.)

The Levites were divided into different classes: the Gershonites, Kohathites, Merarites, and the Aaronites, or priests; to each of which were assigned specified duties. [Num. iii. 14, &c.] They were not to enter upon their service at the tabernacle till they were twenty-five years of age. [Num. viii. 24.] But David fixed the time of service at twenty years. The priests and Levites waited, by turns, weekly in the Temple. [1 Chron. xxiii. 24; 2 Chron. xxiii. 4-8, xxxi. 17; Ezra iii. 8.]

LEVITICUS, Book of, the third book of the Bible, was written by Moses, and contains twenty-seven chapters, divided into four principal sections—(1) The laws concerning sacrifices. (2) The consecration of the high priests. (3) Purification, &c. (4) Sacred festivals. It is called Leviticus, because the Levites were the divinely appointed ministers by whom these sacred services were in part conducted.

It contains also many of the laws by which the civil department of the government was to be administered, besides many remarkable prophecies.

LEVY. To raise by taking a part from among the rest, as tribute is raised from the rest of the incomes of a nation, or an army, or a number of workmen raised in a nation. [1 Kings ix. 21.]

LEWDNESS. [Acts xviii. 14.] This expression is not used here in its present common acceptance, but rather denotes the daring, flagrant offence of one who is skilled in deeds of iniquity, or an old offender.

LIBERAL, LIBERALITY. Not what is given

Light.

to the poor, but the bountiful disposition wherewith it is given. [1 Cor. xvi. 3; 2 Cor. viii. 2.]

LIBERTINES, *lib'-er-tines*. [Making free] [Acts vi. 9.] A Jewish sect, said to be composed of such as were proselytes or free citizens of Rome; but whether called libertines from some circumstance in their history and civil relations, or from the town or province which they inhabited, is uncertain. They had a place of worship at Jerusalem for the accommodation of those of their sect who might be dwelling in the city.

LIBNAH, *lib'-nah*. [Whiteness.] [Josh. xxi. 13.] A city in the western part of Judah [Josh. xv. 42] assigned to the priests, and a city of refuge. [1 Chron. vi. 57.] Its inhabitants revolted from Joram [2 Kings viii. 22], and were defeated by the Assyrians. [2 Kings xix. 8.] Another Libnah was situated near Mount Sinai [Num. xxxiii. 20], and a third in the country of Asher [Josh. xix. 26], called there Shihor-Libnath.

LIBYA, *lib'-ya*. [A scorched land.] A large country westward of Egypt. A number of the inhabitants anciently lived in a wandering state, roving from place to place. They were, it is supposed, the descendants of Lebrabimas, called Lubim. The eastern part of Libya was generally subject to Egypt. The western Libyans had some sanguinary wars with the Carthaginians, and in the end were miserably ruined. For the last two thousand years the country has been enslaved by the Greeks, Romans, Saracens, and Turks.

LICE. [Exod. viii. 16.] The third plague of the Egyptians was the turning of the dust of the land into lice; and when it is considered how universally the Egyptians abhorred vermin, and especially how strongly their contact was deprecated by the priests, the affliction will appear the more severe.

LIEUTENANTS. [Ezra viii. 36.] A general name for deputies.

LIGHT. [Gen. i. 2-4.] The element by means of which objects and their shape, size, and colour are discerned. Its motion is extremely quick, and is estimated to be about ten millions of miles in a minute.

Light is a fluid universally diffused through the universe, which the sun causes to radiate, or to exercise a vibratory motion. Light, we are told, was created on the first day, although the celestial luminaries did not appear until the fourth. Light is an emblem much used in the language of Scripture. Christ is often called a light, and God is said to dwell in light, which no man can approach; yea, "God is light, and in Him is no darkness at all." [1 John i. 5.] It is constantly used as the emblem of knowledge and of joy. The holy lives of Christians are also represented by light. The following references show a variety of figurative uses of the word: Ps. iv. 6, and

Lightning.

xxvii. 1; Prov. iv. 18; Eccles. xi. 7; Isa. ii. 5, and x. 17; Hos. vi. 5; Matt. iv. 16, v. 16; Eph. v. 8; Col. i. 12.

**LIGHTNING.** [2 Sam. xxii. 15.] The terrors of the Divine wrath are often represented by thunder and lightning; and thunder, on account of its awful impression on the minds of mortals, is often spoken of in Scripture as the voice of the Lord. [Job xxxviii. 26, xxxvii. 4, 5, xxxviii. 25, xl. 9.]

**LIGURE.** [Exod. xxviii. 19.] This was one of the precious stones in the breastplate of the Jewish priests. It is said to have resembled the carbuncle, but it is not among any class of gems known in modern science.

**LILY.** [Matt. vi. 28.] A beautiful flower of a great variety of species, the most beautiful of which are found in eastern countries, and are often mentioned by travellers. Their gorgeous appearance is alluded to in the passage above cited, as is also the fact that the dry stalks were used as fuel.

In Song of S. ii. 1, reference is probably made to some species of the lily that grew spontaneously in the fields, and was seldom admired because seldom noticed; and in Song of S. v. 13, reference is supposed to be had to the Persian lily, within whose flower-cup is found a collection of fluid not unlike myrrh. The lily afforded a pattern for much of the ornamental work of the Temple. [1 Kings vii.; 2 Chron. iv.]

**LIME.** [Isa. xxxiii. 12.] A well-known substance, obtained by burning limestone, bones, shells, &c., and used for plaster or the cement of brickwork, &c. It is inferred from the above passage, and from Amos ii. 1, that the modern mode of manufacturing this article was known to the ancients. Untempered mortar is that which is so imperfectly or unskillfully mixed that it cannot be worked. [Ezek. xlii. 10, 11.] It is by no means certain that lime was a component part of the plaster mentioned in Deut. xxvii. 2.

**LINEN.** [Lev. xiii. 47.] A cloth made of flax. It was much valued, and used in ancient as it is in modern times. Fine white linen is, in Scripture, the emblem of innocence, or moral purity. [Rev. xv. 6.]

The best linen was anciently made in Egypt, as their country afforded the finest flax [Prov. vii. 16], but it is said the most of their linen was coarse, and Solomon, it seems, bought linen-yarn in Egypt. [1 Kings x. 28.] It is supposed that linen was anciently used for writing on, and the letters formed with a pencil.

This cloth, so celebrated in ancient times, is still found wrapped around mummies, and appears to be of the quality of the common cotton sheeting.

**LINE.** [Ps. xvi. 6.] This expression refers to the mode of measuring land with a cord or line, and is the same as if it was said, "My portion is in a pleasant place." (See MEASURES.)

Lock.

**LION.** [Gen. xlix. 9.] A wild and ferocious animal, too well known to require particular description. Lions formerly inhabited the marshy banks of the Jordan, and when driven thence by the annual freshet, were much enraged. [Jer. xlix. 19, l. 44.] Figurative allusions to the qualities and habits of this animal abound in the Bible, but are so obvious in their application that they need not be explained. In the Hebrew there are several different names for the lion, expressing the differences in his age and character, as the "lion's whelp" [Dent. xxxiii. 22; Ezek. xix. 2]; "the young lion" [Ps. xxxiv. 10, xci. 13; Hos. v. 14]; "the grown and vigorous lion" [Num. xxiii. 24; 2 Sam. xvii. 10; Nah. ii. 11, 12.]

**LIPS.** [Lev. xiii. 45.] This word has various peculiar significations in the Scriptures:

Unclean Lips [Isa. vi. 5] are lips polluted by sinful words.

Calves of our Lips. (See CALVES.)

Burning Lips. [Prov. xxvi. 23.] Lips through which the expressions of malice, envy, and other malignant passions are continually passing [Acts ix. 1], or, as it is oftener interpreted, burning with false professions of piety and friendship; as the potters' sherd, covered with silver dross, appears with burning brightness, though it is in truth but a potters' sherd.

Covering the Lip [Ezek. xxiv. 22] or *chibb* with the outer garment was a token of mourning.

**LIVER.** An inward part of an animal, and which was one of the entrails of beasts inspected by the Chaldeans and other heathens in their divinations. [Ezek. xxi. 21.] To have the liver poured out is expressive of great grief and inward vexation. [Lam. ii. 11.] To be struck through the liver imports a wasting away of the body and the complete ruin of the constitution. [Prov. vii. 23.]

**LIZARD.** [Lev. xi. 30.] It is quite uncertain what species of the animal known to modern naturalists by this name is intended by the sacred writers. The original would indicate that which adheres closely to the earth. It was unclean by the ceremonial law.

**LOCK.** [Judg. iii. 23.] The doors of the ancient Hebrews were secured by bars of wood or iron, though the latter were almost entirely appropriated to the entrance of fortresses, prisons, and towns. Thus we find it mentioned in 1 Kings iv. 13, as something remarkable concerning Bashan, that there were threescore great cities, having walls and brazen bars. (See also Isa. xlv. 2.) These were almost the only locks known in early times, and they were furnished with a large and clumsy key, which was applied to the bar through an orifice from the outside, by means of which the bar

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or bolt was slipped forward as in modern locks. There were smaller contrivances for inner doors [Judg. iii. 24], and probably projecting pieces by which to push the bolt with the hand.

**LOCUST.** [Nah. ii. 15.] An insect of the grasshopper species, remarkable for numbers and voraciousness, and hence one of the most dreadful scourges of eastern countries. The eighth plague upon Pharaoh was in the form of locusts [Exod. x. 4-15; Ps. lxxviii. 46, cv. 34], and they are frequently alluded to as instruments of Divine judgment. [Deut. xxviii. 38-42; 1 Kings viii. 37; 2 Chron. vi. 28.] Many facts have been related by travellers and historians of voracity, to show the immensity of the numbers of locusts which have been observed to pass over some countries. In 873, in Germany, clouds of locusts came from the east, and continued to darken the air for two months, and in one hour would consume every green thing on a hundred acres of land; and when driven back into the sea by the wind they occasioned a dreadful pestilence. Even the heathen viewed the locusts as a dreadful judgment from heaven. Pliny says, "This plague is considered a manifestation of the wrath of the gods; by their number they darken the sun, and the nations view them with anxious surprise; their strength is unfailing, so that they cross oceans, and pervade immense tracts of land. They cover the harvest with a dreadful cloud, their very touch destroying the fruits of the earth, and their bite utterly consuming everything." The celebrated traveller Volney says, "Syria, as Egypt and Persia, and almost all the south of Asia, is subject to a calamity not less dreadful than that of volcanoes and earthquakes, I have mentioned: I mean those clouds of locusts so often mentioned by travellers. The quantity of these insects is incredible to those who have not themselves witnessed their astonishing numbers. The whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees may be heard at a great distance. The Tartars themselves are less destructive than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears; trees and plants stripped of their leaves give the appearance of winter to the spring. When clouds of them take their flight, the heavens are literally obscured by them." The prophet Joel, under a figurative prediction of the invasion of Judaea by the Chaldeans, describes with wonderful exactness the movements and depredations of this insect. [Joel ii. 1-11.] It is supposed that the palmer-worm, canker-worm, and caterpillar [Joel i. 4], are only various species of the locust. To illustrate the above passage, we may

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quote the following extract from the journal of an eastern traveller:

"The locusts, properly so called, which are so frequently mentioned by sacred as well as profane authors, are sometimes gregarious beyond expression. Those which I saw were much bigger than the common grasshopper, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been some time from the south. In the middle of April their numbers were so vastly increased that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and, as the prophet Joel expresses it, 'they darkened the sun.' When the wind blew briskly, so that the swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the Psalmist [Ps. cix. 23], 'being tossed up and down as the locust.' In the month of May, when the ovaries of these insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Metijiah and other adjacent plains, where they deposited their eggs. These were no sooner hatched, in June, than each of the broods collected itself into a compact body of an eighth of a mile square, and marching afterwards directly forward towards the sea, they let nothing escape them, eating up everything that was green and juicy, not only the lesser kinds of vegetables, but the vine likewise, the fig tree, the pomegranate, the palm, and the apple tree, even all the trees of the field [Joel i. 12], in doing which they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a great army, who further observes 'that the land is as the garden of Eden before them, and behind them a desolate wilderness.'"

Another writer says, "While seated in our

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tents at noon, we heard a very unusual noise, sounding like the rustling of a great wind at a distance. On looking up we perceived an immense cloud, here and there semi-transparent, in other parts quite black, that spread itself all over the sky, and at intervals shadowed the sun. These we soon found to be locusts, whole swarms of them falling about us. These were of a red colour, and I should suppose are the red predatory locusts, one of the Egyptian plagues; they are also the great grasshopper, mentioned by the prophet Nahum, no doubt in contradistinction to the lesser. [Nah. iii. 17.] As soon as they appeared, the gardeners and husbandmen made loud shouts, to prevent their settling on their grounds. It is to this custom that the prophet Jeremiah, perhaps, alludes, when he says, 'Surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee.' [Jer. li. 14.] They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader. [Joel ii. 7.] Their strength must be very great, if we consider what immense journeys they have been known to make."

Some species of the locust are eaten at this day in eastern countries, and are even esteemed a delicacy when properly cooked. [Compare Lev. xi. 22; Matt. iii. 4.] After tearing off the legs and wings, and taking out the entrails, they stick them in long rows upon wooden spits, roast them at the fire, and then proceed to devour them with great zest. There are also other ways of preparing them. For example, they cook them and dress them in oil; or, having dried them, they pulverize them, and, when other food is scarce, make bread of the meal. The Bedouins pack them with salt, in close masses, which they carry in their leathern sacks. From these they cut slices as they may need them. It has been argued that the locust-bean, and not the locust, was the food of John the Baptist; but there appears to be no valid reason for supposing anything of the kind. It is singular that even learned men have suffered themselves to hesitate about understanding these passages of the literal locust, when the fact that these are eaten by the Orientals is so abundantly proved by the concurrent testimony of travellers. One of them says they are brought to market on strings in all the cities of Arabia, and that he saw an Arab on Mount Sumara who had collected a sackful of them. They are prepared in different ways. An Arab in Egypt, of whom he requested that he would immediately eat locusts in his presence, forthwith threw them upon the glowing coals; and after he supposed they were roasted enough, he took them by the legs and head, and devoured the remainder at one mouthful. When the Arabs have them in quantities, they roast or

## Lord.

dry them in an oven, or boil them and eat them with salt. The Arabs in the kingdom of Morocco boil the locusts; and the Bedouins eat locusts, which are collected in great quantities in the beginning of April, when they are easily caught. After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but everyone takes a handful of them when hungry.

In the book of Revelation we have a literal description of the symbolical locust, which gives us a terrific impression of their power, and which is curiously illustrated by a passage from an eastern traveller. An Arab from Bagdad, he says, compared the head of the locust to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion; and so of other parts. In like manner the Italians still call locusts "little horses," and the Germans call them "hay horses."

LOD, *lod*, sometimes called *LYDDA*. [Contention, Strife.] [Neh. xi. 35; Acts ix. 33, 34.] A city of the tribe of Ephraim.

LO-DEBAR, *lo'-de-bar*. [Without Pasture.] [2 Sam. ix. 4, xvii. 27.] A place in the tribe of Gad, not far from Mahanaim, north of the Jabbok. Here dwelt Machir the Ammonite, who assisted David when he retired from Absalom's usurpation, in whose house lived Mephibosheth, Jonathan's lame son, who sat at David's table, and received from him "all that pertained to Saul and his house." Some suppose it to be the same with Debir. [Josh. xiii. 26.]

LODGE. [Gen. xxviii. 11; Ps. xlix. 12.] To continue for a night or more.

LODGE. [Mark iv. 22.] To make nests for lodging in. Righteousness is said to have lodged in Jerusalem. [Isa. i. 21.]

LOG. [Lev. xiv. 10.] A measure for liquids, containing about a wine pint, English.

LOINS. [1 Kings xviii. 46.] The dress of the Oriental nations being loose, it was necessary when they were travelling or working to gird up their garments, and fasten them about the loins; hence the expression is figuratively used [1 Pet. i. 13] to denote restraint or abstinence from worldly cares, thoughts, and pursuits, whereby the soul would be entangled or hindered.

LOOKING-GLASS. [Job xxxvii. 18.] What is thus translated was in fact a plate of metal, polished so finely as to produce a very perfect reflection of objects. Egyptian mirrors may be seen in the Egyptian collection in the British Museum.

LORD. [Gen. xxxix. 2.] This word, though sometimes applied as a term of reverence and respect, usually denotes the Supreme Being; and in this last sense it is applied indiscriminately to the Father and the Son



Lord's Day.

[Acts x. 36; Rev. xix. 16], especially in the epistles of Paul. In the common English translation of the Bible, the word *Lord*, when it stands for Jehovah, is printed in capitals.

**LORD'S DAY** [Rev. i. 10], or the Christian Sabbath, was distinguished by this name from the Sunday of the Pagans and the Sabbath of the Jews. The early Christian writers generally made this distinction; and the Christian emperors used the term "*Lord's Day*," or Sunday, according to the persons they addressed, *i.e.*, whether they were Pagans or Christians. *Lord's Day* was the favourite name of the day in the times of the apostles and first Christians; and Sunday was used only in accommodation to the popular usage of the Pagans around them.

**LORD'S SUPPER.** [1 Cor. xi. 20.] The night preceding His crucifixion, the Lord Jesus, after eating the paschal supper with His disciples, presented each of them with a portion of broken bread, and a portion of the fruit of the vine, and declared to them that as often as they should eat of that bread and drink of that cup in remembrance of Him, they would show forth or illustrate His death, and their faith in its atoning efficacy, till He should come. The great majority of Christians hold this ordinance to be binding on the Church till the end of the world, and that it is the privilege and duty of all the disciples of Christ to observe it.

**LOT, lot.** [Covering, Veil.] [Gen. xi. 31, xix. 37, 38.] The son of Haran, and nephew of Abraham.

**LOT.** A portion or share of anything, particularly an inheritance. [Job. xv. 1; Ps. cxxv. 3; Isa. xvii. 14, lvii. 5; Acts viii. 21.]

**LOT.** [Prov. xviii. 18.] A method used to determine chances or preferences, or to decide a debate. The decision by lot was often resorted to in former times, but always with the strictest reference to the interposition of God; as in the choice of the apostle Matthias [Acts i. 26], and in the cases of Saul and Jonathan, and Jonah and his companions, to determine who had offended God [1 Sam. xiv. 41, 42; Jonah, i. 7]; and in the division of the promised land among the tribes of Israel, the use of the lot was expressly commanded by God Himself, it being understood that the extent of territory should be proportioned to the population of each tribe. [Num. xxvi. 55.] So the selection of the scapegoat was to be determined by lot. [Lev. xvi. 8.] Property was divided in the same way. [Ps. xlii. 18; Matt. xxvii. 35.] The orders of the priests and their daily service were also assigned by lot. [1 Chron. xxiv., xxv.]

As to the manner of casting lots, we have no certain information. It is supposed by some that the stones or marks which were used in determining the lot were thrown together into the lap or fold of a garment, or into an urn or vase, and that the person holding

Luke.

them shook them violently, so that there should be a perfect mingling of the whole contents, to prevent all preference by the hand of him who should draw; so that the passage, Prov. xvi. 33, is paraphrased thus: "In a lot-vase the lots are shaken in all directions; nevertheless, from the Lord is the whole decision or judgment." The casting of lots appears also to have been practised by the heathen. [Matt. xxvii. 35.]

**LOT'S WIFE.** [Luke xvii. 32.] The allusion in this passage to the history of Lot's wife refers either to the attempt to return (which some suppose she made), or to the mere looking back with a desire to return. For her offence it is said she was turned into "a pillar of salt." She was probably made a monument of the Divine displeasure, but in what precise form is not known.

**LUCIFER, lu'-ci-fer.** [Son of the Morning, Light-bearer.] [Isa. xiv. 12.] This word occurs but once in our Bible, and is then applied to the king of Babylon to indicate his glory, as that of a morning star, or, figuratively, a son of the morning. Tertullian and others suppose the passage to relate to the fall of Satan; and hence the term is now usually applied in that way, though, as it seems, without sufficient warrant.

**LUD, lud.** [Strife.] [Gen. x. 22.] A son of Shem, from whom the Lydians of Asia Minor are supposed to have descended.

**LUKE, or Lucas, luke.** [Light-giving.] [Col. iv. 14; Philem. 24.] The author of one of the gospels, and also of the book of Acts. He was a physician [Col. iv. 14], but his parentage, nativity, and precise connection with our Saviour and His apostles are uncertain. It is evident that he was well acquainted with everything relative to our Saviour, and to His ministry upon earth. He wrote his gospel in Achaia, about A.D. 63, and the Acts of the Apostles within a year or two afterwards. Both these books were dedicated to Theophilus, a distinguished Christian, and supposed to have been an Egyptian. He travelled much with Paul, and was with him on his first visit to Rome, whither he went as a prisoner. [2 Tim. iv. 11; Philem. 24.] By some he is thought to have been a Greek, and by others a Syrian, and that he was converted at Antioch, from which place he commenced his travels with Paul. Some suppose he suffered martyrdom; but of the time and manner of his death we have no authentic information.

**LUKE, Gospel by,** contains many things which are not found in the other gospels; among which are the birth of John the Baptist, the Roman census in Judea, the circumstances attending Christ's birth at Bethlehem, the vision granted to the shepherds, the early testimony of Simeon and Anna, Christ's conversation with the doctors in the Temple when He was twelve years old,

Lunatic.

the parables of the good Samaritan, the prodigal son, the rich man and Lazarus, the wicked judge, and the publican and Pharisee; the miraculous cure of the woman who had been bowed down by illness eighteen years, the cleansing of the ten lepers, and the restoring to life the son of a widow at Nain; the account of Zaccheus, and of the penitent thief, and the particulars of the journey to Emmaus. It is very satisfactory that so early a writer as Irenaeus has noticed most of these peculiarities, which proves not only that St. Luke's gospel, but that the other gospels also, are the same now that they were in the second century.

**LUNATIC.** [Matt. iv. 24.] It was formerly supposed that the changes of the moon had an influence upon certain diseases of the mind, and persons affected with those diseases were therefore called lunatics; and hence, too, distracted persons who are sane at intervals are still called lunatics, though the idea of their being at all under the influence of the moon is generally regarded as irrational.

**LUSTS.** (1) Unlawful passions and desires. [1 Cor. x. 6; 1 Pet. ii. 11, iv. 2; 2 Pet. ii. 10.]

(2) The corruption of the heart, which inclines to evil, and is both the effect and cause of sin. [James i. 14, 15.] (3) The desire of food to sustain life. [Deut. xii. 15.]

**LUZ.** [Judg. i. 26.] A city in the land of the Hittites, built by a man of Bethel, who was permitted to go free by the Ephraimites, as a reward for making known to them a secret passage into the town, by which they entered and took it.

**LYCAONIA, ly'-ka-o'-nia.** [She wolf.] [Acts xiv. 6, 11.] A province of Asia Minor, which the apostle Paul twice visited. It was separated from Phrygia, and created into a Roman province by Augustus, and was bounded north by Galatia, east by Cappadocia, south by Cilicia, and west by Pisidia and Phrygia. Its chief towns were Iconium, Derbe, and Lystra. It is now a part of Caramania, and subject to the Turks.

The speech of this province [Acts xiv. 11] is supposed to have been either the old Assyrian language or a corruption of the Greek.

**LYCIA, ly'-shya.** [The Country of the Wolf.] [Acts xxvii. 5.] A south-western province of Asia Minor, bounded north by Phrygia, east by the sea and country of Pamphylia, south by the Mediterranean, and west by Caria and the gulf of Glaucus, now that part of Anatolia embraced between the bays of Maeri and Satalia. Its chief cities were Patara and Myra.

**LYDIA, lid'-dah** [Greek form of Lud] [Acts ix. 32, 38], or **Lod** [in Hebrew, Lud] [Ezra ii. 33.] A city inhabited by Benjamites after the captivity, was a few miles east of Joppa, on the way to Jerusalem. Here Peter cured Eneas of the palsy. It was burnt by the

Maachah.

Romans in the war of Judaea, but was rebuilt and called by the Greeks Diospolis, the city of Jupiter.

**LYDIA.** [A person.] [Acts xvi. 14, 15.] A woman of Thyatira, who dwelt in the city of Philippi, in Macedonia, and was converted under Paul's ministry. She opened her house to entertain the apostles, constraining them to partake of her hospitality.

She is described as a seller of purple; which means, either that she sold the colouring matter or the fabric already dyed.

**LYDIA.** [A place.] [Ezek. xxx. 5.] There was a celebrated kingdom of Asia Minor known by this name, of which Sardis was the capital. It is supposed to have been settled by the posterity of Lud, a son of Shem. It had Mysia on the north, Phrygia on the east, Caria on the south, and the Aegean Sea on the west. It was once under the dominion of Croesus, the wealthiest monarch of his age. It was in the time of the apostles a province of the Roman empire. The Lydia of the above-cited passage is supposed to refer to a place or a people in Africa.

**LYSTRA, Lys'-tra.** [Acts xiv. 6, 8, 21.] A city of Lycaonia, where Timothy was circumcised, and where Paul performed a surprising miracle upon a man lame from his birth.

M.

**MAACHAH, ma'-a-kah.** [Oppression.] [2 Sam. iii. 3.] The daughter of Talmai, king of Geshur, and the mother of Absalom and Tamar. The same name occurs elsewhere, and designates different individuals of both sexes; as in 1 Kings xv. 1, 2, 7, 8, 10, the daughter of Abishalom, and the wife of Abijah, and the mother of king Asa; in 1 Kings ii. 39, it designates a king of Gath; in 1 Chron. xxvii. 16, it designates the father of Shephatiah; and in Gen. xxii. 24, it is a daughter of Nahor. In 1 Kings xv. 1, 2, Maachah, the daughter of Abishalom, is called Abijah's mother; and in 2 Chron. xiii. 2, Abijah's mother is said to have been a daughter of Uriel of Gibeah; and again, in 1 Kings xv. 10, Maachah is called the mother of Asa, who was Abijah's second son, and, of course, Maachah was his grandmother, and not his mother.

An attempt has been made to reconcile these apparent inconsistencies between 1 Kings xv. 2 and 2 Chron. xiii. 2, by supposing that different persons are intended. The relation, it is said, is not the same in both cases; that the king's mother was a title of dignity, and not of consanguinity, distinguishing her rank at court, and not her relation to the king. Thus Maachah, Rehoboam's wife, and Abishalom's daughter,

**Maachah.**

ter [1 Kings xv. 2] was the natural mother of Abijah, or Abijam. When her son Abijah ascended the throne, the rank of king's mother was given to Michaiiah, the daughter of Uriel of Gibeah [2 Chron. xiii. 2], but, at her death, that title devolved on Maachah, Rehoboam's wife, and she enjoyed it at the accession of Asa, her grandson [1 Kings xv. 10], and hence, though she was Asa's grandmother, she is called, by her title of honour, the king's mother. In confirmation of this opinion, the passage, 1 Kings ii. 19, is relied upon; and it is also said that a dignitary with such a title is still found in some of the eastern courts. Without determining the value of this suggestion, it is sufficient to say that in a political and ecclesiastical history nearly 3,000 years old, it would be surprising (if not suspicious) should there be found that accuracy in the orthography of proper names, and the precise relation of families and individuals, which would prevent all difficulty and confusion.

**MAACHAH, OR MAACHATHI.** [Deut. iii. 14.] A city and region of Syria, east and north of the sources of the Jordan, and not far from Geshur, at the foot of Mount Hermon. The Israelites would not destroy the Maachathites, but permitted them to dwell in the land [Josh. xiii. 13], and their king assisted the Ammonites against David. [2 Sam. x. 8.] The lot of the half-tribe of Manasseh, beyond Jordan, extended to this country. [Josh. xii. 5.]

**MACEDONIA, mas-se-do-nya.** [Acts xvi. 9.] An extensive district of Greece, west of the Ægean Sea, south of Thrace, and north of Thessaly, supposed to have been settled originally by the posterity of Chittim, the son of Javan. It became celebrated in the days of Philip and his son Alexander the Great, under whose reigns Greece was subdued, and Macedonia became one of the most powerful nations of antiquity. Macedonia received the gospel before any other part of Europe. It was at that time a Roman province; the Romans, under Paulus Emilius, having conquered the country, afterwards divided the whole of Greece and Macedonia into two great provinces, which they called Macedonia and Achaia. [2 Cor. ix. 2.] It remained a Roman province for nearly six hundred years, when it was conquered by the Turks, and is still subject to them. Among its chief cities were Philippi and Thessalonica.

**MACPELAH, mak-pe-lah.** [A doubling, portion, lot.] [Gen. xxiii. 9, 17.] A field and cave near to Hebron, which Abraham purchased for a burial-place, and where he and his wife and several of his children were buried.

**MAGDALA, magi-da-lah.** [A tower.] [Matt. xv. 39; Mark vii. 10.] A citadel near Tiberias and Gadara.

**MAGICIANS, ma'-jish-ans.** [From Maji, Fire-worshippers.] Diviners, fortune-tellers,

**Mammon of Unrighteousness.**

soothsayers; they were supposed capable of interpreting dreams, foreseeing future events and of communicating with the dead.

To consult magicians was forbidden by the Mosaic law, under the penalty of death, [Lev. xix. 31, xx. 6.]

**MAHANAIM, ma-ha-na'-im.** [Camps.] [Gen. xxxii. 2.] A town in the territory of Gad, on the north bank of the river Jabbok. It is by some said to be called Mahanaim (or the host, or two hosts) from the vision which occurred to Jacob on that spot, as recorded in the above-cited passage.

It was distinguished as Ishbosheth's capital [2 Sam. ii. 8-12, 29], and as the place to which David repaired during the rebellion and usurpation of Absalom. [2 Sam. xvii. 24.]

**MAKKEDAH, mak-ke'-dah** [Place of Shepherds] [Josh. x. 10], one of the principal cities of the Canaanites, was allotted to Judah, and lay south-west of Jerusalem. There was a remarkable cave here, in which five petty kings concealed themselves, but were discovered by Joshua, and put to an ignominious death.

**MARTESH, mak'-tesh** [Mortar] [Zeph. i. 11], is generally supposed to refer to some street or square in the lower part of the city of Jerusalem, which was chiefly inhabited by merchants, or occupied for commercial purposes.

**MALACHI, mal'-a-ki.** [Jehovah's Messenger.] [Mal. i. 1.] Many Jews affirm that the author of this book is Ezra; but the general opinion is that Malachi lived about four hundred years before Christ, and was the last of the inspired prophets under the old dispensation.

**MALACHI, Prophecy of,** is last in the order of the books of the Old Testament, and it contains sharp rebukes of the sin and folly of the Jews, the most glowing representations of the Messiah's advent, and predicts the preparation of the way by the preaching of John the Baptist. Malachi is supposed to have been contemporary with Nehemiah.

**MALLOWS.** [Job xxx. 4.] Supposed to be a kind of bramble without thorns, the young leaves of which, resembling lettuce, are gathered and boiled by the poor as food. We are told that at Bagdad quantities of this vegetable are hawked about, while those who carry it cry, "Molachia, Molachia," which differs little from the Hebrew word. Many saline plants are found in the deserts of Arabia, and some are of opinion this is a general name for the class. Others think that the real plant intended is a species of salt-wort; to which opinion the Greek version of the word gives some countenance.

**MAMMON** [Matt. vi. 24] is a Syrian word, signifying riches.

**MAMMON OF UNRIGHTEOUSNESS** [Luke xvi. 9], as it stands connected in this passage, may mean that we should so wisely use the mammon of unrighteousness, or the riches of

## Manasseh.

this world, that we may do good to men, and so make to ourselves many friends, and act so judiciously, charitably, and uprightly with the wealth given to us, that we may secure God's favour and approbation. It is not money, but the inordinate love of money that is the root of all evil; and the mammon of unrighteousness may be used in the most righteous manner.

MANASSEH, *ma-nas'-seh*. [One who forgets.] [Gen. xli. 51.] The first-born of Joseph. When he and his brother Ephraim were boys, and Jacob their grandfather was about to die, Joseph took them into the patriarch's presence to receive his blessing. On this occasion he adopted them into his own family, as his own children; and in a most significant and interesting manner predicted the superiority of Ephraim over Manasseh, as it respected numbers, &c. [Gen. xlviii. 5-20; compare Num. i. 32, 33, 35, and ii. 18, 20; Ps. lxxx. 2.]

On their way to Canaan, the Israelites conquered a large territory east of the Jordan; and some of them, whose possessions were chiefly in cattle, desired to have their portion assigned them among the rich pastures and fruitful hills of Bashan and the surrounding country. This request was granted, and half the tribe of Manasseh received the territory stretching from near to Caesarea Philippi along the Jordan down nearly to Mahanaim.

The other half had its portion on the west of the Jordan, between Ephraim and Issachar, across the country from the Jordan to the Mediterranean. This tribe possessed small tracts within the bounds of Issachar and Asher.

MANASSEH. [2 Kings xx. 21.] Son and successor of Hezekiah, the king of Judah, ascended the throne at the age of twelve years. The former part of his reign was distinguished for acts of daring impiety and wanton cruelty, which are particularly detailed by the sacred historian. [2 Kings xxi.] For these sins, in which he persuaded his subjects to participate, the country was visited with God's judgments, and their severity and desolation are described in the strongest figurative language. [2 Kings xxi. 13.] He was at last taken captive by the Assyrian king, and ignominiously transported to Babylon. Upon his repentance and prayer, however, he was liberated, and returned to his capital, where he died, after having done much to repair the evils of his former life. The term of his reign was fifty-five years. [2 Chron. xxxiii. 1-20.]

MANDRAKES. [Gen. xxx. 14.] It is uncertain what plant is intended by the Hebrew word which is translated mandrakes in the above passage, and in Song of S. vii. 19; but it is generally supposed to have been a species of melon, pleasant to the taste, and of an agreeable odour. Several ancient authors have descanted on its virtues.

## Manna.

MANNA, *man'-na*. [What is it?] [Exod. xvi. 15.] A substance furnished to the children of Israel on their journey through the wilderness, and designed as a substitute for bread, the material for which they could not raise during their wanderings. It is called "the bread rained from heaven," Exod. xvi. 4.

The manna of the Jews is described as a small, round thing, as small as the hoarfrost on the ground; that "it was like coriander seed, white, and the taste of it like wafers made with honey." [Exod. xvi. 14, 31.] Wafers were small, thin cakes of fine flour, mingled with oil, and used in various offerings. [Lev. ii. 4, vii. xii.] If to this mixture was added a portion of honey, there would be the nourishment of the flour, the flavour of fresh oil, and the sweetness of honey. The original word furnishes no clue to the nature of the substance. It is said that when the Israelites first saw it, they exclaimed, "It is manna;" for they knew not what it was. Some have interpreted it to mean prepared food. As to the size and colour, it was probably that of the coarsest particles of white frost, or the finest hailstones, nearly resembling sleet. It was ground in mills or beaten in a mortar, then placed in pans in the shape of cakes, and baked. In gathering this food, each was permitted to take what was necessary for his own use, not exceeding an omer, or about three quarts, for each member of the family. If more than this should be collected by extraordinary industry, the surplus was to be distributed to those who had less.

For forty years this supply of food was furnished daily to between three and four millions of people. [Deut. xxix. 5, 6.] It ceased while they were encamped at Gilgal, immediately after they had celebrated the passover for the first time in the land of promise. [Josh. v. 10, 12.] It is not improbable that the usual quantity of animal food was consumed. The manna was a substitute for bread, which is the staff of life. To commemorate this long-continued and wonderful miracle, Moses was instructed that a golden pot should be provided [Exod. xvi. 33; Heb. ix. 4], and that an omer (or one man's portion) of the manna should be put up for preservation, and placed in or near the ark that succeeding generations might see with their own eyes the very substance on which their fathers were miraculously fed in their long and perilous journeyings from Egypt to Canaan.

The substance known to us as manna is so called from its supposed resemblance to the manna of Israel. The best of it is brought from Syria, Arabia, and Persia. It falls, or is drawn from a tree or shrub, in various ways; and the Arabs boil and strain it, and then use it as honey on their bread or cakes. The manna of Israel was essentially different from the natural manna in



## Manna.

variety of particulars. The natural manna is not found in the desert; it falls only in the spring; and is said not to melt in the sun; it does not breed worms and become offensive if kept from day to day. It cannot be ground or beaten in a mortar, as the manna of the Israelites was. It has medicinal properties, which that had not; it is produced on every day alike; and it comes at the very season of the year when the manna of Israel ceased. The Israelites never saw it before, nor has it ever appeared again, as we infer from comparing Deut. viii. 3, 16, with Exod. xvi. 15, 32, 33.

An eastern traveller gives us the following account of modern manna in Arabia:

"It is from the tamarisk, or tarfa, that the manna is obtained. This substance is called by the Bedouins *mann*, and accurately resembles the description of manna given in the Scriptures. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath that tree in the natural state; the manna is collected before sunrise, when it is coagulated; for it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it in leathern skins. In this way they preserve it till the following year, and use it as they do honey, to pour over unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a small piece of the last year's produce, in the convent (of Mount Sinai), where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake; it became soft when kept some time in the hand; it placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its colour is a dirty yellow; and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly medicinal. The quantity of manna collected at present, even in seasons when the most copious rains fall, is trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks."

## Marble.

Manna is called the "corn of heaven," and "angels' food," Ps. lxxviii. 24, 25, perhaps in allusion to the mode by which it was supplied.

MANOAH, *ma-no-ah* [Rest] [Judg. xiii. 2], the father of Samson, was born at Zorah. In the absence of Manoah, an angel appeared to his wife, and predicted the birth of Samson, describing particularly the manner of his life, and the chief purpose for which he should be born. Manoah prayed for a repetition of the visit. The angel again appeared, and Manoah had an interview with him; and, when he was about to depart, proposed to prepare a kid for him, that he might partake of the hospitality of his house; but the angel declined taking any food, and told him if the kid was for an offering, it must be to the Lord. The kid was prepared as a sacrifice, and offered upon a rock. When the flame from this rude altar ascended towards heaven, the angel passed upward with it. Manoah and his wife, witnessing this wonderful scene, fell upon their faces to the ground. He was disposed to construe the visit of the angel unfavourably; but his wife more justly regarded the emblematical acceptance of the sacrifice as a token for good; and so it proved.

MAON, *ma'-on* [Habitation] [1 Sam. xxv. 2], distinguished as the residence of Nabal, was on the southern boundary of Judæa.

MAON, Wilderness of [1 Sam. xxiii. 25] was in the southern part of Judah, south of the wilderness of Ziph, and near the town of Maon, and extended to the mountains of Idumea. It was in the wilderness of Maon that David concealed himself when the Ziphites were seeking his destruction.

MARAH, *ma'-rah*. [Bitter.] [Exod. xv. 23.] A place on the line of the march of the Israelites, at which bitter water was made palatable by casting into it a tree which God designated to Moses. Whether the effect was miraculous, or only the indication to Moses of a particular tree which was capable of producing it, is uncertain. The word Marah, signifying bitterness, was adopted by Naomi, as applicable to herself, in view of her many sorrows. [Ruth i. 20.]

The well of Hawara, on the eastern coast of the gulf of Suez, is spoken of by travellers as containing bitter water, and corresponds, in distance, &c., to the Marah of the sacred history.

MARANATHA, *mar-a-nath'-a*. [The Lord cometh.] [1 Cor. xvi. 22.] A Syriac word used in a threatening sense, as, the Lord will take vengeance. A Jewish form of cursing.

MARBLE. [Rev. xviii. 12.] A species of limestone remarkable for its durability, and capable of receiving a high polish. It was probably used in very early times for building-materials [1 Kings vi. 7, 36, vii. 9-12; 1 Chron. xxix. 2], and for many kinds of vessels.

## Mareshah.

seis. The colours of marble are various and beautiful, and pieces of all sizes may be wrought together so as to resemble a beautiful painting. Such was probably the pavement and columns of the Persian palace described in Esth. i. 6.

MARESHAH, *ma-re'-shah*. [That which is at the head.] [Josh. xv. 44.] A town of Judah, famous as the scene of the battle between Asa, king of Judah, and Zerah, king of Ethiopia, with his numerous army. It was also the residence of the prophet Micah. [Mic. i. 15.]

MARK, *mark*. [Polite, Shining.] [Acts xii. 12.] Generally supposed to be the same with Marcus [1 Pet. v. 13]; but whether he was the same with John Mark [Acts xv. 37-39; Col. iv. 10; 2 Tim. iv. 11] is not clear. (See JOHN MARK.)

MARK, Gospel by. The second in order of the books of the New Testament. It is supposed to have been written between A.D. 56 and 65, and it contains the substance of the public discourses and private conversations of our Saviour, obtained, in a great measure, as some have supposed, from the lips of the apostle Peter, whose intimate companion he was for several years. It is not unlikely that the apostle himself had an opportunity to examine it, inasmuch as many things commendatory of him, mentioned in the other gospels, are omitted in this. There are a sufficient number of important differences between this gospel and the other three to show that this is not an abridgment or compilation from them, or either of them; and among these we may mention two miracles which are not recorded in any other gospel; and yet there are but twenty-four verses in Mark which contain any important fact not mentioned by some other evangelist.

MARKET [Matt. xi. 16], or MARKET-PLACE. [Luke vii. 32.] The markets of eastern towns occupy one side of an area, the other sides being occupied by public buildings, temples, courts, and offices of various kinds. Hence they were the place of general concourse. Laws were promulgated here; questions of philosophy and public interest were discussed; and, it being generally in or near the gate of the city, or the thoroughfare, as we might call it, judicial investigations were made here. [Acts xvi. 19, xvii. 17.]

The country people would be found at this point in the greatest numbers, as well as judges and magistrates. Hence the force of the expression, Mark xii. 38.

The market-place was resorted to by labourers who sought employment. An intelligent traveller tells us of a scene he witnessed in Persia, where a great number of peasants assembled in the market-place before sunrise, with their spades in their hands, waiting to be employed; and when he passed the same place at night, some of

## Martha.

them were still there, waiting for something to do. (See Matt. xx. 1-16.)

MARRIAGE [Matt. xxii. 2] is a divine institution. [Gen. ii. 21-25.] It is also a civil contract, uniting one man and one woman together in the relation of husband and wife. Among the benefits of the institution are: (1) Domestic comfort; (2) Provision for the health, education, and support of children; (3) The distribution of society into families or small communities, with a master or governor over them who has natural as well as legal authority; (4) The security which arises from parental anxiety, and the confinement of children to permanent habitations; and (5) The encouragement of industry.

In the celebration of marriages in the east at the present day, many of the peculiar customs of ancient times are observed. "At a Hindoo marriage," says a missionary, "the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—'And the door was shut.'"

The custom of crying and shouting at the approach of the bridegroom seems to have been continued from the days of our Saviour.

It was the custom to crown the married couple. Hence the allusion, Song of S. iii. 11; Isa. xlix. 18, where the word ornament might as well be rendered crown.

MARS-HILL. [Acts xvii. 19.] A famous place in Athens, where the high court of judicature was held. Here Paul preached, and was regarded as the introducer of new gods, because he spoke of "Jesus" and the "Resurrection."

MARTHA, *mar'-tha*. [Stirring up bitterness.] [John xi. 1.] The sister of Lazarus and Mary, and the mistress of their family

Martyr.

at Bethany. [Luke x. 38-40.] She is always named before Mary, and was probably the elder. There is no question of her piety. [John xi. 5, 25-27.] (See LAZARUS, MARY.)

MARTYR. [Acts xxii. 20.] One who bears witness to the truth at the expense of his life. The word occurs thrice only in the Scriptures.

MARY, *ma'-ry* [Bitterness] [Luke i. 27], the mother of our Lord, was cousin to Elizabeth, the mother of John the Baptist. [Luke i. 36.] The sacred history records but few incidents of her life after the infancy of the Messiah. She was present at the marriage in Cana [John ii. 3], where He wrought a miracle. She also sought an interview with Him, in company with others of the family, when He was preaching to a crowd in a country place. [Luke viii. 19, 20.] She was present at His crucifixion [John xix. 25], and was there commended by the expiring Redeemer to the filial kindness and attention of the beloved John; and she is mentioned as one among the praying company in the upper room at Jerusalem, after the ascension of our Saviour. [Acts i. 14.]

MARY. [John xix. 25.] The sister of the above Mary, the wife of Cleophas, and mother of James the Less, Simon, Joseph, and Judas. They were, of course, cousins, and are called brethren of our Lord. [Matt. xiii. 55, xxvii. 56; Mark vi. 3.] She was present at the crucifixion and burial of our Lord [Matt. xxvii. 56, 61], was among those who went to embalm Him [Mark xvi. 1-10], was among the first to whom the news of His resurrection was announced [Luke xxiv. 6], and on her way to the disciples with the intelligence, she met her risen Lord and worshipped Him. [Matt. xxviii. 9.]

MARY. [Acts xii. 12.] The mother of John Mark, a godly woman, residing at Jerusalem, at whose house the disciples were convened the night Peter was miraculously delivered from prison.

MARY. [John xi. 1.] The sister of Lazarus, and a devoted friend and disciple of our Saviour. She evinced her affection for Him at the supper in Bethany, a few days before His crucifixion [John xii. 3], and received from Him the testimony that she had chosen the good part which should not be taken from her. [Luke x. 41, 42.]

MARY. [Luke viii. 2.] Mary Magdalene, or Mary of Magdala. So called, probably, from the fact that she was a native or resident of the village of Magdala.

The general impression that she was an unchaste woman is entirely without foundation. There is nothing to warrant the opinion that she was not a woman in good circumstances and of unblemished character. Having been relieved of a demoniacal possession by the divine power of our Saviour, she became His follower [Luke viii. 2, 3], and evinced her attachment to Him and His cause to the very last. She was at His

Meals.

crucifixion [John xix. 25] and burial [Mark xv. 47], and she was among those who had prepared the materials to embalm Him [Mark xvi. 1], and who first went to the sepulchre after the resurrection; and what is particularly interesting in her history, she was the first to whom the risen Redeemer appeared. [Mark xvi. 9.]

MATTHEW, *math'-thew* [Gift of Jehovah] [Matt. ix. 9], called also Levi [Mark ii. 14], was a native of Galilee, and, though a Jew, was employed as a tax-gatherer under the provisional government of Judæa. He was called from his official occupation into the service of Christ, entertained Him at his house [Mark ii. 15], became one of the twelve apostles, and was engaged in the propagation of the gospel after our Saviour's ascension. [Acts i. 13.] There is no certainty respecting the time, place, or manner of his death.

MATTHEW, Gospel of, is supposed to have been written five years after Christ's ascension, or about the year 38. It existed at a very early period, both in the Hebrew and Greek languages; and some suppose it was first written in Hebrew, and translated into Greek by Matthew himself, or, at least, during his lifetime. There is internal evidence that it was designed particularly for the use of the Jews. Matthew, as appears from the preceding article, was early called into the company of Christ's disciples, and was a constant attendant upon His ministry to its close. His is the earliest of the four histories, and certainly has the characteristics of a narrative written soon after the events happened. The visit of the wise men; the slaughter of the infants; the parable of the ten virgins; the resurrection of the saints at the time of the crucifixion; and some other facts are related by Matthew, which are not mentioned by either of the other evangelists.

MATTHIAS, *math'-thi'-as*. [Gift of Jehovah.] [Acts i. 23.] A disciple of Christ, and a constant attendant on His travels and ministry, from its commencement until His ascension. [Acts i. 21, 22.] He was appointed to supply the vacancy in the company of the twelve apostles, occasioned by the apostacy of Judas.

MAZZAROTH, *maz'-za-roth*. [Planetary influences.] [Job xxxviii. 32.] "Canst thou bring forth Mazzaroth in his season?" was one of the questions by which God reproved the weakness and presumption of His servant Job. It is supposed by some to mean the twelve signs of the zodiac; each of which is brought forth in its season by the wisdom and power of God only.

MEALS, *meal-time*. [Ruth ii. 14.] The meals of the Orientals, both ancient and modern, may be compared to our dinner and supper. [Luke xiv. 12.] What is here called dinner might nevertheless as well be called breakfast; for it is a light meal, and is taken at an early hour. In Persia they partake of

## Mearah.

this first meal between ten and eleven o'clock in the forenoon; and it consists principally of fruits, milk, cheese, and confectionary.

The principal meal of the day is the supper. Among the Romans, it anciently took place about three o'clock; but in the east, as at the present day in Persia, about six or seven in the evening, in order to avoid the enfeebling heat of the afternoon. [Mark vi. 21; Luke xiv. 16, 24; John xii. 2.]

Before going to meals it was common to wash the hands; a custom rendered necessary by their method of partaking of food. The same practice obtained among the Greeks and Romans at an early date, and still prevails in the east. (See EATING.)

The Pharisees had exalted this into a religious duty, and affected to be greatly scandalized at the omission of it by the disciples of our Lord. [Matt. xv. 2, 20; Luke xi. 38.]

In Samuel's time, the people would not eat until he had blessed the sacrifice; and this is the first notice in Scripture of a blessing on food. [1 Sam. ix. 13.] In the time of Christ, however, it was common before every meal to bless, or give thanks. [Matt. xiv. 19, xv. 36.]

A distinction of rank also prevailed in sitting at meals: thus Samuel gave to Saul, who was to be king, the most exalted place at table.

MEARAH, *me-a'-rah*. [A cave.] [Josh xiii. 4.] A cave between Sarepta and Sidon.

MEASURES AND WEIGHTS. [Prov. xx. 10.] The Jewish law contains two precepts respecting weights and measures. The first [Lev. xix. 35, 36] refers to the standards kept in the sanctuary; and the second [Deut. xxv. 13-15] refers to copies of them kept by every family for its own use. Much perplexity has attended all investigations of this subject, and we must be contented with stating what is most probably true.

The models or standards of the weights and measures which were in earliest use were preserved for a long time in the Jewish Temple, but were destroyed with that sacred edifice; and afterwards the weights and measures of the people among whom the Jews dwelt were adopted. Josephus asserts that measures and weights were invented by Cain. They were certainly in use from a very early period. [Gen. vi. 15, xxiii. 16.]

As to currency, it is supposed the Jews had at first no coins or pieces of metal of fixed size and value, but that the precious metals were exchanged or bartered for articles of merchandise by weight. Thus Abraham bought the field of Ephron for four hundred shekels of silver, as we might buy an acre of land for a hundred bushels of wheat. This is the usual mode of dealing among uncivilized nations at the present day. Every piece or mass of metal was valued according to its purity and weight. Hence the practice of carrying weights in a bag, to which allusion is frequently made by the Bible writers.

## Measures and Weights.

[Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11.] We have abundant evidence that in David's time gold was used as an article of merchandise, and not as a standard of value.

In presenting this subject in such a form as to aid the biblical student or teacher, we shall include only those terms which are actually used in the Bible, and shall endeavour to establish a definite rule rather than to perplex by an array of conflicting opinions and authorities.

## I. Of Measures of Length.

The handbreadth, or palm [1 Kings vii. 26], was four digits, or the breadth of the four fingers—from three inches to three and a half.

A span [Lam. ii. 20], which expresses the distance across the hand from the extremity of the thumb to the extremity of the little finger, when they are stretched as far apart as possible, say nine to ten inches.

A cubit. This measure extended originally from the elbow, bending inwards to the extremity of the middle finger [Gen. vi. 16], but it is obvious that this term is applied by the sacred writers to different lengths, one being at least a hand-breadth longer than the other. It is, however, generally agreed that the common cubit was almost twenty-one inches.

A fathom [Acts xxvii. 28] was from six feet to six feet and a half.

The measuring reed [Ezek. xlii. 16] is supposed to have been from ten to eleven feet, and the measuring line [Zech. ii. 1] a hundred and forty-six feet.

The furlong [Luke xxiv. 13] was a Greek measure, and nearly the same as at present—viz., one-eighth of a mile, or forty rods.

The mile [Matt. v. 41], it is supposed, was about 1,612 yards, or about one-twelfth less than ours.

The Sabbath-day's journey [Acts i. 12] was about seven-eighths of a mile, and the term denoted the distance which Jewish tradition said one might travel without a violation of the law. [Exod. xvi. 29.] It is supposed that this distance extended first from the tabernacle to the remotest section of the camp, and afterwards from the Temple to the remotest parts of the holy city. It has, however, been conjectured that the length of a Sabbath-day's journey was the distance from the residence of the worshipper to the nearest synagogue. The Jews were not in the habit of following popular speakers in the synagogue; they attended places of worship for worship, and therefore any synagogue where the prayers were offered and the law read was the same to them as another.

The term, a day's journey [Num. xi. 31; Luke ii. 44], probably indicated no certain distance, but was taken to be the ordinary distance which a person travels on foot in the prosecution of a journey—perhaps twenty miles.



Measures and Weights.

II. Hollow Measures.

(1) Dry. A cab, or kab [2 Kings vi. 25], one-third of an omer, or two pints.

An omer [Ex. xvi. 36], one-tenth of an ephah, or six pints.

The measure, or seah [Gen. xviii. 6; Matt. xiii. 33; Luke xiii. 21], one-third of an ephah, or twenty pints.

The ephah [Exod. xvi. 36], ten omers, or three seahs, or sixty pints.

The homer [Isa. v. 10], when used for dry measure, one hundred homers, or six hundred pints.

Tenth deal [Lev. xxiii. 17], or tenth part, as supposed to have been the same with the omer, or the tenth part of an ephah.

The Greek word translated bushel, Matt. v. 15, is supposed by some to answer to the Hebrew word seah. The Roman bushel was very nearly the same with the English peck.

(2) Liquid. The log [Lev. xiv. 10], six eggshells full, one-tenth of a hin, or nearly one pint.

The hin [Exod. xxix. 40], one-sixth of a bath, or ten pints.

The bath [Isa. v. 10], one-tenth of a homer [Ezek. xlv. 11], seven and a-half gallons, or sixty pints.

The homer, or cor [Ezek. xlv. 14], ten baths, or seventy-five gallons, or six hundred pints.

The firkin [John ii. 6] was a Greek measure, containing seven and a half gallons.

III. Of Weights.

In the time of Moses the common weight was a shekel, which signifies a weight. There were also the parts of a shekel, as the fourth, third, and half. The shekel, the maneh, and the talent were all originally names of weights; and here it may be remarked that there appears no sufficient warrant for the opinion that the Jews had two kinds of weights. When the phrase "shekel of the sanctuary" is used [Exod. xxx. 13], it means, not that this was different from the common shekel, but that it was a true standard weight according to the authorized standard preserved in the sanctuary, or, as we should say, an authorized weight or measure, to denote that its accuracy is certified. To weigh substances, the Jews had—

The shekel [Amos viii. 5], half an ounce avoirdupois.

The maneh, or mina [Ezek. xlv. 12], one hundred shekels, or fifty ounces, equal to three pounds two ounces avoirdupois.

The talent [2 Sam. xii. 30], three thousand shekels, thirty manehs, fifteen hundred ounces, equal to ninety-three pounds twelve ounces avoirdupois.

IV. Of Currency.

(1) Before the Captivity.

The gerah, one-twentieth of a shekel, would be worth now about five farthings.

Meat.

The bekah, half a shekel, equal to about one shilling and a halfpenny.

The shekel, twenty gerahs, weighing half an ounce troy, equal to two shillings and a penny.

The maneh, or mina, one hundred shekels, fifty ounces, or four pounds two ounces troy, equal to about ten guineas.

The talent, thirty minas, or three thousand shekels, ninety-three pounds twelve ounces, equal to £2,100 if of silver, or £5,200 if of gold. The pound is equal to the mina.

The value of gold was to that of silver about as twelve to one.

The dram [1 Chron. xxix. 7], or drachm, was the same with the daric.

(2) After the Captivity.

The daric, dram, or drachm [Ezra ii. 69] was a Persian gold coin, equal to about one pound three shillings.

The stater, or piece of money [Matt. xvii. 27], a Greek or Roman silver coin (a shekel in weight), in value over two shillings. The stater, or coined shekel of the Jews, is often found in the cabinets of antiquaries at the present day.

The penny [Matt. xxii. 19], or drachm, a Roman silver coin, equal to sevenpence-three-farthings.

The farthing [Matt. x. 29], a Roman silver coin, worth fully a penny-farthing.

Another piece of money, equal to one-fourth of a farthing, is called by the same name [Matt. v. 26]; and the mite [Mark xii. 42] was half of this last farthing, or rather more than a halfpenny.

An erroneous impression prevails respecting the real value of money, from our associations with its nominal value. The "penny a day" [Matt. xx. 2] seems to be a mean compensation for ten or twelve hours' labour, and the twopence [Luke x. 35] affords very equivocal evidence of generosity in the good Samaritan; but when it is considered what these sums could obtain of the comforts and necessities of life, the cases appear differently.

MEAT, MEATS. [Gen. i. 29; Mark vii. 19.] The food of the Hebrews was regulated by the appointment of God. Their methods of cooking meats were various, though they never ate of food dressed by any other than a Jew, nor of food prepared by other kitchen utensils than those of their own nation. What animals they might eat, and what they ought not, was particularly commanded. [Lev. xi.; Deut. xiv.] The import of the word meat seems to have undergone a considerable change since our version of the Bible was made; for, in this it means food in general; or, when confined to one species of food, always signifies meal, flour, or grain, but never flesh, which is now the usual acceptation of the word. A meat-offering in the Scriptures is always a vegetable, and never an animal offering; and it might now be rendered a bread-offer-

## Meats.

ing, or a meal-offering, instead of a meat-offering.

**MEATS OFFERED TO IDOLS.** [1 Cor. viii. 7, 10.] At the first settling of the Church, there were many disputes concerning the use of meats offered to idols. Some newly-converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently of whatever was served up to them, even among pagans, without inquiring whether the meats had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure, according to the Jews, or whether it had been offered to idols or not. But other Christians, weaker or less instructed, were offended at this liberty, and thought that eating of meat which had been offered to idols was a kind of partaking in that wicked and sacrilegious act.

This diversity of opinion produced some scandal, for which Paul thought it behoved him to provide a remedy. [Rom. xiv. 20, 21.] He determined, therefore, that all things were clean to such as were clean [Tit. i. 15], and that an idol was nothing at all. That a man might safely eat of whatever was sold in the market, and need not scrupulously inquire from whence it came; and that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, &c. [1 Cor. x. 25, &c.] But at the same time he enjoins that the laws of charity and prudence should be observed; that believers should be cautious of scandalizing or offending weak minds, for though all things might be lawful, yet all things were not always expedient.

**MEDABA, *mel'-de-bah*.** [Water of Rest.] [Josh. xiii. 16.] A city in the eastern part of the territory of Reuben, which still retains nearly its ancient name, Madaba. The site of the old town shows the ruins of a temple, and the excavations of ponds and reservoirs.

**MEDIA, *mel'-di-ya*.** [Midst, Middle.] [Isa. xxi. 2.] This country, which probably derives its name from Madai [Gen. x. 2], anciently occupied what is now part of the kingdom of Persia, and was bounded north by the Caspian Sea and Armenia, south by Persia proper, and west by Assyria. It was a fertile and well-cultivated region, and was divided into greater and lesser Media.

Ninus, king of Assyria, added this country to his kingdom, and retained it until the time of Sennacherib, when it revolted, and his son became king, B.C. 700. It fell into the hands of Cyrus the Great, about B.C. 556, who perfectly united Media and Persia, forming the Medo-Persian kingdom. Hence, by Esther and Daniel, the laws and chronicles of the Medes and Persians are always mentioned together. God employed the

## Melita.

Medes to punish Babylon, and then sent them the cup of His wrath by Cyprus. [Isa. xiii. 17, 18, xxi. 2, 3; Jer. xxv. 25.]

**MEDIATOR.** [Gal. iii. 19.] One who interposes between two parties at variance, with the view of effecting a reconciliation between them.

**MEGIDDO, *me-gid'-do*.** [Place of Multitudes.] [Josh. xii. 21.] A city belonging to Manasseh, but lying within the limits of Issachar, not far from the river Kishon, whose waters are hence called the "waters of Megiddo." [Judg. v. 19.] Its inhabitants were not expelled by Manasseh, but when Israel became strong, were made tributary. Solomon fortified it, and made it the residence of one of his commissaries, who provided stores of provision for his household. [1 Kings iv. 12, ix. 15.] There, too, Ahaziah died, in consequence of a wound in battle, and Josiah was slain by Pharaoh-nechc of Egypt. [2 Kings ix. 27, xxiii. 29.]

**MELCHIZEDEC, *mel'-kiz'-ze-dek*** [King of Righteousness] [Gen. xiv. 18], is supposed to have been king of Salem, which was afterwards Jerusalem (though it is not improbable that the title, "king of Salem," was a mere appellation). He is mentioned before the institution of the Aaronic order, as a priest of the most high God. Some have strangely supposed him to have been Shem, but his birth and genealogy are concealed (perhaps purposely), or the phrase, "without father," &c., may mean that his parents were of obscure or low origin; and we know not that he had a predecessor or successor; at any rate, the time of his priesthood was unlimited, and in this respect different from the Levitical priesthood. [Num. viii. 24, 25.] The phrase, "having neither beginning of days nor end of life," may apply either to the time of his birth and death being unknown, or to the indefinite term of his official life. Abraham showed his respect for the age, rank, piety, and priestly office of Melchizedec, by paying him a tithe of the spoils he had taken in the battle with Chedorlaomer and his allies, in the valley of Jehoshaphat; and hence the argument of the apostle, that if Abraham, whom the Jews regarded so highly, thus acknowledged the dignity and superiority of Melchizedec, so ought we to recognize that of the Messiah.

**MELITA, *mel'-i'-ta*** [Acts xxviii. 1], now Malta, an island twelve miles in breadth and twenty in length, lying between Sicily and Africa, about two hundred miles east of Tunis, and in that part of the Mediterranean which, in the apostle's day, was often called Adria, including the Ionian and Sicilian seas, according to the testimony of Ptolemy and Strabo. Here Paul and his company were shipwrecked on the passage to Rome, and very kindly treated by the inhabitants, especially by Publius, the governor. A modern traveller says: "Passed St. Paul's

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harbour, where the apostle was shipwrecked. In reading the account of this shipwreck, I had ever experienced difficulty in comprehending how there could be a place formed on the coast of an island where 'two seas met.' But in viewing the spot pointed out where the ship was 'thrust in,' the difficulty was removed. The island Gozo lies west of the main island, Malta, and is separated only by a strait, from half to a quarter of a mile in width. When a violent Euroclydon (east wind) prevails, and the seas run high, a powerful current is forced in at each end of this strait, which ranges nearly north and south. The ship was driven in at the north end, and struck in a small nook, on the Malta side, about forty rods from the entrance. This strait must have been, I think, 'the creek with a shore, into which they were minded, if possible, to thrust in the ship.' For, while lying off to the north, the entrance of the strait has the exact appearance of the mouth of a creek or river."

This island was settled by a Phœnician colony, about B.C. 1500. Since the Christian era it has belonged successively to the Goths, Vandals, Saracens, Normans, Germans, and French, until Charles V. surrendered it to the knights of St. John of Jerusalem, who were dispossessed by Bonaparte; and by the treaty of 1814 it was allotted to England.

MELONS. [Num. xi. 5.] Probably what is known to us as the water-melon, a fruit which is still found in great perfection in Egypt, and which travellers tell us furnished the chief food and drink of the lower classes during the heat of summer.

MENACHEM, *men'-ha-hem* [Comforter] [2 Kings xv. 14], was the son of Gadi, and having slain Shallum, king of Samaria, reigned in his stead. His reign, which lasted ten years, was distinguished for cruelty and oppression. [2 Kings xv. 16-20.]

MENE, *me'-ne*. [Fate, Fortune.] [Dan. v. 25.] A word of that significant sentence which appeared on the wall of Belshazzar's banquetting-hall, to warn him of the impending destruction of Babylon. The whole sentence is in the pure Chaldee language, and reads, when translated literally—Mene, "he is numbered," Mene, "he is numbered," Tekel, "he is weighed," Upharsin, "they are divided." Peres, in the original language, is the same word with Upharsin, but in a different case or number. It means "he was divided."

MEPHAATH, *me-fa'-ath* [Beauty] [Josh. xiii. 18], is supposed to have been contiguous to Kedemoth, Bezer, and Jahzah. [1 Chron. vi. 78, 79.] In later times it was in the hands of the Moabites. [Jer. xlviii. 21.]

MEPHIBOSHETH, *me-fi'-bo-sheth*. [Exterminating the Idol.] [2 Sam. xxi. 8.] A son of Saul, who, with his brother and five others of the family, suffered a violent death at the hands of the Gibeonites.

MEPHIBOSHETH, or MERIBAAI [2 Sam. iv.

## Merom.

4; 1 Chron. viii. 34], was a son of Jonathan, and grandson of Saul, who, at the age of five years, fell from his nurse's arms, and was ever after a cripple. When David was in quiet possession of his kingdom, he sought out this branch of the family of Jonathan, his friend, and not only gave him an honourable place in his palace, but made ample provision for his family. The interesting history of this liberal proceeding of David is minutely related in 2 Sam. ix.

MERAB, *me'-rab*. [Multiplication.] [1 Sam. xiv. 49.] The eldest daughter of Saul, who promised her to David in marriage; but she married Adriel of Meholath, by whom she had five sons, and David took her sister Michal. The five sons of Merab suffered a violent death at the hands of the Gibeonites. [2 Sam. xxi. 8.] They are called "the five sons of Michal, whom she brought up for Adriel;" and the probability is that Michal adopted her sister's children, their mother being dead.

MERCHANTS. [Isa. xxiii. 2.] The earliest mode of commerce was doubtless by caravans. The merchants to whom Joseph was sold were probably of this character. The earliest commerce with India of which we have any knowledge was carried on in this way by the merchants of Arabia and Egypt. There was, however, considerable intercourse between many countries by water. The Phœnicians held the first rank as a commercial nation, and their first metropolis was Sidon, and afterwards Tyre. Something may be learned of their commerce from Ezek. xxvii. and xxviii. (See SHIPS.) The commerce of the Egyptians was also very extensive. They imported goods from India, and carried on an export trade with various ports of the Mediterranean.

MERCY-SEAT. [Exod. xxv. 17.] This was the lid or cover of the ark of the covenant. It was made of gold, and two cherubs of gold were placed at each end, and, stretching their wings towards each other, formed a kind of throne, upon which God was supposed to be present in a peculiar manner, to hear and answer prayer, and to make known His holy will.

MERODACH, *mer'-o-dak*. [Death.] [Jer. l. 2.] The name of an idol god of the Babylonians, supposed by some to have represented the planet Mars, and by others to have been the statue of some famous king. It was the surname of some of the Babylonish monarchs. [Isa. xxxix. 1.]

MEROM, *me'-rom*. [A high place.] [Josh. xi. 5, 6.] A marshy lake in the northern part of Judæa, through which the Jordan flows. It is now called Houle, as is the valley which encloses it. It is about twelve miles above Tiberias, and is regarded by many as properly the source of the Jordan. Most of its bed is dry in summer, and is overgrown with grass and shrubbery, affording retreats for wild beasts. In the

**Meroz.**

spring freshets the lake swells to six miles in length, and three and a half in breadth, and abounds with fish. It is called "the waters of Merom," or "high waters," because it was higher than the other lakes of Judæa.

**MEROZ, me'-roz.** [Refuge.] [Judg. v. 23.] A place in the vicinity of the brook Kishon, whose inhabitants were accursed for refusing to come to the help of Israel, in the contest with Sisera.

**MESSECH, or MESHECH, me'-seck, me'-shek.** [Drawing out.] [Ps. cxx. 5; Ezek. xxxii. 26.] The name of the country in the north-eastern angle of Asia Minor, supposed to have been settled by the posterity of Mesech, the son of Japheth. They had considerable commerce with Tyre. [Ezek. xxvii. 13.] Some suppose the Muscovites were of this race. The terms Mesech and Kedar, in the above passage from Psalms, is supposed to denote northern and southern barbarians generally.

**MESHA, me'-shah.** [Welfare, Retreat.] (A place.) [Gen. x. 30.] Supposed to denote the country called by the Greeks Messene, and lying near the modern Bassora.

**MESHA.** [A person.] [2 Kings iii. 4.] A king of Moab, who refused to pay to Jehoram, king of Israel, the annual tribute which he had been accustomed to pay to his father Ahab. For this offence Jehoram determined to punish him; and calling to his aid Jehoshaphat, king of Judah, and the king of the Edomites, he invaded the territory of Moab, signally defeated them, desolated their country, and at last the king and his army were closely besieged in a walled town. In this extremity Mesha attempted to cut his way through the enemy's ranks; but failing in this, he made the horrible sacrifice of his eldest son to some idol god; and it was done openly upon the wall, in sight of the camp of Israel, that they might be persuaded by such a revolting spectacle to raise the siege. This effect was produced, for we are told that they immediately retired, contenting themselves with great spoil.

**MESOPOTAMIA, mes-o-po-ta'-mi-a** [Between the Rivers] [Dent. xxiii. 4], or Syria, elsewhere called Padan-aram [Gen. xxviii. 2], or the plain of Syria, was the name of the country lying between the Tigris and the Euphrates. It was the first abode of men both before and after the Flood, and was bounded north by Armenia, east by Assyria, south by Arabia, and west by Syria, and embraced the modern El-jesira of Turkey.

**MESSENGER.** [Mal. iii. 1.] The laws and edicts of the Jewish kings were proclaimed near the royal residence by public criers; but they were made known to more distant towns and provinces by messengers sent for that purpose. [1 Sam. xi. 7; 2 Chron. xxxvi. 22; Amos iv. 5.] They stood in the gate of the city, where the largest mass of people might be found, and proclaimed the law or message, as in Jer. xl. 6, xvii. 19, 20.

**Micah.**

At Jerusalem these messages were proclaimed in the Temple, where a concourse of people was always found. Our Saviour is called the "Messenger of the covenant," Mal. iii. 1.

The spies concealed by Rahab [Josh. vi. 17] are called messengers; and the punishment which God inflicts on the wicked for their sins is also called a messenger. [Prov. xvii. 11.]

Ministers of the gospel are also called messengers [2 Cor. viii. 23], because they declare or announce the message of mercy which the gospel contains.

**MESSIAH, mes-si'-ah** [Anointed, or Apointed] [Dan. ix. 25], or **MESSIAS** [John iv. 25], signifies anointed; a title given by way of eminence to Jesus Christ. It is sometimes applied by the sacred writers in a subordinate sense, as in Isa. xlv. 1; Ezek. xxxviii. 14; but when applied to Christ, it denotes that he unites in himself the offices of a prophet, a priest, and a king; not of the Jews only, but of all mankind.

The Jews expected the Messiah would be their deliverer from civil bondage, and would raise them, as a nation, to great power. Hence they rejected Christ, and put him to shame and death. They were disappointed and offended because his kingdom was not of this world, and promised no privileges to them in distinction from the Gentiles. The whole Scriptures abound with evidence that they were and are under a delusion. It is a remarkable fact that the expectation of the Messiah prevailed even among the aborigines of Mexico; many false Messiahs have arisen since our Lord's time, twenty-four have been reckoned, the last of whom, of any note, was one Ratio Mordecai, a German Jew, A.D. 1682. It is not known what became of him.

**MICAH, mi'-kah.** [Who is like unto Jehovah.] [Judg. xvii. 1.] A celebrated idolator in Mount Ephraim, who persuaded a Levite to officiate as his priest for a stipulated reward. The emissaries sent out by the tribe of Dan to find a settlement for them happened to call at Micah's house, and saw the idols and the Levite; and the party of the Danites, who afterwards went to Laish, took Micah's house in their way, secured all his images, and persuaded his priest to accompany them. Micah endeavoured to obtain them again, but in vain. [Judg. xviii. 2.]

**MICAH** [Micah i. 1], the prophet, was a native of Maresah (hence called the Morasthite), a village in the south of the territory of Judah. [Josh. xv. 44.] It is supposed that a reference to one of his predictions saved the life of Jeremiah. [Jer. xxvi. 18-24.]

**MICAH,** Prophecy of, is the thirty-third in the order of the books of the Bible. It was uttered within the space of fifty years, viz., from the commencement of the reign



## Micajah.

of Jotham, A.M. 3245, to the close of the reign of Hezekiah, A.M. 3306, or nearly contemporary with Isaiah. The prophecies of Micah, which are recorded in the sacred canon, make but seven chapters, and are divided into three sections:

1. Prophecies in the reign of Jotham, ch. i.
2. Prophecies in the reign of Ahas, ii.—iv. 3.
3. Prophecies in the reign of Hezekiah, iv. 9.—vii.

The remarkable feature of this whole prophecy is, that it is very explicit respecting the birthplace and prominent characteristics of the Messiah, and the blessings of his reign upon earth.

MICAJAH, *mi'-kai-yah*. [Who is like unto Jehovah.] [1 Kings xxii. 8–37.] A prophet who uttered his predictions in the reign of Ahab, and foretold the death of the king. The anger of the king was kindled against him on account of his prophecy.

MICHAEL, *mi'-ka-el*. [Like unto God.] [Dan. x. 13.] A name of frequent occurrence in the sacred writings. It is applied particularly to an angel, or a prince of angels (as the name denotes), [Jude 9]; and in the book of Daniel the same Michael is spoken of as a prince.

MICHAEL, *mi'-kal*. [Like unto God.] [1 Sam. xiv. 49.] Second daughter of Saul, and the wife of David. During David's exile, Michal was married to another man, with whom she lived nine or ten years. David, having in the meantime become established on the throne, required of Abner, as one of the conditions of a treaty, that Michal should be restored to him, which was accordingly done.

MICHMASH, *mik'-mash* [Laid up treasure] [1 Sam. xiii. 2], or MICHMAS. [Neh. vii. 31.] A place on the borders of Ephraim and Benjamin. It is supposed to lie on the road through Ramah, nine miles from Jerusalem. Probably a narrow defile, formed by two abrupt rugged rocks, on Mount Ephraim, was called the "passage of Michmash" [1 Sam. xiii. 23], in which was the garrison of the Philistines, and which was probably so well defended as to make it a safe dépôt for the stores of Sennacherib's army, in his advance upon Jerusalem. [Isa. x. 28, 29.] The place was in later times of some importance [Neh. xi. 31]; and is mentioned by profane historians four hundred years after Christ.

MIDIAN, *mid'-yan*. [Strife.] [Exod. ii. 15], or MADIAN. [Acts vii. 29.] A country lying around the eastern branch of the Red Sea, and supposed to have been settled by the posterity of Midian, fourth son of Abraham and Keturah. Midian was celebrated for its camels [Judg. vii. 12]; and the descendants of Ephah, who were the posterity of Midian, were rich in camels and dromedaries. [Isa. lx. 6.] Hither Moses fled, and here he married the daughter of Jothro.

It is supposed that another country of the

## Milk.

same name was situated on the eastern coast of the Dead Sea, in Arabia Petrea, adjoining Moab; but very learned geographers describe but one land of Midian, and this embraces both sides of the eastern gulf of the Red Sea, extending southwardly near to Mount Sinai. Perhaps they might have been distinguished as northern and southern Midianites.

When the children of Israel were encamped in the plains of Moab, the Midianites were invited by the Moabites to join in the depuration to Balaam, to procure his services to curse the children of Israel. For their conduct towards the Israelites they were completely subdued; their kings and their male population slain; their cities and fortifications were burned; and their property of every kind, to an almost incredible amount, with their wives and children, were brought to the camp of Israel, and there disposed of by Moses and Eleazar. [Num. xxxi.] Probably a few escaped the general massacre; for, about two centuries afterwards, the Midianites were again a powerful nation, mustering an immense army, who, for their oppressive treatment of the Israelites, were miraculously defeated by Gideon [Judg. vi. vii. viii.]; after which they seem to have been incorporated with the Moabites and Arabians.

The curtains of Midian [Hab. iii. 7] is a figurative expression denoting the borders or inhabitants of Midian.

MIGDOL, *mig'-dol*. [Tower.] [Exod. xiv. 2.] A fortress or tower (probably the modern Bir Suez), erected at a watering-place a few miles north of Suez, towards Etham.

MIGRON, *mig'-ron*. [A precipitous place.] [1 Sam. xiv. 2.] A place in the vicinity of Michmash.

MILETUS, *mi-le'-tus* [Acts xx. 15], or MILETUM. [2 Tim. iv. 20.] A city and seaport, and the capital of ancient Ionia. It stood about forty miles south of Ephesus, and was second only to that city in wealth, commerce, and luxury. Miletus is distinguished as the birthplace of Thales, and Anaximenes his pupil, and also for a magnificent temple and oracle of Apollo. It was here that Paul received the elders of Ephesus, whom he could not visit in his journey, and here he left Trophimus sick. There are ruins of an old town near the mouth of the river Meander; but whether they are those of Miletus is very doubtful. The Turkish town of Melas is said to occupy the site of the ancient Miletus; and the Miletum, where Trophimus was left, is also placed by some geographers on the island of Crete, but without sufficient warrant.

MILK. [1 Cor. iii. 2.] A liquid and very nourishing food, drawn principally from cows. The simplest spiritual food, or the plain and easy truths of the gospel, where-with the new-born soul is nourished and sustained, is compared to milk. [Heb. v. 12; 1 Pet. ii. 2.]

Mill.

"A land flowing with milk and honey" [Josh. v. 6] means a country of extraordinary fertility, affording everything which is needed for the support and comfort of human life. The phrase "wine and milk" [Isa. lv. 1], denotes all spiritual blessings and privileges.

Cheese was made of milk. [2 Sam. xvii. 19.]

The word rendered cheeses in 1 Sam. xvii. 8, means cheeses of milk, supposed to have been slices of coagulated or curdled milk, which had been strained through a leathern strainer, and after it had grown hard, was cut in pieces for use. This is much like the modern process of making cheese; and food made in the same way is common in some parts of this country under the name of *cheese-curd*.

MILL. [Exod. xi. 5.] The simplest mill for bruising grain was nothing more than two stones, between which they were broken. If one of these stones be hollowed out, so as to contain the corn to be pounded by another stone, or by a piece of wood or metal, it is not a mill, but a mortar. When manna was given in the desert, "the people went about, and gathered it, and ground it in mills, or beat it in a mortar." [Num. xi. 8.] In the law it is ordained, "No man shall take the nether or the upper millstone to pledge; for he taketh life to pledge;" that is, he who lends money must be humane to the borrower, and must not make the poor man pawn his mill, without which his life cannot be sustained. [Deut. xxiv. 6.] From these mills and mortars there must have been obtained at first only a kind of peeled grain, which may be compared to the English groats. Fine flour was more laboriously obtained from household mills, like our ordinary coffee mills. The latter implement is indeed far more refined and ingenious than the eastern hand-mills; yet we read that Sarah set before the three "men" or angels who visited Mamre, cakes of fine meal. [Gen. xviii. 6.] It is almost needless to observe that sieves must have been known at the same time.

Frequent allusions are made in Scripture to these utensils. Of Leviathan it is said that his heart is "as hard as a piece of the nether millstone." [Job xli. 24.] At the siege of Thebes, "a certain woman cast a piece of millstone upon Abimelech's head and entirely brake his skull." [Judg. ix. 53.]

Wheat was the grain commonly used for bread. The poor people, however, lived much upon barley, as at the present day the Arabs do upon millet, or *durra*. Niebuhr thinks this *durra* was the first kind of corn which was ground and made into bread. The *durra* bread, like barley bread, is very good while fresh.

MILLET. [Ezek. iv. 9.] A plant resembling wheat and rye, the stalk of which grows about three feet in height, and bears a great

Miracle.

number of grains. This grain is coarse, and chiefly used for beasts.

MILLO, *Mil'-lo*, [a rampart] House of. [Judg. ix. 6.] Supposed by some to denote either the senate or chief men of the place, or to be the name of a distinguished individual in Shechem, whose family and adherents joined in elevating Abimelech to the throne. Others suppose it to be a village. Millo in Jerusalem [2 Chr. xxxii. 5] was a section of the fortifications, or perhaps the public edifices in that city. The expression in 2 Kings xii. 20, describes the place as above Silla—perhaps Siloam.

MINISTER. [1.] One who serves another. [Ex. xxiv. 13; Josh. i. 1; Matt. xxy. 44.] When applied to Christ, as the "minister of the sanctuary," [Heb. viii. 2,] it denotes his official character as our high-priest, who is set on the right hand of the throne of the Majesty in the heavens, and who ever liveth to make intercession for us. [2.] Those persons who are appointed to preach the gospel and administer its ordinances. [1 Cor. iv. 1; 2 Cor. iii. 6; Eph. iii. 7; 1 Thess. iii. 2; 1 Tim. iv. 6.] [3.] To magistrates, [Rom. xiii. 6] as God's ministers, to punish the evil and protect the good; and, [4.] To the angels, who stand ready to do the will of God. [Ps. ciii. 21; Dan. vii. 10; Rom. xiii. 6; Heb. i. 14.]

MINNI, *Min'-i*. [Division.] [Jer. li. 27.] A province of Armenia, or more probably one of several clans or tribes who were settled on Mount Taurus, east and south of the Black Sea. The Ashkenites were another of these tribes.

MINNITH, *Min'-ith*. [Allotment.] [Judg. xi. 33.] A place east of Jordan, four miles from Heshbon; famous for its wheat, honey, oil, and balm. [Ezek. xxvii. 17.]

MINSTREL. [2 Kings iii. 15.] A musician or piper. It seems, from the case of Jairus, to have been customary in the time of our Saviour to employ minstrels at funerals; for when Christ came into the house to raise his daughter, "he saw the minstrels and the people making a noise." [Matt. ix. 23.]

MIRACLE. [Ex. vii. 9.] An effect caused by an extraordinary interposition of divine power. It is not an effect contrary to the laws of nature (as they are called), nor does it necessarily require a suspension of those laws. It is at most but a suspension of the operation of those laws, as to a specific event. It would not and could not be produced by the ordinary operation of those laws; and hence, being beyond or above the order of nature, it requires the exercise of divine power to accomplish it.

Whether miracles have actually taken place must simply rest upon the credibility and sufficiency of the evidence adduced. We are warranted in giving the same credence to the statements of the Old and New Testament writers as we are to those of Herodotus, Livy, or Plutarch, and nothing

# BIBLE DICTIONARY.

## Miriam.

can be clearer than the open and unequivocal assertion of miracle Moses brought as the divine credentials of Moses to Pharaoh and of Christ and his Apostles to the Jews. To accept miracles it must be shown that they were performed openly and not secretly; that they were wrought before those who had every means of investigating the truth; and that they were of such a nature as could not pass without observation. Such indeed are the miracles narrated in the Scripture. They were, as a rule,

### Miracles.

Water turned into wine	.	.	.	.
The Capernaum nobleman's son cured	.	.	.	.
Draught of fishes	.	.	.	.
Demoniac cured	.	.	.	.
Peter's mother-in-law healed	.	.	.	.
Leper healed	.	.	.	.
Centurion's servant healed	.	.	.	.
Widow's son raised from the dead	.	.	.	.
Tempest calmed	.	.	.	.
Demoniacs of Gadara cured	.	.	.	.
Man sick of the palsy cured	.	.	.	.
Jairus' daughter raised to life	.	.	.	.
Woman diseased with issue of blood healed	.	.	.	.
Dumb restored to two blind men	.	.	.	.
Dumb demoniac cured	.	.	.	.
Diseased cripple at Bethesda cured	.	.	.	.
A withered hand cured	.	.	.	.
Demoniac cured	.	.	.	.
Five thousand fed	.	.	.	.
Canaanite woman's daughter cured	.	.	.	.
Man deaf and dumb cured	.	.	.	.
Four thousand fed	.	.	.	.
Blind man restored to sight	.	.	.	.
Boy possessed of a devil cured	.	.	.	.
Man born blind restored to sight	.	.	.	.
Woman cured of eighteen years' infirmity	.	.	.	.
Dropsical man cured	.	.	.	.
Ten lepers cleansed	.	.	.	.
Lazarus raised from the grave to life	.	.	.	.
Two blind men restored to sight	.	.	.	.
Fig tree blasted	.	.	.	.
The ear of Malchus healed	.	.	.	.
Draught of fishes	.	.	.	.

## Mizpah.

performed in the presence of a large number of people, and were of such a nature as to be immediately open to detection had there been any attempt at trickery. Many of those who witnessed their performance were the bitter enemies of those who wrought them, but even they could not deny the truth of the miracle.

The following is a table of Christ's miracles, arranged in the order in which they are generally supposed to have been wrought:

### Place.

### Record.

Cana	.	.	John ii. 1-11.
Ditto	.	.	— iv. 46-54.
Sea of Galilee	.	.	Luke v. 1-11.
Capernaum	.	.	Mark i. 23-26.
Ditto	.	.	— 30, 31.
Ditto	.	.	— 40-45.
Ditto	.	.	Matt. viii. 5-13.
Nain	.	.	Luke vii. 11-17.
Sea of Galilee	.	.	Matt. viii. 23-27.
Gadara	.	.	— 28-34.
Capernaum	.	.	— ix. 1-8.
Ditto	.	.	— 18-26.
Ditto	.	.	Luke xiii. 43-48.
Ditto	.	.	Matt. ix. 27-31.
Ditto	.	.	— 32, 33.
Jerusalem	.	.	John v. 1-9.
Judea	.	.	Matt. xii. 10-13.
Capernaum	.	.	— 22, 23.
Decapolis	.	.	— xiv. 15-21.
Near Tyre	.	.	— xv. 22-28.
Decapolis	.	.	Mark viii. 31-37.
Ditto	.	.	Matt. xv. 32-39.
Bethsaida	.	.	Mark viii. 22-26.
Tabor	.	.	Matt. xvii. 14-21.
Jerusalem	.	.	John ix.
Galilee	.	.	Luke xiii. 11-17.
Ditto	.	.	— xiv. 1-4.
Samaria	.	.	— xvii. 11-19.
Bethany	.	.	John xi.
Jericho	.	.	Matt. xx. 30-34.
Olivet	.	.	— xxi. 18-21.
Gethsemane	.	.	Luke xxii. 50, 51.
Sea of Galilee	.	.	John xxi. 1-14.

MIRIAM, *Mir'-i-am*. [Contumacy.] [Ex. xv. 20.] The sister of Moses and Aaron is supposed to have been ten or twelve years older than Moses; and being appointed to watch the ark of bulrushes, in which her infant brother was laid, among the flags of the river, she was there when Pharaoh's daughter came down and discovered it, and proposed to go for a nurse, concealing her relation to the child. She immediately called her mother as the nurse, and the infant was placed under her care. She was smitten with leprosy for her treatment of Moses, but was restored in answer to the prayer of Moses. [Num. xii. 1-15.] She died, and was buried at Kadesh. [Num. xx, 1.]

MITRE. [Ex. xxviii. 4-7.] This was the head-dress of the Jewish priest. It was of fine flax or linen, made with many folds,

making in length eight yards, finished with elegance and taste, and wreathed round the head in the shape of an eastern turban. It bore upon its front a gold plate, on which was inscribed "Holiness to the Lord." The Jews tell us that the mitre and the bonnet were the same thing, only folded up differently, according to the dignity of the wearer.

MITLENE, *Mit-y-le-ne*. [Acts xx. 14.] The capital of the ancient island of Lesbos. The island lies on the eastern coast of Asia Minor, nearly opposite Pergamos, and is about one hundred and seventy miles in circumference. Paul passed through this island on his way from Corinth to Jerusalem. It is now a place of but little consequence.

MIZPAH, [1 Kings xv. 22.] or MIZPEA, *Miz'-pah* or *Mis'-pah*. [Watch tower or lofty place.] [Josh. xv. 38.] This name is given

## Mizraim.

to several places, and implies a post of observation or a watch-tower. They seem to have been known as places of convocation on public occasions, religious and civil.

1. [Josh. xv. 38.] A city in the territory of Judah, north of Hebron, and nearly twenty miles south from Jerusalem. Some geographers place it in the tribe of Benjamin. [Josh. xviii. 26.]

Samuel dwelt at Mizpah, [1 Sam. vii. 5, 6,] and Saul was anointed king there, [1 Sam. x. 17-24;] and hither, it is supposed, the Jews often resorted for business and devotion. [Judg. xx. 1; 1 Sam. vii. 5-7: x. 17.] It was fortified by Asa with the stone and timber which Baasha had been using for the like purpose at Rama [1 Kings xv. 22], and was the residence of Gedaliah, the governor appointed by Nebuchadnezzar after his subjection of the land. [Jer. xl. 6.] We find it rebuilt after the return from Babylon. [Neh. iii. 19.]

2. [Gen. xxxi. 49.] A city in the territory of Gad, where Laban and Jacob entered into a covenant of friendship, and where Jephthah resided and mustered his army. [Judg. xi. 29.]

3. [Josh. xi. 3, 8.] A tract of country lying near the base of Mount Hermon.

4. [1 Sam. xxii. 3.] A town of Moab, where David placed his father and mother during his reverses.

MIZRAIM, *Miz'-ra-im*. [Bulwarks or fortresses.] [Gen. x. 6] is the original word translated Egypt; and the modern Arabian name *Mizr* is an abbreviation of the Hebrew word Mizraim.

MNASON, *Mn'-son*. [A diligent seeker.] [Acts xxi. 16.] A native of Cyprus, but a resident of Jerusalem. He was an early convert to Christianity, and hospitably entertained the apostles. It is supposed by some that the reading of the passage should be, "brought us to Mnason of Cyprus," &c.

MOAB, *Mo'-ab*. [Progeny of a father.] Plains of, [Num. xxii. 1; xxxiii. 48-50,] were situated east of Jordan and the Dead Sea, on both sides of the Arnon. The country belonged principally to the Amorites, north of Arnon, where the Israelites encamped before the passage of the Jordan. Afterwards it fell to the lot of Reuben.

The inhabitants were called Moabites, and the country derived its name from Moab the son of Lot, [Gen. xix. 37,] by whose posterity it was conquered, when in possession of the giant race of Emims. [Deut. ii. 11, 12.] They were severely punished for their treatment of the Israelites. [Deut. xxiii. 3-6; Judg. iii. 12-30; 2 Sam. viii. 2. See *Мисна*.] They were an idolatrous nation, and are made the subject of several prophecies. [Isa. xv. xvi; Jer. xlviii.]

Their country seems to have been exceedingly fertile in ancient times; but now it is a barren desert, traversed only by wandering Arabs, according to that prediction

## Money.

of the prophet, "Moab shall be a perpetual desolation." [Zeph. ii. 9.]

MOLECH. [Isa. ii. 20.] Some are of the opinion that the word in Lev. xi. 30, which our translators render mole, is properly the chameleon; and that the word translated weasel, in the preceding verse, is the mole; and in the east, at this day, the mole is called *khuld*, which is evidently the same as the Hebrew word *choled* here used.

MOLECH [Lev. xviii. 21], or MILCOMB [2 Kings xi. 5], or MOLOCH, *mo'-lek*, or *mil'-comb*, or *mo'-lok*. [King.] [Acts vii. 43.] The name of an idol god, worshipped by the Ammonites with human sacrifices.

The Rabbins tell us that it was made of brass, and placed on a brazen throne, and that the head was that of a crowned calf. The throne and image were made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol; and when the arms were red-hot, the victim was thrown into them, and was almost immediately burned to death. The cries of the victims were drowned by drums, &c. Some have doubted whether there was an actual sacrifice of life on these occasions; and they refer to customs still prevalent in China, and among some of the Indian nations, where the devotees walk barefoot over burning coals, and often carry their children in their arms for the purpose of consecrating them. This they call "passing through the fire." [2 Kings xvi. 3.] No objection can be made to the credibility of the Rabbins' account, from the barbarity of it; for the burning of widows, and the drowning of children, in India—practised with British sanction until comparatively a very recent period—are certainly no less revolting instances of cruelty than the throwing of infants into the heated arms of an idol god.

MONY. [Gen. xxiii. 9.] This is the first mention of money in the sacred Scriptures. It was silver, and was weighed, and is said to have been "current with the merchant." The practice of weighing money is general in Syria, Egypt, and all Turkey. The "merchant draws out his scales and weighs it," as in the days of Abraham, when he purchased his sepulchre. In considerable payments an agent of exchange is sent for, who counts it by thousands, rejects pieces of false money, and weighs all the coin, either separately or together. This weighing out of so much silver seems more like barter than our ordinary cash transactions. We are not certain that there was any coined money in the world till about six hundred years before the birth of Christ, when Croesus, king of Lydia, is said to have coined his croesi, and Darius, the Mede, his darics, or dark moons. Nor do we know that the Jews had any coinage till the time of the Maccabees, about four hundred years after the time of Darius. The Romans began



Money-Changers.

to coin silver about the year A.M. (year of the world) 3735, and gold in A.M. 3797.

**MONEY-CHANGERS** [Matt. xxi. 12] were such as, at a certain rate of profit, gave lesser pieces of money for greater, or the reverse, and changed foreign coinage for the current coin of their own country.

**MONTH.** [Gen. viii. 4.] The divisions of the year. The ancient Hebrews called the months by their numbers; as first month, second month, third month, &c. The length of the month was regulated by the changes

Civil.	Sacred.
VII. . . .	I. Nisan, or Abib . . . .
VIII. . . .	II. Zif, or Ziv . . . .
IX. . . .	III. Sivan . . . .
X. . . .	IV. Tammuz . . . .
XI. . . .	V. Ab . . . .
XII. . . .	VI. Elul . . . .
I. . . .	VII. Tishri, or Ethanim . . . .
II. . . .	VIII. Bul . . . .
III. . . .	IX. Kisleu, or Chisleu . . . .
IV. . . .	X. Tebeth . . . .
V. . . .	XI. Shebat . . . .
VI. . . .	XII. Adar . . . .

Twelve lunar months making but three hundred and fifty-four days and six hours, the Jewish year was short of the Roman by twelve days. To compensate for this difference, the Jews every three years intercalated a thirteenth month, which they called *Vedar*, the second *Adar*. By this means, their lunar year equalled the solar.

**MOON** [Deut. xxxiii. 14], or lesser light. [Gen. i. 16.] The moon is a planet revolving round the earth, and reflecting the light of the sun. The church is compared to the moon with great force and beauty [Song of S. vi. 10], as she derives from the Sun of righteousness all her brightness and glory.

The new moon regulated many of the feasts and sacred services under the old dispensation. The new moon was always the beginning of the month, and this day they called *Neomenia*—new-moon day, or new month.

The heathens have generally worshipped the moon, under the names of Queen of heaven, Venus Urania, Succoth-benoth, Ash-taroath, Diana, Hecate, or perhaps Meni, &c. [Deut. iv. 19, xvii. 3; Job xxxi. 26, 27.] The Orientals regulate their journeys by the moon, and set off soon after her change.

**MORDECAI**, *mor'-de-kai*. [Little man, or man of small account.] [Esth. ii. 5.] A captive Jew of the family of Saul, resident at the court of Ahasuerus. An uncle of his died, leaving an orphan daughter named Hadassa, whom Mordecai adopted, and who afterwards became the queen of Persia. Mordecai fell under the displeasure of Haman, one of the king's principal officers of state, a proud and ambitious man; and to be revenged on the despised Jew, he laid a plan for the extermination of the whole body of Jews in the empire. His purpose was, how-

Moses.

of the moon. After they left Egypt, the Jews had two courses of months; one making the civil, and the other the sacred year; the former commenced from the first new moon in October, and this was used in civil and agricultural concerns only; and the latter from the first new moon in April, because they left Egypt on the fifteenth of that month, and was used in regulating the time of their feasts, &c. The prophets use this reckoning.

The names of the Hebrew months follow:

Beginning with the new moon.		
March, or April . . . .	Neh. ii. 1.	
April, or May . . . .	1 Kings vi. 1.	
May, or June . . . .	Esth. viii. 9.	
June, or July . . . .		
July, or August . . . .		
August, or September . . . .	Neh. vi. 15.	
September, or October . . . .	1 Kings viii. 2.	
October, or November . . . .	1 Kings vi. 38.	
November, or December . . . .	Neh. i. 1.	
December, or January . . . .	Esth. ii. 16.	
January, or February . . . .	Zech. i. 7.	
February, or March . . . .	Esth. iii. 7.	

ever, defeated by the interposition of the queen. Haman lost his life, and Mordecai was elevated to wealth and station.

**MOREH**, Plain or Plains of, *mo'-reh* [The hill of the Teacher] [Gen. xii. 6; Deut. xi. 30], was probably a famous oak or grove of oaks in the vicinity of Shechem, and perhaps at the foot of a hill of the same name. [Judg. vii. 1.] It was near the mounts Ebal and Gerizim, and some think it the same with Ebal. [Deut. xi. 29, 30.] The oak of Shechem is often referred to [Gen. xxxv. 4; Josh. xxiv. 25, 26], and in these and other passages is supposed to be the same with the plain of Moreh.

Hence, from Judg. vii. 1, it would appear that the hill of Moreh was in or near the valley of Jezreel. As the original phrase means high oak, it might be applied to several places designated in each case by the connection.

**MORIAH**, *mo'-ri'-ah*. [Chosen of Jehovah.] [Gen. xxii. 2.] This hill was situated north-east of Jerusalem, and was originally separated from Acra by a valley, which, according to Jewish historians, was filled up by the Asmoneans; and thus the two hills became one. In the time of David, Mount Moriah was not included within the limits of the city, but formed a part of the cultivated ground of Araunah the Jebusite, from whom David bought it. [2 Sam. xxiv. 16-25.] On this spot Solomon built the Temple. [2 Chron. iii. 1.] It is supposed that this is the Mount Moriah on which Abraham was directed to offer up his son Isaac for a burnt-offering.

**MOSES**, *mo'-zez* [Drawn out of, or saved from the water] [Exod. ii. 10], the distinguished leader and general of the Hebrews, was born in Egypt, A.M. 2433. For three months he escaped the general massacre of

## Moth.

all the male children of the Hebrews by being secreted, and then he was placed in an ark or basket of reed or osier work made water-tight, and deposited among the flags on the river bank. The sister of the infant was stationed near to watch, and by-and-by one of the daughters of Pharaoh, walking near the spot, discovered the basket, and, upon opening it, saw the helpless babe, and, being moved by its cries, was disposed to save it, notwithstanding she saw it was one of the Hebrew children that her father's tyrannical decree doomed to death. Miriam asked the princess if she should call a nurse, and being told to do so, immediately called her mother, who was directed to take the child and nurse it for the princess upon wages. This commission the mother joyfully executed. She nourished the child, and probably instructed him in the principles of religion; and at a proper time took him to Pharaoh's daughter, and he became her son. Being instructed in the various branches of Egyptian learning [Acts vii. 22], and having great advantages from his connection with the royal family, the prospects of the young Hebrew were extremely flattering; but, at the age of forty, he chose to renounce them all and become the servant of God. [Heb. xi. 24-26.] He espoused the cause of an oppressed Israelite, and, in his defence, put an Egyptian to death, for which cause he fled into Midian, where he married Zipporah, a daughter of Jethro, and lived forty years as a shepherd. At the end of that period, he received a miraculous intimation from God that he was to be the leader and deliverer of his chosen people, for which high and responsible office he was furnished with the necessary gifts and graces. His brother Aaron was associated with him, and the history of their official career would be a history of the Jews from the close of their bondage in Egypt to their approach to the land of promise. The miracles of God wrought by his hands; his frequent opportunities of communion immediately with the Divine Majesty; the wonderful displays he witnessed of the power and glory of Jehovah, and his connection with the grand and significant system of religious rites and ceremonies, which is called after him the Mosaic ritual or dispensation; the severity of the rebukes he suffered in consequence of a single sinful act [Num. xx. 12]; his extraordinary meekness [Num. xii. 3]; the singular manner of his death, and the fact that he is the historian of ages and events so remote and so intensely interesting to us, in our various relations, prospects, and circumstances, all combine to make him, perhaps, the most extraordinary man that ever lived. [Deut. xxxiv. 10-12.]

**MOTH.** [Luke xii. 33.] A well-known insect, one species of which, in its caterpillar state, is very destructive to furs, woollen cloths, &c. The egg of the moth being de-

## Mourn.

posited on the fur or cloth, produces a very small shining insect, which immediately forms a house for itself by cuttings from the cloth. It eats away the nap, weakens or destroys the thread, and finally ruins the fabric. There is frequent reference to this weak, but destructive insect, in the sacred Scriptures. In Job iv. 19, man is said to be "crushed before the moth," where this animal is the emblem of man's weakness and defenceless condition. In Job xiii. 28, the wasting, decaying life of man is compared to a moth-eaten garment; and in Isa. li. 6, the earth is said to wax old as a garment; that is, a moth-eaten garment, as the original imports. In Job xxvii. 18, the man who rises by injustice is compared to the moth, which, by eating into the garment where it dwells, after a while destroys its own habitation. In Ps. vi. 7, the word rendered in our version consumed, properly means moth-eaten. In Ps. xxxix. 11, the effect of God's judgments on mankind is illustrated by the consuming power of the moth; and so in Hos. v. 12. The devastations of this insect are particularly referred to in Isa. l. 9. As much of the treasure of the ancients consisted in costly garments, we may readily understand why the moth was considered so noxious an insect; and this will teach us the true import of our Saviour's words. [Matt. vi. 19, 20.] It was common in Asia to lay up stores of precious garments, which descended as an inheritance to children; for their modes of dress never changed: but the moth was a formidable enemy to such treasures, so as to render it useless to take much pains to lay them up. [James v. 2.]

**MOURN, MOURNERS.** [Gen. xxiii. 2.] The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and mourning. [Gen. i. 10.] They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground; went barefooted, pulled their hair and beards, or cut them; and made incisions on their breasts, or tore them with their nails. [Lev. xix. 28; xxi. 5; Deut. xiv. 1; Jer. xvi. 6.] The time of mourning was commonly seven days; but it was lengthened or shortened according to circumstances. That for Moses and Aaron was prolonged to thirty days. [Num. xx. 29; Deut. xxxiv. 8.] They mourned excessively for an only son, as his death cut off the name of the family. [Zech. xii. 10.]

The priest mourned only for near relatives, but the high-priest for none. [Lev. xxi. 1-12.]

During the time of their mourning, they continued sitting in their houses, and ate on the ground. The food they took was thought unclean, and even themselves were judged impure. [Hos. ix. 4.] Their faces were covered; and in all that time they could not apply themselves to any occupa-

## Mouse.

tion, nor read the book of the law, nor say their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave, nor cut their nails, nor go into the bath, nor salute anybody. Nobody spoke to them unless they spoke first. [Job ii. 11-13.] Their friends commonly went to visit and comfort them, bringing them food. They also went up to the roof, or upon the platform of their houses, to bewail their loss. [Isa. xv. 3.]

At the present day Jewish funerals in England differ very little from those of Christians; the only difference appears to be that women are on no account allowed to attend. In Continental countries a Jewish funeral still retains much of its ancient simplicity. Hearse and mourning coaches are unknown. The body is laid on a bier, and is carried on the shoulders of four men, who change places very frequently—it being a point of honour, as well as of religion, that everyone should lend a hand, if only for a few paces. In front of all walks an official of the Synagogue, who shouts out, "Charity saves from death," and the more effectually to give emphasis to his proclamation, money boxes are vigorously rattled in the rear of the procession. The proceeds of the collection go to an association for burying the dead, which takes upon itself to provide for the funerals of the poor. The body is never taken into the synagogue, and the prayers said at the grave are brief.

**MOUSE.** [Lev. xi. 29.] It is supposed by some that the animal called the mouse in our Bible was the Jerboa, or field mouse, which is larger than the common mouse, and entirely different in its motions and habits. Others suppose that some other species of the common mouse is intended, the flesh of which was forbidden to be used for food. [Lev. xi. 29; comp. Isa. lxvi. 17.] Common field mice are very destructive to the fruits of the field. Mice made great havoc in the fields of the Philistines, after the people had taken the ark of the Lord. [1 Sam. v. 6, &c.; vi. 4, 5.]

**MOWING, KING'S.** [Amos vii. 1.] It was the custom in Judæa to lead out the cattle to feed in the common pastures in the month of April. The horses of the king, and those designed for war, were turned in during the month of March, and of course had the best of the feeding; and the flocks and herds in general were not suffered to go into the pastures until after these horses were taken out and put to barley, which was their common food during the residue of the year. The vision of Amos represents the judgment of God in sending locusts to eat off and destroy the grass, which had sprung up after the king's feedings had past, and on which the people depended for the sustenance of their flocks and herds.

**MUFFLERS** [Isa. iii. 19], or spangled ornaments (as it is in the margin), are supposed

## Music.

to have been a covering for the face, such as is now worn by women of the east.

**MULBERRY TREES.** [2 Sam. v. 23, 24.] A common fruit tree, whose leaf affords the appropriate food of the silkworm. In one of David's campaigns against the Philistines, it became a question whether he should attack them as they lay encamped in the valley of Rephaim. He was told to take a certain position over against a grove of mulberry trees, perhaps under a hill which was surmounted by such a grove, and at a given signal, probably a rushing of wind in the topmost branches of the trees, resembling, we may suppose, such signals of God's presence as were given on other occasions [Jonah i. 4; Acts ii. 2], he was to make the onset [1 Chron. xiv. 14, 15]; which he did, and was completely victorious.

**MULE.** [2 Sam. xiii. 29.] The name of the offspring of the horse and the ass. It is much smaller than the former, and is a remarkably hardy, patient, obstinate, sure-footed animal, living ordinarily twice as long as a horse. Mules are much used in Spain and South America for transporting goods across the mountains. So also in the Alps, they are used by travellers among the mountains, where a horse would hardly be able to pass with safety. Even the kings and most distinguished nobles of the Jews were accustomed to ride upon mules. [See passage above cited, and also 2 Sam. xviii. 9; 1 Kings i. 33; x. 25; xviii. 5; 2 Chron. ix. 24; Esth. viii. 10-14.] It is probable that the Jews purchased, but did not raise mules. [Lev. xix. 19.]

**MURDER.** [Ps. x. 8.] The Jewish law calls a murderer one who slays another from enmity, hatred, or by lying in wait. For this crime there was no pardon; the city of refuge, and even the altar, furnished no asylum, nor might money be taken in satisfaction. [Exod. xxi. 14, 28, 29; Num. xxxv. 30-32; 1 Kings ii. 5, 6, 28-34.] It seems to have been regarded as one of the most odious and abominable crimes [Deut. xix. 13; xxi. 9; Num. xxxv. 33, 34]; and was a subject of early and severe legislation. [Gen. ix. 6.] In case of the inadvertent killing of another, provision was made for the protection of the offender by cities of refuge.

**MURRAIN.** [Exod. ix. 3.] This was the fifth in order of the plagues with which the Egyptians were visited when they held the Israelites in bondage. The word translated murrain signifies death; and may mean death by plague, or pestilence, or any other fatal disease. The term mortality would be nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

**MUSIC.** [1 Sam. xviii. 6.] Music is of a very ancient origin. Jubal, a descendant of Cain, long before the Flood, taught men to play on the harp and organ, by which we may

## Mustard.

understand stringed and wind instruments. Music formed an important part of the festivities and religious services of the Jews. In their annual pilgrimages to Jerusalem, their march was thus enlivened. [Isa. xxx. 29.] The practice of music was not restricted to any one class of persons. [1 Chron. xiii. 8; xv. 16.] The sons of Asaph, Heman, and Jeduthun were set apart by David for the musical service, and "the number of them with their brethren, that were instructed in the songs of the Lord, were two hundred and eighty-eight." They were divided, like the priests, in twenty-four courses, which are enumerated [1 Chron. xxv]. Of the 38,000 Levites, "four thousand praised the Lord with instruments" [1 Chron. xxiii. 5]; being more than one in ten of the whole available members of the tribe of Levi. Each of the courses, or classes, had one hundred and fifty-four musicians and three leaders, and all were under the general direction of Asaph and his brethren. Each course served for a week; but, upon the festivals all were required to be present, or four thousand musicians. Heman, with one of his leaders, directed the central choir, Asaph the right, and Jeduthun the left wing. These several choirs answered one another, as is generally supposed, in that kind of alternate singing which is called antiphonal, or responsive. The priests, in the meantime, performed upon the silver trumpets. [2 Chron. v. 11-14.]

**MUSTARD.** [Matt. xiii. 31.] A species of the plant known to us by the same name, but of much larger size, and especially in the fertile soil of Judæa. With us it is a small annual herb, but there it grew to the size of a fig tree, and was sufficiently large to bear the weight of a man to climb upon it. The seeds are very small; so that it proverbially expressed the least thing, or the minutest particle. It was the largest plant from the smallest seed which was then or is now known. Hence the figure used in our Saviour's parable forcibly illustrates the contrast between the infancy of his church and its final prosperity, as well as between the early fruits of God's grace in the soul, and the full development of Christian character in the believer.

**MYRA, my'-ra.** [Acts xxvii. 5.] A seaport of Syria, and one of its principal cities, was situated near the southernmost cape of Asia Minor, where Paul embarked for Rome in a ship of Alexandria.

The magnificent ruins of Myra, now Cacam, attest the opulence of the age of Adrian and Trajan. The necropolis, or place of interments, has of itself the appearance of a city.

**MYRRH.** [Gen. xliii. 11.] A medicinal gum, yielded by a thorny tree which grows eight or nine feet high, chiefly imported from Arabia to the East Indies. It was at a very early period an article of commerce

## Naaman.

[Gen. xxxvii. 25], and was an ingredient of the holy ointment [Exod. xxx. 23], and of the embalming substance. [John xix. 39.] It was also used as an agreeable perfume. [Esth. ii. 12; Ps. xlv. 8; Prov. vii. 17.] It was also regarded among the valuable gifts which it was customary to present to kings, nobles, and others, as a token of respect in ancient times and countries. [Gen. xliii. 11; Matt. ii. 1, 11.]

In Matt. xxvii. 34 it is said that they gave Jesus to drink vinegar mixed with gall, which, in Mark xv. 23, is called wine mingled with myrrh. It was probably the sour wine which the Roman soldiers used to drink, mingled with myrrh and other bitter substances; very much like the bitters of modern times.

**MYRTLE.** [Isa. xli. 19.] A beautiful, fragrant, and ornamental evergreen. The seeds of one species of the myrtle, being collected and dried before they are ripe, are called pimento, or allspice. Groves of the myrtle are still found of spontaneous growth in Judæa and corresponding latitudes; and for the rich hue of their green, polished leaves, their agreeable fragrance, and beautiful flowers, are used by the sacred writer, in contrast with the noxious, useless briar, to illustrate the prosperity and the glory of the Church. [Isa. lv. 13; see also Isa. xli. 16; and Zech. i. 8-11.]

The myrtle furnished the wreaths of ancient heroes and victors. Branches of the myrtle were gathered, among others, to cover the booths and tents of the Jews at the celebration of the feast of tabernacles. [Lev. xxiii. 40; comp. Neh. viii. 15.]

**MYRIA, mysh'-e-a.** [Acts xvi. 7.] A province of Asia Minor, and at this day a beautiful and fertile country. It has the sea of Propontis on the north, Lydia on the south, and Bythinia on the east. In the northern section of Mysia was the province in which the ancient city of Troy was situated, and not far distant was the Troas mentioned by Paul. [Acts xvi. 8; xx. 6; 2 Cor. ii. 12; 2 Tim. iv. 13.]

## N.

**NAAMAN, na-a'-man.** [2 Kings v. 6.] A Syrian general in Benhadad's army, and highly esteemed for his valour and prudence. [2 Kings v. 1.] He applied to the prophet Elisha to relieve him of the leprosy with which he was severely afflicted. He was induced to make the application in consequence of what was said to his wife, about the prophet, by a little girl, who had been taken captive from among the Israelites, and was living in the general's family. Taking with him a letter of introduction from the king of Syria to the king of Israel (supposing, perhaps, that the king of Israel



Nabal

would know which prophet was meant, and would have influence over him), Naaman ascended his chariot, and, with much pomp [2 Kings v. 9, 13], went to the king of Israel, who resided in Samaria.

The king of Israel expressed his surprise and grief that the king of Syria should send him such a letter; and it was soon noised abroad that the Syrian general was at the palace, and for what purpose he had come. Elisha sent word to the king that he need not be concerned. If the leprous stranger would come to him, he should see that there was a prophet in Israel. So Naaman applied to Elisha, and was directed merely to wash seven times in the river Jordan. This simple remedy seemed to Naaman altogether inadequate. If the mere washing of the body would suffice, there were waters in Syria purer and more salutary than all the waters of Israel. Why, then, make a journey to Samaria to wash in the Jordan? He was about to leave the place in indignation, when some of his retinue very wisely suggested to him, that if the prophet had proposed some expensive or difficult remedy, he would have tried it at once; and surely he could not refuse to try one which was so simple, and which, whether successful or not, would cost neither toil nor money. Thus they persuaded him to follow the prophet's prescription; and, upon washing in the Jordan seven times, his flesh and health were perfectly restored.

Deeply impressed with the power of the God of Israel, by which his loathsome disease was thus suddenly cured, he offered a reward to Elisha, which was promptly declined. He then voluntarily renounced all his idolatrous practices; and asked for a quantity of earth from the soil on which the prophet and the people of God dwelt, perhaps that he might build with it an altar to the God of Israel; and so tender had his conscience become, that he feared even to attend his master the king in his idolatrous services, as his official duty required, without asking beforehand if such attendance might be pardoned. It seems that Elisha was disposed to trust him to the dictates of his own conscience, which was evidently under divine influence. We are not informed of his subsequent history.

NABAL, *na'-bal*. [Foolishness.] [1 Sam. xxv. 3.] A rich churlish citizen of Maon. When David was in the wilderness of Paran, Nabal was in the vicinity of Carmel, a place west of the Dead Sea, shearing his sheep, of which he had no less than three thousand. David sent ten of his young men to ask him for supplies, but Nabal refused, in offensive terms, to grant his request. David immediately ordered four hundred of his men to arm themselves and follow him to the place where Nabal lodged, intending to destroy him and all that pertained to him. When they drew near Abigail, the discreet and

Nail

beautiful wife of Nabal met them with a sumptuous present. David was charmed with her manners, and accepting her present, was turned from his purpose of taking vengeance on the "son of Belial." When Abigail returned, she found her husband at a feast which he had made at his own house; and she deferred communicating to him the history and result of her embassy until he should recover from the effects of his indulgence. He had no sooner received her statement, than he was seized with a severe illness, which proved fatal at the end of ten days. Abigail subsequently married David.

NABOTH, *na'-both*. [Fruit, produce.] [1 Kings xxi. 1.] An Israelite of the town of Jezreel, who owned a vineyard adjoining the palace of the king Ahab. Anxious to secure this particular spot, that he might use it for a garden, the king proposed to buy it, or give him some other property of equal value; but Naboth declined, to the great disappointment and mortification of the wicked monarch. Jezebel, his more wicked wife, immediately formed a plan to take the life of Naboth, in which she succeeded; and so Ahab obtained possession of his inheritance.

NADAB, *na'-dab*. [Spontaneous, liberal] [1 Kings xv. 25], son and successor of Jeroboam, king of Israel, reigned two years. His reign was wicked and corrupt, and he was finally assassinated while prosecuting the siege of Gibbethon, a Philistine city.

NAHOR, *na'-hor*, [Hard breather] [Gen. xi. 23,] or NACHOR, [Josh. xiv. 2], was the name of Abraham's grandfather, and also the name of one of Abraham's brothers, [Gen. xi. 26,] who married Milcah, the daughter of Haran. [Gen. xi. 29.] He lived at Haran, which is thence called "the city of Nahor." [Gen. xxiv. 10.]

NAHUM, *na'-hum*. [Comfort, consolation.] [Nah. i. 1.] A native of Eli-Koshai, a village of Galilee, the ruins of which were plainly discernible as lately as the fourth century. There is considerable diversity of opinion as to the time in which he lived.

NAHUM, Prophecy of, is the thirty-fourth in the order of the books of the Old Testament. Though divided into the three chapters, it is a continuous poem of unrivalled spirit and sublimity, and admirable for the elegance of its imagery. It relates chiefly to the destruction of the magnificent city of Nineveh, which had been prophesied by Jonah nearly a century before. These predictions [it is supposed] were made in the reign of Hezekiah, and have been remarkably fulfilled, both as to the fact and the manner of their fulfilment. The city of Nineveh was destroyed about a century after the prophecy of Nahum was uttered.

NAIL. [Ezra ix. 8.] Travellers tell us, what we might infer from the frail materials and weak construction of eastern dwellings, that the nails or spikes which are necessary

## Nain.

to hang up garments, curtains, and utensils of various kinds, are not driven in, but are built in firmly with the wall, in the process of its erection. They are large, and being quite conspicuous, are well finished. The force of the figure in the above passage is obvious, inasmuch as the nail being not, like ours, easily drawn and placed elsewhere, was a part of the fabric itself, and could only be removed with the wall itself or some part of it. Hence the word in the margin is rendered "a constant and sure abode." (See also Zech. x. 4.) The nail with which Jael killed Sisera was a tent pin, with which the cords of a tent are fixed to the ground.

**NAIN**, *na'-in*. [Pleasant.] [Luke vii. 11.] A city of Galilee, south of Mount Tabor, and but a little distance from Capernaum. It is now a Turkish village, inhabited by Jews, Mohammedans, and a few Christians. The place is distinguished as the scene of one of Christ's most remarkable and affecting miracles. [Luke vii. 11-15.]

**NAIOTH**, *nai'-yoth*. [Habitations.] [1 Sam. xix. 22.] A part of the town of Ramah, (or, as the word signifies, "the meadows of Ramah,") where a school of the prophets was established.

**NAME**. [Gen. ii. 19.] This word, in some passages of Scripture, has a peculiar signification, as in Prov. xviii. 10, where the term denotes God himself, with all his attributes and perfections. (See, also, Ps. xx. 1. 5. 7.) In the New Testament, it usually means the character, faith, or doctrine of Christ. [Acts v. 41; viii. 12; ix. 15, and xxvi. 9.]

Names among the Jews were often given in allusion to some particular circumstances in the character, birth, or destiny of the individual, [Ex. ii. 10, and xviii. 3, 4;] and sometimes it had a prophetic meaning. [Matt. i. 21.] Many instances occur in Scripture of the same person having two names. Names were changed, and are still, in eastern countries, for slight reasons. A change of office or station often occasioned a change of name.

"And upon his thigh a name written." [Rev. xix. 16.] This phrase alludes to an ancient custom in the eastern nations of adorning the images of their gods and the persons of princes and heroes with inscriptions expressive of their character, titles, &c. They were made on the garment, or on one of the thighs; and several ancient statues have been discovered, with inscriptions of one or two lions, written sometimes horizontally and sometimes perpendicularly, both on the inside and outside of the thigh, and sometimes upon both thighs. Men surname themselves by the name of Israel, when, having been before Gentiles and sinners, they join themselves to Jesus and his church. [Isa. xlv. 5.]

**NAHSHON**, *nah'-shon*. [Enchanter.] [Num. vii. 12.] Son of Amminadab, and head of

## Nathanael.

the tribe of Judah, made the first offering for the tabernacle in the wilderness. He is the only one of the heads of tribes who is not called a prince in the history of this transaction. Probably the omission was designed; as, to be the head of the tribe of Judah was, from the pre-eminence of that tribe, a sufficient honour.

**NAOMI**, *na'-o-mi*. [My pleasantness.] [Ruth i. 2.] The wife of Elimelech, who moved with her husband and two sons from Judæa to Moab during a famine in Judæa. Elimelech died, and also his two sons, each leaving a widow; and Naomi, having thus been left alone, returned to her home. So severe had been her afflictions, that she proposed to her friends on her return to call her Mara, (which signifies bitter,) rather than Naomi. - [Ruth i. 19-21.]

**NAPHTALI**, *naft'-ta-li*. [My strife.] [Gen. xxx. 8.] A son of Jacob by Bilhah.

**NAPHTALI**, Tribe of, received their portion of the promised land in the northern part, between the Jordan on the east, and the possessions of Asher on the west. It was one of the most fruitful sections of the country, and included the sources of the Jordan. [Josh. xxi. 32-39.] This tribe was peculiarly blessed of God, [Deut. xxxiii. 23;] and the figurative language in which the benediction of Jacob is expressed [Gen. xlix. 21] implies the increase, power, and prosperity of the family of Naphtali. The city of Capernaum, where Christ resided and taught so much, was situated in the borders of Zebulun and Naphtali, near Tiberias. Hence the language of the prophet. [Isa. ix. 1.]

**NARCISSUS**, *nar-sis'-sus*. [Stupidity, surprise.] [Rom. xvi. 11.] If this were, as some conjecture, the wicked but famous freedman of the Emperor Claudius, he died before Paul wrote his epistle to the Romans, but it is the Christians of this family that are saluted.

**NATHAN**, *na'-than*. [Whom God gave.] [2 Sam. vii. 2.] A distinguished prophet of Judæa, who lived in the reign of David, and enjoyed a large share of his confidence. To him David first intimated his design to build the temple; and he was divinely instructed to inform the king that this honour was not for him, but for his posterity. Nathan was also charged with the divine message to David, upon the occasion of his sin against Uriah, which he conveyed under a most beautiful and significant allegory, by which he made the king to condemn himself. Nathan was one of David's biographers. [1 Chron. xxix. 29.] There are several others of this name mentioned in the Bible, of whose history we are uninformed. [2 Sam. v. 14, xxiii. 56; 1 Chron. xi. 38; Ezra viii. 16; Luke iii. 31.]

**NATHANAEL**, *na-than'-a-el*, [Whom God gave.] [John i. 45,] one of the twelve dis-

## Nazarene.

ciples, is supposed to be the same with Bartholomew.

**NAZARENE**, *naz-a-reen'*. [A native of Nazareth.] [Matt. ii. 23.] An inhabitant of Nazareth. The passage from the prophets, to which reference is here made, is not known; and the probability is, that the reference is rather to the general current of prophecy respecting the humble and despised condition of Christ. To "come out of Nazareth," or to be a Nazarene, rendered one an object of reproach and contempt.

**NAZARETH**, *naz-a-reth*. [Separated.] [Matt. xxi. 11.] A town in Galilee, within the territory of Zebulun, from fifty to seventy miles north of Jerusalem, now known as Nasserah, or Naserah. It was noted for its wickedness. [John i. 46.] It occupies an elevated site about midway between Mount Tabor and Cana. Jesus spent much of his time here; and hence the title "Jesus of Nazareth." [Mark xvi. 6; Luke xxiv. 19; Acts ii. 22.]

A modern traveller describes Nazareth as situated upon the declivity of a hill, the vale which spreads out before it resembling a circular basin, encompassed by mountains. Fifteen mountains appear to meet to form an enclosure for this beautiful spot, around which they rise like the edge of a shell, to guard it against intrusion. It is a rich and beautiful field in the midst of barren mountains.

Another traveller speaks of the streets as narrow and steep, the houses, which are flat-roofed, are about two hundred and fifty in number, and the inhabitants he estimates at 2,000. The population of the place is variously stated, though the average estimate is 3,000; of whom about five hundred are Turks, and the residue nominal Christians.

**NAZARITES**, *naz'-a-rite*. [Separate.] [Num. vi. 2.] A Nazarite, under the ancient law, was one engaged by a vow to abstain from wine and all intoxicating liquors, to let the hair grow, not to enter any house polluted by having a dead body in it, nor to be present at any funeral. If, by accident, any one should have died in his or her presence, the Nazarite was bound to recommence the whole term of consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes during life. When the time of Nazariteship had expired, the person brought an offering to the Temple; the priest then cut off his hair and burnt it; after which the Nazarite was free from his vow, and might again drink wine. [Num. vi.] Perpetual Nazarites were consecrated as such by their parents from their birth, and continued all their lives in this state, neither drinking wine nor cutting their hair. Such were Samson and John the Baptist. [Judg. xiii. 4, 5; Luke i. 15; vii. 35.]

Those who made a vow of Nazariteship

## Nebuchadnezzar.

out of Palestine, and could not come to the Temple when their vow had expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were. The offerings and sacrifices prescribed by Moses, to be offered at the Temple by themselves, or by others for them, they deferred till a convenient opportunity. Hence Paul, being at Corinth, and having made the vow of a Nazarite, had his hair cut off at Cenchrea, but deferred the complete fulfilment of his vow till he came to Jerusalem. [Acts xviii. 18.]

The Nazarites constituted a sect or a class by themselves, like the prophets, and were examples of self-denial and holy living. [Amos ii. 11, 12.]

**NEAPOLIS**, *ne-ap'-po-lis*. [A new city.] [Acts xvi. 11.] A city of Macedonia, on the Egean coast, known in modern times as Napoli. Paul visited it on his way to Philippi.

**NEBAIOTH**, *ne-bai'-yoth*. [High places.] [Isa. lx. 7], or **NEBAJOTH**. [Gen. xxv. 13.] A son of Ishmael, whose descendants are supposed to have settled in Arabia, and to have been the Nabatheans of Greek and Roman history. They were probably rich in flocks and herds; whence the beautiful figure of the prophet above cited, respecting the gathering of the Gentile nations to the sceptre of the Messiah.

**NEBO**, *ne'-bo*. [Interpreter.] [Deut. xxxii. 49.] One of the summits of the mountains of Abarim, the peak of which overlooked the whole length and breadth of the promised land. [Deut. xxxiv. 1-4.]

**NEBO**. [Jer. xlviii. 1.] A town in the neighbourhood of Mount Nebo, the name of which was derived from an idol worshipped there [Isa. xli. 1], where Bel is supposed to mean the sun, and Nebo the moon. The Seventy call this idol Dagon and Calmets Bel; but many suppose both these opinions to be groundless. It is certain that Nebo is by Isaiah represented as different from Bel, and that the word is compounded like many others of the Chaldean names. The possession of the place was contested by the tribe of Reuben and the Moabites. [Num. xxxii. 38; Isa. xv. 2; Jer. xlviii. 22.]

**NEBUCHADNEZZAR**, *neb'-u-kad-nez'-zar*. [The Prince of the God Nebo.] [2 Kings xxiv. 1], king of Babylon, was son and successor of Nabopolassar. He lived about six hundred years before the birth of Christ, and shared in the administration of the government about two years before his father's decease. The Jews compute the reign of Nebuchadnezzar from the time of his association with his father, which makes the fourth year of Jehoiakim, the first of Nebuchadnezzar. The Babylonians, on the other hand, begin his reign at the death of his father; and as Daniel wrote in Chaldean, he adopts the latter mode of computation, rather than the other.

## Nebuzar-Adan.

The king of Egypt, having subjugated the Jews, and seeming inclined to extend his conquests to the Euphrates, Nebuchadnezzar not only checked his advance, but entirely defeated his army at Garchemish, dispossessing him of his newly-acquired dominions, leaving Jehoiakim at Jerusalem in a state of vassalage to Babylon, and taking with him, as captives, Daniel and other princes of Judah. [2 Kings xxiv.] In the reign of Jehoiachim, Nebuchadnezzar again invaded Judæa, and took several of the royal family and a multitude of others captive, and carried them, with a part of the sacred vessels of the Temple, to Babylon. In the ninth year of the reign of Zedekiah, the Jews attempted to throw off the yoke, but Nebuchadnezzar was too powerful to be successfully resisted. The Egyptians, on whom the Jews had relied for succour, failed to assist them, and were themselves defeated. The holy city was besieged, captured, and destroyed, and the magnificent Temple burned; and Nebuchadnezzar carried their king and a multitude of his subjects as captives to Babylon. Elated by the success of his expedition, the haughty king gloried in his power, and in the wealth and magnificence of his capital. [Dan. iv. 30]; but his pride was suddenly humbled by a most wonderful visitation of God's hand. He was thrown into a state of delirium, madness, or idiocy, in which he continued seven years, as the companion of the beasts of the field, living on grass or herbs. At the end of that term, his reason was restored, and he was re-instated upon the throne, though in a very different state of mind from that in which he was deposed. The whole period of his reign was thirty-five or forty years, as he is supposed to have died B.C. 562.

**NEBUZAR-ADAN**, *neb'-u-zar'-a-dan*. [One whom Nebo favours.] [2 Kings xxv. 8.] General of the armies of Nebuchadnezzar. He conducted the siege of Jerusalem to a successful issue; the particulars of which are given in 2 Kings xxv. 8-21.

**NECHO**, *ne'-ko*. [Lame.] [2 Chron. xxxv. 20.] A king of Egypt, whose expeditions are often mentioned in profane history. As he was advancing upon Carchemish, an Assyrian city, he passed through the possessions of the king of Judah. Josiah, regarding this as an act of hostility, prepared to resist his progress. Necho sent ambassadors to inform him of the object of his expedition; but as he was already in his kingdom, and avowed his hostile purposes against an ally of the kingdom of Judah, Josiah thought himself justified in opposing him. There was no evidence to Josiah that Necho was under the divine guidance, though he claimed to be so. It may be regarded as precipitate in him to have opposed such a force upon such grounds; and the issue was fatal. The battle was

## Nehushtan.

fought at Megiddo, and Josiah lost his life. Necho, on his return from his expedition into Assyria, stopped at Riblah, in Syria, and sent for Jehoahaz, who had succeeded to the throne of Judah upon the death of Josiah, and deposed him, loading him with chains, and sending him into Egypt. He then put the land of Judah under a heavy tribute, making Eliakim (whose name he changed to Jehoiakim) king in the place of Jehoahaz.

**NEHEMIAH**, *ne-he-mi'-ah*. [Whom Jehovah comforts] [Ezra. ii. 2], son of Hachalian [Neh. x. 1], was a Jew of distinguished piety and zeal, born in captivity, but raised to the honourable post of cup-bearer to Artaxerxes, king of Persia. He used his influence with that monarch in behalf of his afflicted countrymen, and became their permanent benefactor. He was commissioned, at his own request, to visit Jerusalem, and repair its ruins, which he accomplished under the most perplexing difficulties. Nehemiah, as the *tirshatha* or governor, and Ezra, as the priest and scribe [Neh. viii. 9], were instrumental in restoring the worship of the Jews; and the sacred books were collected and compiled under their direction.

Nehemiah administered the government of Jerusalem twelve years without salary, and in a manner most expensive to himself [Neh. v. 14-19], and at the end of this period he returned to Persia, where he remained for an uncertain period. [Neh. xiii. 6.] He was absent long enough to allow great abuses to arise in Jerusalem [Neh. xiii.; comp. Mal. ii. 10-17; iii. 6-12], which, on his return, he made it his first business to correct, especially the violation of the Sabbath. By these means he restored his people, in some degree, to their former happy condition, and probably remained in power till his death, which it is supposed took place in Jerusalem.

**NEHEMIAH**, Book of, is the sixteenth in the order of the books of the Old Testament. It may be regarded as a continuation or supplement to the book of Ezra, which immediately precedes it; and in some Bibles it is called the second book of Ezra, though it is unquestionably the work of Nehemiah.

This book contains an account of the motives and designs of Nehemiah in wishing to restore Jerusalem, the place of his fathers' sepulchres; of the commission he received; his associates in the work; their various successes and difficulties; the introduction of a better order of things, both in the religious and civil departments of the government; and a census or register of the people. The Old Testament history closes with this book B.C. 420. After the death of Nehemiah, Judæa became subject to the governor of Syria.

**NEHUSHTAN**, *ne-hush'-tan*. [Brazen.] [2 Kings xviii. 4]. A name given by Hezekiah king of Judah to the brazen serpent



## Nergal.

that Moses had set up in the wilderness [Num. xxi. 8], and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burned, and in derision gave it the name of Nehushtan, i.e., little brazen serpent, or a piece of brass.

**NERGAL**, *ner'-gal*. [Man devourer.] [2 Kings xvii. 30.] One of the gods of those heathens who were transplanted into Palestine.

**NETHINIMS**, *net'h'-in-ims*. [Devoted.] [Ezra ii. 43-58.] Were a remnant of the Gibeonites, and were given as sacred servants or bondmen to the priests [1 Kings ix. 20-22], and were employed as hewers of wood, and drawers of water for the house of the Lord. [1 Chron. ix. 2.] They were not the first, however, who were set apart as the Lord's bondmen; for Moses had previously mentioned vows by which men devoted themselves or others—that is, children or servants—to God, to minister in the sanctuary. The number of these was greatly increased in later times by David and others. Their condition appears to have been easy. It was not till after the captivity that they were called Nethinims. [Neh. iii. 26; vii. 46, 60, 73; x. 28; xi. 3, 21.]

The Nethinims were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian Sea, whence Ezra brought two hundred and twenty of them into Judaea. [Ezra viii. 17, 20.]

**NETTLES**. [Prov. xxiv. 31.] A well known wild plant, the leaves of which are armed with stings, connected with a small bag of poison; and when the leaves are pressed by the hand, the stings penetrate the flesh and produce a swelling with a sharp burning pain. The leaf when wet or dead does not possess this power. The presence of nettles betokens a waste and neglected soil; hence the figure in the passage above cited, and in Isa. xxxiv. 13; Hos. ix. 6. The word rendered nettles in Job xxx. 7, and Zeph. ii. 9, is supposed to refer to different species of nettles, or to some larger shrub of similar properties, else it could not afford shelter.

**NIBHAZ**, *nib'-haz*. [Barker.] [2 Kings xvii. 31.] An idol god of the Avites. The signification of the original word leads to a connexion real or fanciful between this idol and the Anubis of the Egyptians, representing a dog's head and a man's body.

**NICODEMUS**, *nik-o-de'-mus*. [Innocent blood.] [John iii. 1.] A ruler of the Jews, and a distinguished member of the sect of Pharisees, whose conversation with the Messiah is recorded in the chapter quoted. We find him afterwards evincing on more than one occasion his attachment to our Saviour. [John vii. 45-55; xix. 32.]

**NICOLAITANS**, or **NICOLAITANES**, *nik-o-la'-i-tanes*. [Named after Nicholas.] [Rev. ii. 6.

## Nineveh.

15.] An ancient sect, whose deeds are expressly and strongly reprobated. Some have supposed that the name is symbolical—Nicolans corresponding to Balaam—and that it denotes all false and seducing teachers like Balaam.

**NICOLAS**, *nik'-o-las*. [Conquering the people.] [Acts vi. 5.] One of the deacons of the Church at Jerusalem in the days of the apostles. He was a native of Antioch, converted to Judaism, and thence to Christianity. It is supposed by some that he was the founder of the sect of Nicolaitans, but without sufficient warrant.

**NICOPOLIS**, *nik-kop'-o-lis*. [City of Victory.] [Tit. iii. 12.] The place where Paul determined to winter, is now called Nicopi, or Nicopoli, a town upon the river Nessus (now Karasa), which divided Thrace from Macedonia. (See the subscription to the epistle.) Another town of the same name was in Epirus, opposite Actium, to which some have thought the apostle refers in the above passage.

**NIGHT-HAWK**. [Deut. xiv. 15.] A species of bird unclean by the Levitical law [Lev. xi. 16], but not the bird known to us by this name. Probably the night-owl is intended, which is described as of the size of the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses. It is extremely voracious.

**NIMRIM**, *nim'-rim*. [Limpid water.] [Isa. xv. 6.] A stream in the north part of Moab, near to the village of Beth-nimral [Num. xxii. 36], the ruins of which now bear the name of Nimrein.

**NIMROD**, *nim'-rod*. [Rebel.] [Gen. x. 8.] The son of Cush. The Hebrews regard him as the leader of those who attempted to build the tower of Babel; and the Orientals make him the author of idolatry. He was principally concerned in building both Babylon and Nineveh. (See ASSYRIA.) The expression "a mighty hunter (or a hunting giant) before the Lord" means that he was remarkably skilful and powerful in hunting wild beasts. "Before the Lord" is a figurative phrase, signifying very powerful. The land of Nimrod [Mic. v. 6] is the same with Babylon.

**NINEVEH**, *nin'-e-veh* [Dwelling of Ninus] [Jonah iii.], the capital of Assyria, was situated on the eastern bank of the river Tigris, opposite the present town of Mosul, about two hundred and eighty miles north of Babylon, whose rival it was, but of much larger dimensions. It was about twenty miles in length, twelve in breadth, sixty in compass, and took three days' journey to perform its circuit. It was surrounded by walls a hundred feet high, and so wide that three chariots could drive abreast upon them, and was fortified by fifteen hundred towers of two hundred feet in height, while the population exceeded six hundred thousand. This number is small compared with

## Nineveh.

the inhabitants included in the metropolis of either England or France, and yet neither Paris nor London occupies one-fourth of the space on which Nineveh stood. It is probable, therefore, that a large portion of the ground was occupied with gardens, and parks, and vine-yards, and fields for pasturage. Its grandeur was equal to its size. Even at that early age, architecture had attained to high perfection, and its productions were on a gigantic and magnificent scale. Science and art had combined to create a place of commanding elegance, while in wealth and luxury it rose to the highest point.

The whole current of tradition leads us to Nimrod as the founder of this great city. He was an immediate descendant of the patriarch Noah, and a man of rare courage and enterprise. His successful pursuits in the chase marked him out as one peculiarly fitted to sustain the duties and responsibilities of government; and having obtained for himself a name in the earth, he left the land of Shinar, where he first founded his dominion, and went into Assyria, and builded Nineveh, the city Rehoboth, and Calah, and Resin, between Nineveh and Calah. Such is the simple record of the Book concerning the man whose name is inseparably associated with one of the earliest settlements of the human race. But here revelation leaves us. Scripture is all but silent on Assyria and the Assyrians, till we come comparatively near to the reign of grace—or, as Layard says, “until the period when their warlike expeditions to the west of the Euphrates brought them into contact with the Jews. Pul, the first king whose name is recorded in Scripture, having reigned between eight and nine hundred years before the Christian era, and about two hundred previous to the fall of the empire, must have been nearly the last of a long succession of kings who had ruled over the greater part of Asia. The later monarchs are more frequently mentioned in the Bible, on account of their wars with the Jews, whom they led captive into Assyria. Very little is related even of their deeds, unless they particularly concern the Jewish people.” Then, if we come to profane history, it has no record of a date so far back as the foundation of the Assyrian empire. The account ascribed to Herodotus is irrecoverably lost; while the testimony of later writers is to be taken with so much reserve and limitation that it is like the effort to trace the characters on the sand which the waters of the rolling wave have effaced and washed out for ever. With the exception of a few royal names, and some of those of doubtful origin, we have nothing in the form or worthy of the name of authentic history. Ninus, Semiramis, and Sardanapalus are names familiar to all. Of the expeditions of the first, and the magnificent deeds of the second, and the profligacy of the third we

## Nitre.

have all read, but what do we know of Assyria and its far-famed capital? Strange, indeed, that “the records of an empire, so renowned for its power and civilization, should have been entirely lost; and that the site of a city as eminent for its extent as its splendour should for ages have been a matter of doubt.” It is not perhaps less curious that an accidental discovery should suddenly lead us to hope that these records may be recovered, and this site satisfactorily identified.

It is to the Sacred Writings that we must turn for all our knowledge of this famous city, from the time of Pul, the first king of Assyria, who invaded Canaan, till the final overthrow of Nineveh. Scripture sets us down in the midst of that city when it had reached the height of its crime. Wealth, luxury, and idolatry were all so many causes of its overthrow.

There was an old tradition that Nineveh should not be taken till the river Tigris, which defended part of the city, should become its enemy. Now it so happened that, in the third year of the siege, it became so swollen by continued rains, that it overflowed part of the city, and threw down a considerable portion of the wall. The king, thinking that the oracle was fulfilled by this inundation of the river, and giving up all hopes of future safety, lest he should fall into the enemy's hands, built a large funeral pile in the palace; and having collected all his gold and silver, and royal vestments, together with his concubines and eunuchs, set fire to the pile, and thus involved himself and them, and the whole palace, in one common ruin! When the fate of the king was made known by certain deserters, the enemy entered by the breach which the waters had made, and took the city.

The discoveries of Botta, the French explorer, and especially of our own countryman, Layard, have made us not only certain as to the locality of Nineveh, but fully conversant with its social and historic annals. The stones, indeed, “cry out of the wall;” and (thanks to the indefatigable exertions of the explorers) the treasures of the ancient city are now of easy access in the British Museum.

NITRE. [Jer. ii. 22.] An earthy alkaline salt, resembling and used like soap, which separates from the bottom of the lake Natron, in Egypt, and rising to the top, is condensed by the heat of the sun into a dry and hard substance, similar to the Smyrna soap, and is the soda of common earth. It is found in many other parts of the east. Vinegar has no effect upon common nitre, and of course this could not be meant by the wise man, who, in Prov. xxv. 20, says, “As he that taketh away a garment in cold weather, and as vinegar to nitre, so is he that singeth songs to a heavy heart.” Now, as vinegar has no effect upon nitre, but on

## No.

natron or soda its action is very obvious, it seems the English translation should have been natron. In Jer. ii. 22, the same word again is improperly used, "For though thou wash thee with nitre, and take thee much soap, yet thy iniquity is marked before Me, saith the Lord God." The alkaline earth, natron, is obviously designed in this passage. It is found as an impure carbonate of soda, on the surface of the earth in Egypt and Syria; and is also native in some parts of Africa, in hard strata or masses, and is called trona, being used for the same purposes as the barilla of commerce.

No [Portico or temple] [Jer. xli. 25; Ezek. xxx. 14] is generally supposed to be the famous city of Thebes, in upper Egypt, extending itself on both sides of the Nile. [Nah. iii. 8.] The fact is so uncertain, however, that we should not feel justified in introducing an article upon Thebes. Instead of No, in Jer. xli. 25, it should be rendered Ammon of No, or the seat or dwelling of the god Ammon. It was probably applied to two or three places. A distinction is sometimes made between the No spoken of in Nahum iii. 8-10, and the No mentioned by Jeremiah and Ezekiel. The destruction of the former (supposed to be Thebes) is described in detail as already past, while the doom of the other (which is supposed to have been in lower Egypt) is predicted by Jeremiah and Ezekiel as a future event.

NOAH, *no'-ah* [Rest] [Gen. vi. viii.], or, as Greeks write it, Noe [Mitt. xxiv. 37], the ninth in descent from Adam, is described as a just man, perfect (or upright) in his generations, and walking with God. [Gen. vi. 9.] In the midst of the universal corruption which overspread the earth, he found grace in the eyes of the Lord, and was not only warned of the approach of the general deluge, but instructed in the means of saving himself and his family, and a sufficient number of the animal creation to preserve the several tribes. Believing the divine declaration, he prepared the ark, and diligently warned the world of the approaching judgment, but without effect. In due time it came. Noah, and his wife, and his three sons, and their wives, and the required number of beasts and fowls, entered into the ark, and escaped destruction. All the rest "in whose nostrils was the breath of life, of all that was in the dry land, died." When the waters subsided, the ark rested on a mountain of Armenia. Noah and his family went forth, and the creatures they had preserved. The first act of this new progenitor of the human race was to offer a sacrifice to God, which was acceptable in His sight, for He immediately entered into a covenant with him, that such a judgment should not again visit the earth, nor should the regular succession of the seasons be again interrupted while the earth remains. As a token of the covenant thus made, God established

## Nuts.

the rainbow. He also put the irrational creation in subjection to Noah, as he had originally done to Adam, and enacted some general laws for his government.

Noah became a husbandman, and partaking too freely of the fruit of the vine, exposed himself to shame. When in this state he was treated indecorously by one of his sons, who, on that account, was the subject of severe judgments; while his brothers, for an opposite course of conduct, received peculiar blessings. Noah lived three hundred and fifty years after the flood, but the place of his residence is matter of vain conjecture. Apart from what we know of Noah through the teachings of the scriptures, we find frequent mention made of him in the heathen mythologies.

Nob, *nob* [High place] [1 Sam. xxii. 19] was a city of the priests, in the territory of Benjamin, and within sight of Jerusalem on the north.

Non, Land of, *nod* [Flight, wandering] [Gen. iv. 16] probably designates no particular place. It might be literally rendered (with reference to the doom of Cain) land of wandering, eastward of Eden.

Noph, *noff*. [Place of the god Phath.] [Isa. xix. 13; Jer. ii. 16; Ezek. xxx. 13, 16.] The ancient Memphis, in middle Egypt, on the Nile, fifteen miles south of old Cairo. It was the residence of the earlier kings of Egypt, and is said to have been about twenty miles in circumference. In the seventh century it fell into the hands of the Saracens; and the predicted judgments of God, on account of its idolatry and general corruption, gradually effaced every trace of its ancient magnificence.

NUMBERS. This is the fourth in the order of the books of the Old Testament, and derives its name from the circumstance that it contains the numbers and ordering of the Hebrews and Levites, after the erection and consecration of the tabernacle.

NURSE. [Gen. xxiv. 59.] This domestic relation was and is still one of the most important in eastern families. In Syria the nurse is regarded as a sort of second parent, always accompanying the bride to the husband's house, and ever remaining there an honoured guest. So it was in ancient Greece. And in Hindostan, the nurse passes her days among the children she has helped to rear; and in mosques and mausoleums are sometimes seen the monuments of princely affection towards a favourite nurse; and the relation on the part of the nurse must have corresponded in tenderness and affection; and hence the force of the figurative expressions, Isa. xlix. 23; 1 Thess. ii. 7.

NUTS [Gen. xliii. 11] are generally supposed to have been what are now known as *pistachio* or *pistacia* nuts, which were produced in great perfection plentifully in Syria, but not in Egypt. This nut is of an

Oak.

oblong shape, and, in its green state, of exquisite taste. When dried for exportation they are very inferior.

O.

**OAK.** [Gen. xxxv. 4, 8.] There is a word in the Hebrew Bible which is often translated in our version "oak," but which is the name of a tree peculiar to the eastern world. This is the terebinth or turpentine tree, which abounds in Syria, Mesopotamia, and Palestine. It grows to a considerable size, and has a rich and luxuriant foliage. From this tree is obtained the genuine turpentine of the ancients, and a rich and balsamic gum, which exudes from the trunk. It is said to live one thousand years, and when it dies the race is renewed by young shoots from the root; so that the tree may in a sense be called perpetual. Hence the figurative allusion in Isa. vi. 13, where the teil or linden tree might as well be rendered terebinth.

For the same reason it was an important landmark, and served to fix the topography of the lands, as we find oaks very often named for the purpose of designating the locality of great events. [Josh. xxiv. 26; Judg. vi. 11; 2 Sam. xviii. 9; 1 Kings xiii. 14; 1 Chron. x. 12.]

The strength of the oak is alluded to by the prophet [Amos ii. 9], and the district of Bashan is often mentioned as peculiarly favourable to the growth of this tree. [Isa. ii. 13; Zech. xi. 2.]

The word translated "plains" in several passages [Gen. xii. 6, xiii. 18, xiv. 13, xviii. 1; Deut. xi. 30; Judg. ix. 6] are places noted for clusters or groves of the terebinth or oak.

The wood of the oak was used for idols. [Isa. xlv. 14.]

**OATH.** [Heb. vi. 16.] To take an oath is solemnly to call on God to witness or take notice of what we affirm. It invokes the vengeance, or renounces the favour of God, if what is asserted is false, and if what is promised is not performed. It has been matter of doubt among some Christians, in almost all ages, whether the practice of taking an oath on any occasion is not a violation of the express command of our Saviour [Matt. v. 34]; but it is more reasonable to regard the Saviour's prohibition as being directed against profane swearing than as a negation to judicial oaths. In point of fact, accepting Christ's language in the sense of swearing or affirming to the truth of a statement made before a legally authorized court, would be contradicted by the example of our Lord himself, who, when challenged by the high priest to answer, "I adjure thee by the living God," to all intents and purposes putting Christ on his oath, he answered, which surely he would not have done were judicial oaths unlawful. So also it is written of God that He confirmed

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His promises with an oath, and "because He could swear by no greater, He swore by Himself."

**OBADIAH, O-ba-di'-ah.** [Worshipper of Jehovah]. [1 Kings xviii. 3.] A godly man, and principal officer in the household of Ahab, by whose interposition one hundred prophets were preserved from the murderous persecution of Jezebel, and supplied with food. This person must not be confounded with Obadiah the prophet.

**OBADIAH,** prophecy of, is the thirty-first in the order of the books of the Old Testament. It relates to the judgments impending over Edom, and to the restoration and prosperity of the Jews. Some portions of this prophecy are supposed to have relation to events still future. The similarity of a portion of Obadiah's prophecy and that of Jeremiah is striking. [Comp. Jer. xlix, 7, 10, and 14, 16, Obad. i, 9.]

**OBEDEDOM, O-bed-e'-dom.** [He who serves the Edomites]. [1 Chron. xvi. 38.] A Levite who lived in David's time, and at whose house the ark was deposited, after the dreadful death of Uzzah. [2 Sam. vi. 6, 10.] The blessing which came on the house of Obededom for the ark's sake, encouraged David to remove it to Jerusalem. [2 Sam. vi. 10, 12.] Obed-edom and his sons were appointed keepers of the doors of the tabernacle, [1 Chron. xvi. 38], and of the sacred vessels. [2 Chron. xxv. 24.]

**OBER, O'-ed.** [Restoring, setting up.] [2 Chron. xv. 8.] A prophet, by whose instruction Asa, king of Judah, was induced to put away idols out of his kingdom and possessions, and to renew the worship of the true God. [2 Chron. xv. 18.]

**OFFERING,** [Gen. iv. 3.] [Oblation.] [Lev. ii. 7.] An offering, in a religious sense, is whatever one offers as a gift by way of reverence to a superior. [Matt. ii. 11.] The Jewish sacrifices, and in general all the religious sacrifices, are, properly speaking, oblations. Sometimes they seem to be used indiscriminately, as in [Lev. iii. 1.] "If his oblation be a sacrifice of peace-offering," &c. The word sacrifice is sometimes used in a sense so general, as to embrace whatever is in any way devoted to the service of God; but, strictly speaking, offerings were simple bloodless gifts, as all sorts of tithes, first-fruits in their natural state, meal, bread, cakes, ears of corn, parched grain, &c. To these oil was often added, and sometimes they were baked with oil. Proper sacrifices involved the destruction of animal life, or the shedding of blood; and also the entire or partial consumption of the victim by fire. Birds and quadrupeds constituted the sacrifices; hence their blood was forbidden to be drunk, but not that of fishes, which were not allowed to be brought to the altar. Probably all clean birds might be offered [Lev. xiv. 4, 7], but not all clean beasts. The dove was the most common offering of birds; and



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oxen, sheep, and goats from among quadrupeds. No wild beast could be offered, and in killing and eating them all idea of sacrifice was to be avoided, [Deut. xii. 15, 22; xv. 22.] except that the blood was to be thrown away. [Deut. xv. 23.] Leaven and honey were excluded from all offerings made by fire, [Lev. ii. 11,] and salt was required in all [Lev. ii. 13.]

Drink-offerings were a kind of accompaniment to the bloody and bloodless offerings. They consisted chiefly of wine, part of which was poured on the victim, and the residue was given to the priests. [Num. xv. 5, 7.] Among the offerings required by the Jewish law were the burnt offering, [Lev. i. 4,] so called because the thing offered was entirely consumed; the trespass offering, [Lev. v. 6,] in which the guilt of the offerer was confessed, and an atonement made; the sin-offering, [Lev. iv. 3,] the meat-offering, [Lev. ii. 1,] which was usually a compound of corn, flour, oil, and frankincense, prepared in various ways, and burnt on the altar of burnt-offering; the peace-offering, [Lev. iii. 1,] and the consecration-offering. The six foregoing are the offerings by fire, as expressly required. [Lev. vii. 37.] The drink-offering, which always attended the meat-offering, [Ex. xxix. 40,] the heave-offering, [Ex. xxix. 27,] and the wave-offering, [Ex. xxix. 24,] the last two are so called from a particular motion used in the presentation of them. The oblation of the first-fruits [Lev. ii. 12] was regarded as a meat-offering, and was presented before the harvest was ripe, the fruit being dried or parched. [Lev. ii. 14.]

The Jews were required, as a general rule, to bring all their offerings to an appointed place, first the tabernacle, and afterwards the temple; and the manner of presenting them is described in most minute details.

The burnt-offering was to be a male without blemish, of the herd and of the flock offered voluntarily at the door of the tabernacle, the hand of the offerer being upon the head of the victim. [Lev. i. 2, 4.] The animal was then taken to the altar, slain on the north side, and the blood sprinkled about the altar. [Lev. i. 5; comp. Heb. xii. 24.] The east side of the altar was appropriated to the fishes, &c. [Lev. i. 16.] On the south was the ascent to the altar, and on the west was the sanctuary. The body of the victim was flayed, opened, cut in pieces, salted, laid in order on the altar of burnt-offering, and consumed to ashes. [Lev. i. 5, 8; comp. Heb. ix. 12.] So of killing and offering fowls. [Lev. i. 14, 17.] The end of the burnt-offering was an atonement for sin. [Lev. i. 4; comp. Heb. x. 1, 3, 11.] This offering constituted a morning and evening sacrifice, and was often made on other prescribed occasions.

The meat-offering consisted of flour prepared with oil and frankincense. [Lev. ii.

Oil.

x.] It was to be free from leaven and honey, but was to have salt. [Lev. i. 11, 13.] With this was connected the drink-offering, which, as before observed, was never used separately, but was an appendage of wine to some sacrifices. Hence the condemnation of their superstitious practice of using blood for a drink-offering. [Ps. xvi. 4.]

In this, and other sacrificial observances, it would appear that generally the offerer was to kill the victim, take off the skin, cut up the body, and wash the different parts. The priest was to sprinkle the blood, prepare the fire, and lay the sacrifice upon the altar. The Levites, and afterwards the Netulinims, assisted in these labours.

The meat-offering was presented on prescribed occasions. It always attended burnt-offerings and peace-offerings, and also the sin-offering and trespass-offering of the leper. A handful of the composition was burned by the priest upon the altar [Lev. ii. 16,] and the residue was for his own and his family's use.

The peace-offerings were vows of thanksgiving, or a supplication for mercies, and were similar in kind and manner of presentation with the burnt-offering. [Lev. iii.]

The sin-offering had peculiar respect to sins committed ignorantly, and was modified according to the persons presenting it. [Comp. Lev. iv. 3, 13, 22, 27.] Part of the blood of the victim was poured out at the bottom of the altar; a part was sprinkled on the horns of the altar of incense; and a part was carried by the priest into the most holy place. [Lev. xvi.]

The trespass-offering, the manner and occasion of which are described [Lev. v.-vii,] seems to have differed but slightly from the last. It may be remarked, that all the blood of the trespass-offering appears to have been sprinkled around the altar, and that it was offered only for individuals, and never (as the sin-offering) for the congregation. The burnt, sin, and trespass-offering were of an expiatory character, though not exclusively so.

The consecration-offerings were made at the time of consecrating the priests [Lev. viii. 22,] from which circumstance (and not from any thing peculiar in the ceremony) the name is derived. A large amount of spiritual significance is attached to all these ceremonial services in the Epistle to the Hebrews.

Oil. [Deut. iii. 1.] A king of Bashan, of gigantic stature [Deut. iii. 11,] who opposed the passage of the Israelites through his territories. Moses, being divinely admonished of his success, attempted to force his way through the country, and succeeded in capturing the king, and ultimately became master of the whole country. [Deut. iii. 3-5.]

Oil. [Ps. xcii. 10.] Among eastern nations the practice has prevailed, from the

## Oil-tree.

earliest periods, of anointing the head with oil, made fragrant with the richest aromatics of the east, especially on festivals and other joyous occasions. The Greeks and Romans applied oil to the whole body, and the modern Orientals anoint their beards. Hence the use of oil is significant of joy and gladness [Ps. xxiii. 5], and the omission of it betokened sorrow. [2 Sam. xiv. 2; Matt. vi. 17.]

**OIL-TREE** [Isa. xli. 19] is probably the same with the olive tree [1 Kings vi. 23]; but whether the olive, properly speaking, is intended in these passages, admits of some doubt.

**OLIVE.** [Job. xv. 33.] The soil and climate of Syria were very favourable to the production of the olive. [Deut. vi. 11, vii. 13, viii. 8, xi. 14, xxviii. 40; 1 Kings v. 11.] The fruit is like a plum in shape and colour; being first green, then pale, and, when ripe, nearly black. They are sometimes plucked in an unripe state, and put into some pickle, or other preserving liquid, and exported. For the most part, however, they are valuable for the oil they produce, and which is expressed from the fruit in various ways, and constitutes an important article of commerce and luxury. [Job. xxiv. 11; Ezek. xxvii. 17.] The fruit is gathered by beating [Deut. xxiv. 20] or shaking the tree [Isa. xvii. 6]; and gleanings were to be left for the poor. A full-sized tree in its vigour produces a thousand pounds of oil.

**OLIVES,** Mount of [Matt. xxvi. 30], or **OLIVET** [2 Sam. xv. 30], or **MOUNT OF CORRUPTION** [2 Kings xxiii. 13], overlooks Jerusalem on the east, so that every street, and almost every house may be distinguished from its summit. It doubtless had its name from the abundance of olives which grew upon it; some of which, of remarkable age and size, are still standing.

**OMEGA, o'-meg-ga.** The Greek great O or long O, and the last letter in the Greek alphabet.

**OMRI, om'-ri.** [Servant of Jehovah; perhaps better rendered by young disciple of Jehovah—one, as yet, unskilful in the ways of the Lord.] [1 Kings xvi. 16.] An officer in the army of Israel. He was engaged in the siege of Gibbethon, a Philistine city, when he received intelligence that Zimri, another officer of the army, had assassinated the king, and had usurped the throne. The army, by general acclamation, made Omri king, and, raising the siege of Gibbethon, they forthwith marched to Tirzah, where Zimri resided, and captured it. Zimri set fire to the house he occupied, and was consumed. The Israelites were then divided into two parties; but, after a short struggle, Omri prevailed, and took the throne, which he polluted and disgraced through a reign of twelve years. Omri built Samaria, which thereafter became the capital of the ten tribes.

## Ophir.

**ON** [Gen. xli. 45], or **AVEN** [Ezek. xxx. 17], *on* or *a'-ven*. [Light—house of the sun, or city of the sun.] These names are given to the place, because it was the principal seat of the Egyptian worship of the sun. It was one of the oldest cities in the world, and was situated in Egypt, in the land of Goshen, on the east of the Nile, about five miles above modern Cairo. Eighteen centuries ago, this city was in ruins, when visited by Strabo.

**ONESIMUS, o-ne'-si-mus.** [Profitable, useful.] [Col. iv. 9.] A servant of Philemon, at Colosse, who, having been guilty of some delinquency, had fled to Rome; and, being converted under the preaching of Paul, was sent back to Philemon with a most affectionate letter, commending the penitent, not only to the forgiveness of Philemon, but to his love and confidence as a fellow disciple. The apostle makes a sort of playful use of the name, "who in time past was indeed to thee no Onesimus—or unprofitable—but who is now Onesimus indeed profitable to thee and to me."

**ONESIPHORUS, o-ne-sif'-o-rus.** [Bringing profit.] [2 Tim. i. 16.] A primitive Christian, resident at Ephesus, where he ministered very seasonably to the relief and comfort of Paul. [2 Tim. i. 18.] When Paul was imprisoned at Rome, Onesiphorus came thither, and again afforded timely relief to the afflicted apostle; for which he expresses his gratitude in the warmest terms in the passage above cited.

**ONO, o'-no.** [Strong.] [Neh. vi. 2.] A city and its suburbs, occupying a small section of the plain of Sharon. It was about five miles from Lod, or Lydda, [1 Chron. viii. 12], and is called the valley of Charashim, or the craftsmen. [1 Chron. iv. 14; Neh. xi. 35.]

**ONYX, o'-nix,** or banded agate. [Ex. xxviii. 20.] A precious stone [Ex. xxv. 7] or gem, [Ezek. xxviii. 13], exhibiting two or more colours disposed in parallel bands or zones. It was obviously of high value, from the uses made of it, [Ex. xxviii. 9-12, 20, xxxix. 6, 13], and from its being named with other highly valuable substances. [Job. xxviii. 16.] Perhaps the onyx used in the construction of the temple [1 Chron. xix. 2] was a species of marble resembling the onyx.

**OPHEL, o'-fel.** [A hill.] [2 Chron. xxvii. 3.] In the angle formed by the eastern extremity of Mount Zion, and the southern extremity of Mount Moriah, or, in other words, at the outlet of the valley of Cheesemongers, there was a considerably elevated point, called Ophel. It was strongly defended by its natural position, and by a tower, and was separated from Mount Zion by a wall. [2 Chron. xxxiii. 14.] This tower is perhaps intended in Mic. iv. 8. In some modern maps this is called Ophlas.

**OPHIB, o'-feer.** [Abundance.] [1 Kings

Oreb.

**ix. 28.]** A country of the east, celebrated for its production of gold and precious stones. [1 Kings x. 11; 2 Chron. viii. 18, ix. 10.] It is supposed to have been settled by the descendants of Joktan. [Gen. x. 22.] It is certain that its gold was renowned in the time of Job, [Job xxii. 24, xxviii. 16;] and that, from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug trees. It is conjectured by Sir Emerson Tennant to have been Ceylon.

**OREB, o'-reb.** [Raven.] [Judg. vii. 25.] A prince of Midian, whose fate is alluded to, Ps. lxxiii. 11; and Isa. x. 26.

**ORGAN.** [Gen. iv. 21.] The organ, as it is called, is thought to have been what the ancient Greeks called the pipe of Pan. It consisted of seven or more reeds of unequal length. These are still used by the shepherds of the east, and in skilful hands, produce tolerable music.

**ORION, ori'-on.** [The giant.] [Job ix. 9.] A constellation of about eighty stars, seen in the southern hemisphere about the middle of November; and hence associated with cold and frost, figuratively represented as bands which no human power can dissolve. [Job xxxviii. 31.]

**OSPRAY, OSSIFRAGE** [Lev. xi. 13], are both reckoned among unclean birds, and probably both belonged to the eagle family. The black eagle of Egypt might have been the ospray; and the sea eagle of modern science, the ossifrage.

**OSTRICH.** [Job xxiv. 13.] A remarkable bird, of the hot regions of Africa and Arabia, often attaining the height of seven feet, of which the head and neck make three. It is also seven feet from the head to the end of the tail, when the neck is stretched horizontally on a line with the body. It loves solitary and desolate places; and is the bird intended in Job xxx. 29; Isa. xiii. 21, xxxiv. 13; Jer. i. 39, (though called the owl) and its cry is piercing and mournful.

**OTHNIEL, oth'-ni-el.** [Lion of God.] [Judg. i. 13.] The son of Kenaz, who displayed his valour in seizing the city of Debir, or Kirjath-sepher, for which exploit he was rewarded by the gift of the daughter of his uncle Caleb in marriage. Afterwards he was made the instrument of delivering the Israelites from the oppression of the king of Mesopotamia. [Judg. iii. 8, 9.]

**OUCHES** [Ex. xxxix. 6] were probably sockets for fastening the precious stones into the shoulder-pieces of the high-priest's ephod. These ouches, with their stones, are supposed to have served for buttons to confine the golden chains whereon the breast-plate was hung. [Ex. xxviii. 11, 25.]

Palm-trees.

**OWL.** [Lev. xi. 16.] Though the owl is frequently mentioned in our Scriptures, it seldom if ever denotes the bird known to us by this name. The allusions of the sacred writers are evidently to some bird that loves solitary and desolate places. Some versions render the original words translated "great owl" [Lev. xi. 17]; the ibis and the little owl in the same passage some kind of water-bird. The screech owl [Isa. xxxiv. 14, rendered "night-monster" in the margin] must have resembled the barn owl, known to us as the common screech or white owl. It haunts deserted barns and old and decayed buildings; and in Europe, old towers and buildings in the vicinity of churchyards. By night it seeks its prey, and often makes a doleful and even frightful sound, rendered more so by the surrounding stillness.

**OX.** [Isa. i. 3.] A well known domestic animal, clean by the Levitical law, strong and patient of labour, of great use in agricultural pursuits, and giving a large item of the wealth of the patriarchs. "Where no oxen are the crib is clean" [Prov. xiv. 4], that is there is neither food for men nor beast. But the word *the crib* might be rendered there is neither wheat nor corn on the threshing floor. Oxen were used for ploughing, drawing, and treading out grain.

P.

**PADAN-ARAM, pa'-dan a'-ram.** [The plain of Syria.] Gen. xxv. 20.] A famous province between the rivers Tigris and Euphrates. It is generally known as Mesopotamia.

**PAHATH-MOAB, pa'-hath mo'-ab.** [Governor of Moab.] [Ezra. ii. 2.] Most probably a city built near the place where Ehud routed the Moabites. Joshua and Joab were two of its most ancient princes.

**PAINT.** [2 Kings ix. 30.] Women in the east were accustomed to paint their faces. The Jews painting of their eyes and redding their faces with pink or lead ore may denote their setting off themselves to their neighbouring nations in all the show of idolatry and false grandeur they could invent. [Ezek. xxiii. 40; Jer. iv. 30.]

**PALESTINA, pal'-es-ti'-na.** [Land of strangers.] [Ex. xv. 14.] The country lying along the Mediterranean coast, between Joppa and Gaza, was inhabited by the Philistines, and was hence called Palestina; but in the above passage, and in Isa. xiv. 29-31, it seems to denote the whole of Judaea, as the word Palestina does in its modern acceptation.

**PALM TREES.** [Ex. xv. 27.] The palm tree abounds in Arabia, Egypt, and the whole of southern Asia, from the Indus to the Nile, but is rare in Palestine. Yet, in ancient times, when the land was peopled

## Palmer-worm.

with many industrious inhabitants, it was very common. [Lev. xxiii. 40; Deut. xxxiv. 3; Judg. i. 16, iii. 13, iv. 5.] Ancient historians corroborate these statements, and inform us that the region of the Dead Sea was noted for the palm, of which there were groves twelve miles in extent.

The palm tree is found upon ancient Hebrew coins, as the symbol of Judæa; and Roman coins, struck after the conquest of Judæa, have a palm with an inscription commemorating that event.

**PALMER-WORM.** [Joel i. 4.] A destructive insect of the caterpillar or locust tribe, figuratively spoken of in these passages as an instrument employed to afflict the rebellious Jews. [Amos iv. 9.]

**PALSY.** [Matt. iv. 24.] A disease which deprives the part affected of sensation, or the power of motion, or both. As the term is used in the New Testament it imports apoplexy, or paralysis of the whole system; paralysis of one side; a paralysis affecting the whole body below the neck; and a paralysis caused by a contraction of the muscles, so that the limbs can neither be drawn up nor extended, and soon become emaciated and dried up. [1 Kings xiii. 4-6; Matt. xii. 10-13; Luke vi. 6; John v. 5-7.]

A fearful disease called palsy is known in eastern countries. The limbs remain immovably fixed in the position in which they were at the time of the attack; and the suffering is so exquisitely severe that death is often occasioned in a few days. [Matt. viii. 6.]

**PAMPHYLIA**, *pam-fil'-ia*. [Acts xiii. 13.] A hilly province of Asia Minor, lying north of the Mediterranean, between Cilicia and Lycia. Perga was once its chief town, and was twice visited by the apostle Paul.

**PAPHOS**, *pa'-fos*. [Acts xiii. 6.] A celebrated maritime city, lying at the western extremity of the island of Cyprus, now called Baffa. It was the place where Barjesus, or Elymas the sorcerer, was struck with blindness; and where Sergius Paulus was converted to Christianity.

**PARABLE**, [Num. xxiii. 7.] or **PROVERB**, [John xvi. 29], is a form of speech, in which something is presented to us in lieu of some other thing which it resembles, and which we wish to illustrate. [Matt. xiii. 3-52.] It is derived from a Greek word signifying to compare together. Thus a narrative of events, either real or supposed, is made the medium by which the attention is arrested, offence is avoided, conviction is secured, and important truth is illustrated and enforced with great power upon the heart and conscience. [Judg. ix. 7-20; 2 Sam. xii. 1-9; 2 Kings xiv. 9; Eccl. xii. 1-7.] Our Saviour's parables are remarkable for clearness, force, simplicity, and appropriateness; and they are always employed to convey truths of the first importance. They relate to daily objects, [Matt. xx. 1-14; Mark iv. 26-29], to

## Parthians.

domestic labours, [Matt. xiii. 33], to common occurrences, [Luke vii. 36-50; x. 25-37]; and to the scenery by which he and his audience were surrounded, [Matt. xiii. 47-50; Luke xiii. 6-9; John iv. 35-38.] Thus they were especially adapted to his unlearned and prejudiced hearers, and, being easily apprehended, the force of them was instantly felt and acknowledged.

**PARADISE.** [Luke xxiii. 43; Rev. ii. 7.] This is a word of Persian origin, and means a garden, orchard, or other enclosed place, filled with objects fitted to regale the senses. Hence it is used figuratively for any place of peculiar happiness, and particularly for the kingdom of perfect happiness which is the abode of the blessed beyond the grave. [2 Cor. xii. 4.]

**PARAN, WILDERNESS OF**, [Gen. xxi. 21.] *Pa'-ran* (Region abounding in foliage), was situated south of Jordan, and extended to the peninsula of Sinai, and from the Dead Sea to the desert of Egypt: so that, in its largest sense, it included the deserts of Kadesh and Zin. It was in this wilderness that Hagar dwelt with Ishmael, and to this place David retired after the death of Samael. [1 Sam. xxv. 1.] Nearly all the wanderings of the children of Israel were in the great and terrible wilderness of Paran. [Deut. i. 19; compare Num. x. 12, and xii. 16.] It is now a dreary expanse of calcareous soil, covered with black flints.

Mount Paran was within the wilderness of Paran. A modern traveller represents its appearance as singular and indescribably grand. Its sides are formed of precipitous rocks, and three sharp-pointed summits rise like towers. When seen as it reflects the rich beams of the rising or declining sun, the sublime description of the prophet forces itself upon the mind. [Deut. xxxiii. 2; Hab. iii. 3.]

**PARCHMENTS.** [2 Tim. iv. 13.] The skins of beasts were early and extensively used for writing. Herodotus says that the Ionians, who received the art from the Phœnicians, wrote upon sheepskins, which, he adds, the barbarians also do. [B. c. 500.] Very slight preparation was used, until, under Eumenes, a king of Pergamus, a mode of preparing fine parchment was discovered, whence the prepared skins were called by the Latins *pergamena*, which is translated parchments. The mode of preparing it is to remove the wool or hair and every particle of flesh from the skin; then scrape it with an iron instrument while wet, and stretch it tight on a frame, and then rub and smooth it with a pumice stone; after which it is fit for writing.

**PARTHIANS**, *par'-thi-ans* [Inhabitants of Parthia] [Acts ii. 9], or the inhabitants of Parthia, originally a province of Media, on its eastern side, situated between the Persian Gulf and the Tigris. The Parthians seemed to have resembled the Cossacks of our day,



**Pas-dammim.**

and were celebrated for their skill in archery, and especially for shooting as they fled, and were a part of the Scythian horde who so long disputed with Rome for the dominion of the east. Parthia was united to the Persian empire, A. D. 226. The Persian language was spoken there; and indeed, in Scripture and other ancient writings, Persia and Parthia are often used as synonymous.

**PAS-DAMMIM**, *pas-dam'-mim* [Boundary of blood.] [1 Chron. xi. 13.] A valley in the north-west of Judah, the same with Ephesdammin. [1 Sam. xvii. 1.]

**PASSION**. [Acts i. 3.] The word, in this connection, denotes the last sufferings of Christ, or rather his death, as the consummation of his sufferings. The expression in Acts xiv. 15, and James v. 17, signifies like propensities, feelings, and susceptibilities.

**PASSOVER**. [Lev. xxiii. 5.] A Jewish feast, appointed to commemorate the exemption or passing over of the families of the Israelites, when the destroying angel smote the first-born of Egypt; and also their departure from the land of bondage.

**PASTURE**. [Isa. xxvii. 14.] A place for feeding flocks. [1 Chron. iv. 30; Job xxxix. 8.] When men are likened to flocks or herds their country, or what they enjoy in it, is called their pasture. [Hos. xiii. 6.] When God's people are likened to flocks, the Church, the ordinances of divine worship, and the blessings conveyed by all these things, are their good, green, fresh and flourishing pasture. [Ps. lxxiv. 1; xxiii. 2; Ezek. xxxiv. 3.]

**PATE**. [Ps. vii. 16.] The crown of the head.

**PATARA**, *pat'-a-rah*. [Acts xxi. 1.] A large, rich, seaport town of Lycia, lying over against Rhodes, at the mouth of the Xanthus, called by Ptolemy Philadelphus, Arminoe, in honour of his queen. Here Paul took ship for Phœnicia, when going from Philippi to Jerusalem.

**PATHROS**, *path'-ros*. [Region of the south.] [Isa. xi. 11.] Comp. Jer. xlv. 1, 15; Ezek. xxix. 14, xxx. 14.] The *Thebais* of the Greeks, and *Said* of the Arabs—the same with upper or southern Egypt. Some of the Jews had withdrawn to this region, and there given themselves up to idolatry; but Jeremiah forewarns them of the tremendous judgments which awaited them. The *Pathrusim*, its inhabitants and early settlers, were descendants of *Mizraim*. [Gen. x. 14.]

**PATMOS**, *pat'-mos*. [Rev. i. 9.] An island in the Egean Sea, now called *Patimo* or *Patmosa*, situated near the promontory of Miletus, between Samos and Naxos, about twenty or twenty-five miles in circumference. It was used by the Romans as a place of exile for convicts, and is distinguished as the place to which John the Evangelist was banished by Domitian, A. D. 94.

Its soil is very thin and sterile, lying on a rugged rock, probably of volcanic origin.

**Paul.**

About a mile back from the beach is a chapel, inclosing the cave which it is said John occupied when writing the book of Revelation during his banishment.

**PAUL**, *pawl* [Little] or *SAUL* [Acts xiii. 9], was a native of Tarsus, in Cilicia, and inherited the privileges of a Roman citizen. [Acts xxii. 28, 29.] His descent and education were wholly Jewish, and the latter was of the highest order. Under the instruction of Gamaliel, a distinguished Jewish Rabbi at Jerusalem [Acts v. 34], he became master of the Jewish law [Acts xxii. 1; Gal. i. 14]; and was also taught a useful mechanical trade, according to the custom of the nation. [Acts xviii. 3.] His residence at Jerusalem commenced at an early period [Acts xxvi. 4], and he was probably from twenty-two to twenty-five years old when Christ commenced his public ministry. He belonged to the sect of the Pharisees, as did also his father. [Acts xxiii. 6.]

The preaching of the gospel by the apostles, and especially the fact of Christ's resurrection from the dead, on which they placed their chief stress, excited, of course, a violent opposition among the Jews, which, before long, broke out in open violence. Stephen, an eloquent and powerful advocate of the new religion, was seized and stoned to death. Among the spectators, and perhaps promoters, of this bloody deed, was Paul, who, we may suppose, from the manner in which he was regarded by the murderers, and, indeed, from his own confession, was fully with them in the act. [Acts vii. 58; comp. xxii. 20.] His temperament, talents, and education fitted him to become a leader in the persecution of the apostles and their adherents; and he commenced his career with a degree of zeal bordering on madness. He even sought for authority to go to Damascus, whither many of the disciples had fled after the murder of Stephen, and bind and drag to Jerusalem, without distinction of age or sex, all the followers of Christ whom he could find. Just before he reached Damascus, however, he was arrested by a miraculous light, so intense as to deprive him of sight. [Acts xxii. 11.] At the same time Christ revealed himself as the real object of his persecution. [Acts xxvi. 15; comp. 1 Cor. xv. 8.] From this time he became a new man, and received from the lips of Christ himself his commission as an apostle to the Gentiles. [Acts xxvi. 16.] The miraculous restoration of his sight, his baptism, and the gifts of the Holy Spirit, followed in quick succession; and we soon find him zealously preaching the faith he had set out to subvert. [Acts ix. 20, 21; Gal. i. 16.] To this one purpose he thenceforth gave all the energies of his mind and all the affections of his heart. Forsaking, and indeed forgetting, all other purposes and pursuits, he seems to have resolved to crowd into the residue of his life whatever he could do to

## Paul's Epistles.

repair the injury he had done to the cause of Christ, and to show his strong and exclusive attachment to the interests of his kingdom. The miracles he wrought; the churches he gathered; his sermons, orations, and letters; the extent and success of his missionary tours; the visions and revelations with which he was favoured, and the final attestation which it is generally supposed he gave to the faith he had preached, by the suffering of martyrdom [2 Tim. iv. 6, 7], all place him among the very chief of the apostles.

**PAUL'S EPISTLES.** These are thirteen or fourteen in number, the authorship of the letter to the Hebrews being doubtful. They are among the most important of the primitive documents of the Christian religion, even apart from their inspired character. Although they have reference often to transient circumstances and temporary relations, yet they everywhere bear the stamp of the great and original mind of the apostle.

**PAVEMENT.** [John xix. 13.] An area in Pilate's court-room, the floor of which was paved with marble or other stones. (Esth. i. 6.)

**PAVILION.** [Jer. xliii. 10.] A small moveable tabernacle or tent, chiefly used for a king, prince, or general. [1 Kings xx. 12. 16.] John thinks it was the cloth used for Jewish meals, and which, when done with, was drawn up by a cord, like a wine skin or bottle, and hung upon a nail.

The psalmist sublimely describes Jehovah as surrounding himself with dark waters and thick clouds of the skies, as with a tent or pavilion. [Ps. xviii. 11.]

**PEACOCKS.** [1 Kings x. 22.] This singular and beautiful bird is mentioned among the articles imported by Solomon, though some suppose the original word might be more properly rendered parrots. In Job xxxix. 13, also, the word peacocks would be better rendered ostriches, and the word ostrich should be translated (as it is elsewhere) stork.

**PEARLS** [Matt. xiii. 45, 46], are produced by a shell-fish of the oyster species. It is a malady of the animal, which completely develops itself in seven years. If not secured at or about the end of that period, the animal dies, and the pearl is lost. The pearl oysters are found in clusters on rocks (hence called pearl banks), in the Persian Gulf, on the western coast of Ceylon, and on the coasts of Java, Sumatra, &c., and in some parts of Europe. The shells are obtained by diving, and this is done by a class of persons trained to the business. The Ceylon pearl-fishery bank is about fifteen miles from the shore, and seventy-two feet deep on an average. The value of pearls is estimated by their size, roundness, colour, and brightness. It is recorded by Pliny that the value of the two pearls which formed

## Persia.

Cleopatra's ear-rings was one hundred and four thousand pounds sterling.

**PEKAH, *pe'-kah*.** [Open-eyed.] [2 Kings xv. 25.] A general of the Israelitish army. He assassinated the king Pekahiah in his palace, and usurped the government. His reign, which lasted twenty years, was highly inauspicious; the country was invaded and greatly harassed by the Assyrians, and Pekah himself was the victim of a conspiracy.

**PELATIAH, *pel-a-ti'-ah*** [One whom Jehovah delivered] [Ezek. xi. 1], was one of the five-and-twenty men who withstood the prophet, and counselled the people of Israel wickedly. He was suddenly struck dead, while the prophet was uttering his prediction. [Ezek. xi. 13.]

**PELICAN.** [Deut. xiv. 17.] A voracious water bird, unclean by the Levitical law [Lev. xi. 18], of singular construction and habits, resembling the goose, though nearly twice as large. Its bill is fifteen inches long. The female has a large pouch, or bag, capable of containing two or three gallons of water, and food enough for six common men. Out of this pouch she feeds herself and her young, whence the vulgar notion that she feeds them on her own blood.

**PENIEL, *pen-ee-el*** [The face of God] [Gen. xxxii. 30], or **PENUEL.** [Judg. viii. 9.] The place at the ford of the Jabbok, east of Jordan, where Jacob wrestled with the angel on his return from Mesopotamia. There was a town built here, the tower of which was beaten down by Gideon. [Judg. viii. 17.] Jeroboam rebuilt and fortified the place. [1 Kings xii. 25.]

**PEOR, Mount, *pe'-or*.** [Cleft.] [Num. xiii. 28.] A rise of ground east of the Jordan, and part of the same chain with Nebo and Pisgah. It is supposed to have been the site of an idol temple. [Num. xxv. 3; Deut. iv. 3, 46.]

**PERGAMOS, *per'-ga-mos*** [Rev. i. 11], now Bergamo. A city of the province of Troas, in Asia Minor, about sixty miles north of Smyrna. Here was one of the seven churches of Asia addressed by John, from whose language we infer that the city was infested by false teachers, who grossly corrupted the people, and led them into many abominable errors. There are still to be seen evidences of the former magnificence of this place, such as granite walls and marble columns, and the ruins of what is said to have been the temple of Esculapius.

**PERIZZITES, *per'-is-sites*.** [Lowland villagers.] [Gen. xxxiv. 30.] Inhabitants of the plain, or of unwalled villages: a tribe of the Canaanites, or a people mingled with them, and scattered over the land. [Gen. xii. 7; Josh. xvii. 15; Judg. iii. 5; 1 Kings ix. 20; 2 Chron. viii. 7; Ezra ix. 1.]

**PERSIA, *per'-shya*.** [Ezek. xxvii. 10.] An ancient kingdom of Asia, whose limits have varied considerably at different periods. The kingdom, as such, was founded by Cyrus, its

## Pestilence.

inhabitants having been anciently called Eamites, from their ancestor Elam, the son of Shem, and in later times Parthians. The thrones of Media and Persia were united under Cyrus, B.C. 536 [comp. Dan. vi. 8, 12]; and indeed the whole country, from Egypt to the Ganges, became incorporated in what was called the Persian empire.

This empire was overthrown by Alexander's invasion, and in the seventh century fell into the power of the Saracens, subject to the caliphs of Bagdad, until the middle of the thirteenth century, when it was taken by Gengis Khan, and in the close of the fourteenth by Timour, or Tamerlane.

Modern Persia is bounded north by Georgia, the Caspian Sea, and Tartary, east by Afghanistan and Beloochistan, south by the Persian Gulf and Straits of Ormus, and west by Turkey. But the district known to the Hebrews as Persia is the modern Persistan, bounded by Irak-Adjemi on the north, Kerman on the east, Saristan and the gulf on the south, and Khuisistan on the west; and is about equal in extent to France.

For some time, the Persians have been governed by their own kings; and no country has ever been the theatre of more cruelty and confusion; but still it has, as a country, retained its name and integrity; and modern travellers are of opinion that the manners described in the Bible are nowhere upon earth so perfectly retained as in Persia, of which they give many illustrations.

PESTILENCE [Jer. xxi. 6], or PLAGUE, expresses all sorts of distempers and calamities. The Hebrew word, which properly signifies the plague, is applied to all epidemic and contagious diseases.

Pestilences are still very common in Asia and Africa. It is supposed to have been by a species of pestilence that the first-born of Egypt were cut off. [Ps. lxxviii. 50, 51.]

A pestilent fellow is one who is mischievous, and disposed to corrupt and ruin a multitude. [Acts xxiv. 5.]

PETER, *pe'-ter* [A rock or stone] [John i. 40], the son of Jonas, or Jona, and brother of Andrew, was a native of Bethsaida. His original name was Simon, or Simeon. The name Cephas (a Syriac word signifying a rock, and in Latin Petra, translated Peter) was given him when he was called to the apostleship. [John i. 42; comp. Matt. xvi. 18.] He had a family resident at Capernaum [Matt. viii. 14; Mark i. 29; Luke iv. 38], and was by occupation a fisherman. [Luke v. 1-3.] The religious life of this apostle, from its commencement to its close, is filled with the most interesting incidents. He was with Christ during His ministry probably more than any other man. He was the most decided and forward of the disciples, followed his Divine Master in His most eventful journeys, and was with Him when He performed His most wonderful

## Peter.

miracles; and though he fell into some dreadful sins, he probably did more to extend the religion of the Redeemer than almost any other man that ever lived.

From the beginning to the end of his illustrious course, we are struck with Peter's fearlessness and simplicity; his strong faith and ardent love; the promptness and decision with which he carried out his Master's instructions; and the distinguished regard in which he was held by his fellow apostles.

That Peter was too forward and positive in his professions of attachment to Christ may be admitted, without any impeachment of his motives, or doubt of his sincerity. Certainly, we see nothing in him like cunning or hypocrisy. The general impression made on the mind of a superficial reader of the Bible respecting Peter's character might, however, be unfavourable; and, besides this general impression against him, which is confirmed and strengthened by the frequent and severe reproofs he received from the lips of Christ, there is the one deep and aggravated sin of denying Him. Peter was alone in denying his Master; but he was not alone in forsaking and fleeing from Him. "Then all the disciples forsook Him, and fled," is the mournful record of inspiration. The fulness of Peter's forgiveness exceeded, immeasurably, all the guilt and aggravation of his sin; and the history of his life and apostleship is, of itself, an eternal monument of the purity, consistency, and elevation of his Christian character.

It is quite uncertain when or where Peter died. It is supposed that he suffered martyrdom; and the circumstances of his arrest, imprisonment, and crucifixion are related very particularly by some of the ancient historians. There is, however, so little confidence to be placed in these accounts, that we shall present only one of them to the reader, and that rather as a matter of curiosity.

There is an ancient gaol in Rome called the Mamertine prison. It is considered the oldest building of any kind in the city, and derives its name from Martius, or Mamertinus, the fourth king of Rome, by whom it was built.

The tradition is, that Peter and Paul were both confined in this prison by order of Nero, the Roman emperor, and it is not improbable that they both suffered martyrdom here about the year 65. But few can be found credulous enough to believe the guides in the Mamertine prison, when they pretend to show the very pillar to which Peter was fastened when he sealed his faithfulness as an apostle of the Lord Jesus with the blood of a martyr.

PETER, Epistles of. They are called epistles general because they were not addressed to any particular church or community of believers. They are supposed to have been written in a time of violent persecution, by which

Pethor.

the converts were scattered abroad. [1 Pet. i. 2, iv. 16-19.] The date usually assigned to them is between A.D. 64 and 66. Babylon, from which the first of these epistles was written [1 Pet. v. 13], is supposed to be Babylon on the Euphrates, which, though in ruins, contained many thousand inhabitants, among whom were very many Jews. There is no reason to believe that this Babylon is not intended; and, in the absence of all evidence in favour of any other place, it is safest to take the place which is most generally known and mentioned by that name. Both the epistles of Peter express the noble vehemence and fervour of his spirit; his full knowledge of the genius and tendency of Christianity, and his strong assurance of the truth and certainty of all he taught.

PETHOR, *pe'-thor*. [Interpreter of dreams.] [Deut. xxiii. 4.] A city of Mesopotamia, and the residence of the prophet Balaam. [Num. xxii. 5.]

PHARAOH, *fa'-roh*. [The sun.] [Gen. xii. 15.] An Egyptian word adopted into the Hebrew, and applied to eight or ten different persons mentioned in the Bible as kings of Egypt. [Gen. xii. 17, xxxix. 1; Exod. i. 8, 21; 1 Kings iii. 1, xi. 19-21; 2 Kings xxiii. 29; Jer. xlv. 30.] After the subjugation of Egypt, the word Ptolemy was substituted.

PHARISEES, *fa'-ri-sees*. [The separated.] Matt. xxiii. 26.] A famous sect which arose among the Jews after their return from their long captivity in Babylon, but the history of their origin is buried in obscurity. Their theological opinions were more correct than those of the Sadducees, as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits. [Acts xxiii. 8.]

PERE, *pe'-be*. [Shining, pure.] [Rom. xvi. 1.] A distinguished member of the church at Cenchrea, a city of Corinth. She is called a servant of the church, meaning, it is supposed, a deaconess; and the strong commendation of the apostle shows her to have been prominent in works of faith and labours of love.

PHENICE, *pe-ne'-se*. [Land of palms.] [Acts xxvii. 12.] A winter harbour on the southern shore of Crete. (See CRETE.)

PHENICIA, *pe-nish-ya*. [Land of palms.] [Acts xxi. 2.] A province of Syria, and in the largest extent of the term, embracing a strip of land adjoining the eastern coast of the Mediterranean, eighty miles long and twelve broad. Properly, however, it included only the territories of Tyre and Sidon. The Phœnicians were descendants of the Canaanites and a Syro-phœnician was a Phœnician of Syria. Phœnicia was also subject to the Greek government in the time of our Saviour, and hence Tyre and Sidon might be regarded as Greek cities. [Comp. Matt. xv. 22; Mark vii. 26.] The Jews regarded all the rest of the world as Greeks.

Philip.

(See GREECE.) Phœnicia is now subject to the Turks, and is included in the pashalic of Acre.

PHILADELPHIA, *fil-a-del'-fa*. [Brotherly love.] [Rev. iii. 7-13.] A city of the province of Lydia, in Asia Minor, about seventy miles east of Smyrna. Its modern name is Allahshehr, or Allahsher (City of God). It contains a population of about fifteen thousand, one-twelfth of whom are nominal Christians. This church was highly commended—more than any of the seven churches of Asia—and while her sister cities have fallen into decay, she still survives, with the remains of her Christian temples and worship. Her population is said to be the purest in Asia Minor. Even Gibbon says of her: "Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."

PHILEMON, *fi-le'-mon* [Affectionate] [Phile. 1], is generally supposed to have been a resident at Colosse, and a Christian of some distinction, who was probably converted under Paul's preaching. [Phile. 19.]

PHILEMON, Epistle to, was written by Paul from Rome, where he was detained as a prisoner. Onesimus, a servant of Philemon, had fled to that city, and was there converted to the faith of the gospel. Being about to return to Philemon, Paul wrote this letter, chiefly with a design to conciliate the feelings of Philemon towards his penitent servant, and now fellow disciple. The letter has been regarded by learned critics as a masterpiece of epistolary composition.

PHILIP, *fil'-lip* [Warrior, lover of horses], the apostle [John i. 43], was a native of Bethsaida, and a firm believer in the messiahship of Christ. [John i. 45.]

PHILIP, the evangelist [Acts xxi. 8], one of the seven persons appointed to the office of deacon in the primitive church in Jerusalem [Acts vi. 3-5], and who afterwards went to Samaria, and there preached the gospel with great success. [Acts viii. 6-8.] While in Samaria, Philip received a divine intimation [comp. Acts viii. 26-29 and 39] to go southward from Samaria, to the road leading from Jerusalem to Gaza. In the course of this journey he found a distinguished Ethiopian traveller, on his way home from Jerusalem; he was probably either a Jew or a proselyte to the Jewish religion, and had been to the city of their solemnities to celebrate some feast: he was an officer of high rank in the court of Candace, queen of Ethiopia; and as he was sitting in his chariot, in the leisurely pursuit of his journey he read aloud a portion of the Jewish scriptures. At this time Philip saw him, and was divinely admonished to approach him. Philip, without hesitation, obeyed the suggestion, and ran to overtake the chariot. He overheard him reading Isa. liii. 7, 8, and immediately inquired of him if he understood the force and scope of the passage. The traveller meekly acknowledged his need of



Philip

instruction, and invited Philip to take a seat with him in the chariot. The latter improved the opportunity to explain the great subject of redemption, to which the passage so naturally led; and the result was, that the traveller became a convert to the faith of the gospel, and was baptized. Philip, again divinely directed, immediately separated himself from the traveller, who pursued his journey towards Egypt, while he himself proceeded to Azotus, about forty miles from Gaza, in the opposite direction. He afterwards settled, it is supposed, in Caesarea. [Acts xxi. 8.] He had four daughters, who were endued with gifts of prophecy. [Acts xxi. 9.]

PHILIP, the Tetrarch. [Luke iii. 1.]

PHILIP, the husband of Herodias. [Matt. xiv. 3.]

PHILIPPI, *Al-lip'-pi*. [Belonging to Philip.] [Acts xvi. 12.] A city of Macedonia, formerly called Dathos; but being rebuilt and greatly magnified by Philip, father of Alexander the Great, it took from him the name of Philippi. It is at the head of the Aegean Sea, nine or ten miles north-west of Neapolis, and its modern name is Diliba. It is a place of great celebrity in profane history, and is called the chief or first city of that part of Macedonia, and a colony. The latter expression denotes that it enjoyed the privileges of a Roman colony, a fact established by ancient medals; and the former may mean either that Philippi was the first city they arrived at in that part of Macedonia, or that it was the chief city of that district of the country.

About A. D. 50, a church was gathered in Philippi by Paul and Silas, the former of whom addressed to them the affectionate and grateful letter called the Epistle to the Philippians. This was the first apostolic labour on European ground.

PHILIPPIANS, Epistle to, is the eleventh in the order of the books of the New Testament, and was addressed by Paul to the Christians at Philippi. It was probably written about A. D. 62, when Paul was a prisoner at Rome. [Phil. iv. 22.] The Philippians had kindly ministered to his necessities, by sending Epaphroditus to him with the fruits of their benevolence. [Phil. iv. 18.] On his return to Philippi, Paul acknowledged their kindness in grateful and affecting terms, and mingled with his thanks some of the most sublime and animating exhibitions of divine truth that are to be found in the whole Bible.

PHILISTIA, *Al-lis'-ti-a*, [The land of wanderers or strangers], [Is. lx. 8], or [The land of the Philistines], [Ex. xiii. 17], was situated on the coast of the Mediterranean, between Joppa and the border of Egypt. It is supposed that the Philistines were of Egyptian origin, [Gen. x. 14], and that they came to Canaan from Caphtor, or Crete, [Amos. ix. 7], whence they are called Caph-

Phylacteries.

torims. [Deut. ii. 23]. When the Hebrews took possession of Canaan, Philistia was divided into five districts, or satrapies. [Josh. xiii. 3.] The historical books of the Old Testament abound with accounts of the conflicts of the Philistines and the Hebrews, and their alternate victories and defeats. [1 Sam. iv. vii. xvii. 2 Sam. v. 17; viii. 1; xxi. 9; 2 Kings xviii. 8; 2 Chron. xxi. 16: xxvi. 6, 7; xxviii. 18; Isa. xx. 1.] They are the subject of several remarkable prophecies [Jer. xlvii; Ezek. xxv. 15-17; Amos i. 6-8; Zech. ix. 5], which were fulfilled to the very letter; and they are scarcely mentioned as a distinct people after the destruction of Gaza by Alexander the Great.

PHINEHAS, *fin'-e-as*. [Mouth of Brass.] [1 Sam. i. 3.] A son of Eli, and noted for his wickedness. (See ELI.)

PHINEHAS. [Exod. vi. 25.] A son of Eleazar and grandson of Aaron. He filled the office of high priest of the Jews for nearly twenty years. His zeal and promptitude in punishing the sin of Zimri, a distinguished Simeonite, turned away the anger of the Lord against the nation, and secured to him and his family the right of perpetual succession in the Jewish priesthood. This promise was fulfilled; for, except the interval from Eli to Zadok, the priesthood continued in the family of Phinehas until the destruction of the Temple and the captivity of the nation. Phinehas was remarkable for his zealous attachment to the purity and integrity of the Jewish Church. [Num. xxv. 7; Josh. xxii. 30, 31.]

PHRYGIA, *frij'-ya*. [Acts ii. 10.] The largest province of Asia Minor, having Bithynia north, and Lycia north. Its chief towns were Colosse, Laodicea, and Hierapolis. Some of its inhabitants were at Jerusalem, and among the converts, on the day of Pentecost. The province was more than once visited by the apostle Paul. [Acts xvi. 6, xviii. 23.]

PUT, or PUT, *fut*, or *put* [Afflicted] [Gen. x. 6; Nah. iii. 9], was the third son of Ham; and his descendants, sometimes called Libyans, are supposed to be the Mauritians, or Moors of modern times. They served the Egyptians and Tyrians as soldiers. [Jer. xli. 9; Ezek. xxvii. 10, xxx. 5, xxxviii. 5.]

PHYLACTERIES, *fi-lak'-te-ries*. [Preservation.] [Matt. xxiii. 5.] The original word may indicate either the preserving of the words of the law in the memory, or the preservation of the person from danger, as by the amulets or charms of modern superstition.

The practice of using phylacteries was founded on a literal interpretation of that passage where God commands the Hebrews to have the law as a sign on their foreheads, and as frontlets between their eyes. [Exod. xiii. 16; compare Prov. iii. 1, 3, vi. 21.] It is probable that the use of phylacteries

## Pibeseth.

came in late with other superstitions; but it should be remembered that our Lord does not censure the Pharisees for wearing them, but for making them broad, out of ostentation; and it is still uncertain whether the words referred to ought not to be taken literally.

**PIBSETH**, *pi'-be-seth*. [Word of Pasht.] [Ezek. xxx. 17.] The Bubastis of modern geographers, the ruins of which are supposed to be discernible between Cairo and Sin, or Pelusium.

**PILATE**, *pi'-lat*, [John xix. 1; Matt. xxvii. 2], was appointed the Roman governor or procurator of Judæa, A.D. 29, and was in office at the time of Christ's trial, and some years after. His proper residence was Caesarea, but he went up to Jerusalem at stated periods, and though his chief duty respected the revenues, he exercised his judicial authority there [John xix. 10], in a palace or government-house provided for the purpose. [John xviii. 28.] His administration was exceedingly offensive. Profane history tells us that he was accustomed to sell justice; and, for money, to pronounce any sentence that was desired. It mentions his rapines, his injuries, his murders, the torments he inflicted on the innocent, and the persons he put to death without form or process. In short, he seems to have been a man that exercised excessive cruelty during all the time of his government. [Luke xiii. 1.] He was finally recalled, and banished, and died in exile, probably by suicide.

The character of Pilate renders more remarkable the fact that, when Jesus was arraigned before him, he was not only anxious to avoid trying Him [Luke xxiii. 4, 7], but he once and again, in the most solemn and impressive manner, even in the presence of His malicious and bloodthirsty persecutors, declared his conviction of His perfect innocence. [Luke xxiii. 14; John xix. 6.] He even renostrated with them on the iniquity and unreasonableness of their conduct, and would fain throw upon them the whole responsibility of the deed they were about to perpetrate. This they assumed in the most dreadful imprecation ever uttered by human lips. [Matt. xxvii. 25.] Pilate, moved probably by a fear of losing his office [John xix. 12], notwithstanding his full conviction of Christ's innocence, scourged Him, and then resigned Him to the hands of the enraged multitude to be crucified.

He directed the form of inscription which was placed on the cross; and when the Jews would persuade him to alter the phraseology, so as to represent Jesus claiming to be king of the Jews, and not as being so in fact, Pilate, conscious probably of having already sacrificed justice to expediency or popularity, peremptorily refused to do it. [John xix. 19-22.] He gave Joseph the privilege of removing the body from the cross, and

## Pithom.

placing it in his own tomb; and, at the solicitation of the Jews, he appointed a guard to protect it from violation. [Matt. xxvii. 57-66.]

**PINNACLE**. [Matt. iv. 5.] The word translated "pinnacle" signifies, not a summit, but a wing; and the part of the Temple to which our Lord was taken by Satan, was probably the elevation over the roof of Solomon's porch, to which there was a passage by stairs, and which overlooked the valley of the east, and had beneath a perpendicular depth, it is supposed, of seven hundred and fifty feet; for at this part of the valley a wall had been carried up to a level with the ground on which the Temple stood.

**PISIDIA**, *pi-sid'-i-a*. [Acts xiii. 14.] A province of Asia Minor, north of Pamphylia. Antioch, though within the province of Phrygia, belonged to Pisidia, and was called Antioch in (or of) Pisidia, to distinguish it from Antioch in Syria. Paul laboured in the gospel not only at Antioch, but throughout the province. [Acts xiv. 24.]

**PIT**. [Gen. xxxvii. 20.] This is spoken of as an empty cistern, or a reservoir, which the eastern people are in the habit of preparing in those regions where there are few or no springs, for the purpose of preserving rain-water for travellers and cattle. These cisterns and trenches are often without water, no supply being to be had for them, except from the rain.

It was in such a dry cistern that Joseph was cast. In old, decayed cisterns the water leaks out, or becomes slimy. [Jer. ii. 13.] The word is often used for the grave. Ps. xxviii. 1, xxx. 3, 9, lxxxviii. 4, and for the place used to entrap game. [Ezek. xix. 8.] The pit here spoken of is used at this day in all wild countries. A deep hole in the earth is covered very slightly with boughs or shrubs, upon which is placed a living lamb, which by its cries allures the lion or wolf, and when the beast makes a sudden spring upon his prey, he is caught in the pit below. This affords a significant figure of the devices of crafty men and devils. [Ps. cxix. 85; Prov. xxvi. 27; Ezek. xix. 4.]

**PITCHER**. [Gen. xxiv. 14.] The custom of drawing water in pitchers still prevails in the east, an earthen vessel with two handles being used for the purpose; and the "letting down of the pitcher upon the hand" [Gen. xxiv. 18] justifies the inference that it was carried upon the head, or left shoulder, and balanced with the right hand, and, when presented, was rested on the left.

**PITHOM**, *pi-thom'*. [A narrow place.] [Ex. i. 11.] One of Pharaoh's treasure-cities, public granaries, or places for the storage of grain. It is supposed, from its relative situation, to be the *Patoumos* of the Greeks, inasmuch as the facilities of access to it and transportation from it would lead to its selection for this purpose.

## Plague.

**PLAGUE.** [Ex. xi. 1.] An eminently contagious and destructive disease, prevalent in the east from the earliest ages. It has raged over the principal parts of the habitable world, and sometimes for many successive years. The sacred writers employ the word to express any terrific and desolating disease [Lev. xiii. 3; 1 Kings viii. 37]; and not unfrequently as a general term for the judgment of God. [Ex. ix. 14.] It is also used to denote any severe calamity or scourge. [Mark v. 29, 34; Luke vii. 21.] The judgments of God on Pharaoh are called plagues.

**PLAIN.** [Deut. i. 1, ii. 8.] This word is often used alone, leaving the particular plain intended to be inferred, as in the above passages, from the connection. So of Gen. xiii. 12; 2 Kings xxv. 4, &c., where the plain of Jordan is obviously intended.

**PLAITING.** [1 Pet. iii. 3.] Weaving or braiding the hair. The business of dressing the hair is mentioned by Jewish writers as an art by itself, practised by women. It was folded up in curls, tied up in knots, and put into the form of horns and towers, made by their crimping-pins, with their cauls and round tires, like the moon [Is. iii. 18-22], as was the custom of those times, and still is.

**PLEDGE.** [Ezek. xxxiii. 15.] That which is given as security for the performance of a contract. The Jewish law contained many wise and benevolent provisions on this subject, [Ex. xxii. 25, 26; Deut. xxiv. 6, 10, 12, 17]; and anything like oppression in respect to pledges was severely reprobated. [Job xxii. 6; xxiv. 3, 7.] For a Jew to be obliged to give these pledges, and then to see them used by idolaters in their vain worship, was a sore grief to him. [Amos ii. 8.]

**PLOUGH.** [Luke ix. 62.] The process of ploughing is mentioned so early as the time of Job. It is also mentioned in Gen. xlv. 6; for "earring" properly means ploughing, and the original word is elsewhere translated so. [1 Sam. viii. 12.]

Considering the shape of the share and coulter, we may see that the prophecy, Isa. ii. 4, and Joel iii. 10, might well have been literally fulfilled. The proper direction of so light a plough requires constant and close attention; and the least diversion of the husbandman from his work would not only make a crooked furrow, but probably his whole weight was required to secure the entrance of so light an implement into the soil. Hence the figure in the above passage from Luke.

In the first instance the plough was probably nothing more than the bough of a tree, from which another limb or piece projected, which was sharpened, and tore up the earth in a rude manner. At the present day they have in eastern countries ploughs which are entirely wooden. Travellers describe ploughs of the former construction as usual in Syria. They are drawn chiefly by

## Post.

cows and asses. In Persia one ox or one ass is used. The next improvement was the addition of handles or stilts, by which it might be more easily directed. In process of time, the various forms of the implement, as known among ourselves, were added; though it is probable that the best of ancient ploughs was inferior to the worst which we have ever seen.

**PLUMB-LINE,** [Amos vii. 7, 8], **PLUMMET** [Isa. xxviii. 17.] A line by which a plummet or leaden weight hangs, and by the application of which the exactness of perpendicularity may be ascertained.

**POLL, POLLED.** [Num. iii. 47.] When used as a noun, poll means a head; and when used as a verb, it means to cut the hair from the head. [2 Sam. xiv. 26.]

**POMEGRANATE** [Num. xiii. 23], or **granate apple**, grows wild in Palestine [Num. xx. 5; Deut. viii. 8; 1 Sam. xiv. 2] and Syria, as well as in Persia, Arabia, Egypt, and some parts of Europe, Africa, and the United States. The fruit is of the size of an orange, flattened at the ends like an apple; and when cultivated, is of a beautiful colour, [Sol. Song iv. 3; vi. 7], and of a highly grateful flavour. [Sol. Song iv. 13.] It was sometimes used, perhaps, as lemon-juice is at the present day, to which reference may be had in Sol. Song viii. 2. The rind is at first green, but, in August and September, when the fruit is ripe, it assumes a brownish-red colour, becomes thick and hard, yet easily broken. The inside of the pomegranate is of a bright pink, with skinny partitions like those of the orange; abounds with a juice which is both sweet and acid, and a great multitude of little white and purplish-red seeds. Henry IV. of Spain chose this fruit for his royal arms, with the motto, "Sour, yet sweet;" intimating that in a good king severity should be thus tempered with mildness.

**PONTUS, pon'-tus.** [Sea.] [1 Pet. i. 12.] The north-eastern province of Asia Minor, lying along the Black Sea, having Colchis on the east, Cappadocia south, and Paphlagonia west. Many Jews resided here in the time of Christ, [Acts ii. 9.] and the gospel was early introduced and entertained by many, whom Peter addresses in his first epistle.

Aquila, Paul's companion, was of this province. [Acts xviii. 2.] It became a province of Rome in the time of Pompey.

**POST.** [Job ix. 25.] A messenger or bearer of tidings. [2 Sam. xviii. 27; Jer. li. 31.] There is reason to believe that persons fleet of foot were trained to the business of running; and we are told by secular historians, of those who travelled from Tyre to Jerusalem, a distance of one hundred miles, in twenty-four successive hours. To convey intelligence quickly, the Persian kings had sentinels placed at proper distances, who, by crying one to another, gave notice of pub-

## Pot.

lie occurrences. This method, however, was impracticable for secret intelligence. Cyrus therefore settled posts that rode night and day, in the manner of our expresses. [Ezth. iii. 13.] Nothing swifter was known for a journey by land.

The expression [Ezek. xliii. 8] that the Jews set up their posts by God's post, figuratively alludes to their valuing and observing their idolatries and traditions equally with his statutes and worship.

POT. [Job xli. 20.] The word here translated pot is translated basket [Jer. xxiv. 3], kettle, [1 Sam. ii. 14], and caldron, [2 Chron. xxxv. 13.] In Ps. lxxxi. 6, reference is probably had to the close-wrought baskets which the eastern labourers now use as we do the hod for carrying mortar. The same vessel is probably intended in Judg. vi. 19; 2 Kings x. 7; Jer. vi. 9.

RANGES FOR POTS. [Lev. xi. 35.] Probably means the excavations for the fire over which the pots were placed. Such excavations are still found in Persia and Arabia, and are used in like manner.

POTIPHAR, *pot'-i-far*. [Belonging to the sun.] [Gen. xxxvii. 36.] A distinguished officer in Pharaoh's court, who elevated Joseph to a place of trust, and committed to him the charge of the household.

POTI-PHARAH, *pot'-i-fe'-rah*. [Belonging to the sun.] [Gen. xli. 45.] A priest or prince of On, and father-in-law of Joseph.

POTTAGE. [Gen. xxx. 29.] At this day, in many parts of the east, lentiles are boiled or stewed like beans with oil and garlic, and make a dish of a chocolate colour, which is eaten as pottage. Other ingredients were used, as in soups of modern times. [2 Kings iv. 39.]

PRaise. [Ps. xxxiii. 1.] In the ordinary Scripture use of the term, it denotes an act of worship, and is often used synonymously with thanksgiving. It is called forth by the contemplation of the character and attributes of God, however they are displayed; and it implies a grateful sense and acknowledgment of past mercies. Expressions of praise abound in the Psalms of David, in almost every variety of force and beauty; and the nature of the duty, as well as the proper manner of its performance, may be best ascertained by a diligent study of his language and spirit.

PRAYER [2 Sam. vii. 27] is the expression of our desires unto God. It is a privilege with which our Maker has favoured us, and a necessary part of that obedience which he has required of us, to pray without ceasing; in everything, by prayer and supplication, with thanksgiving, letting our requests be made known unto God; praying always with all prayer and supplication. [Eph. vi. 18; Phil. iv. 6; 1 Thess. v. 17.] Considered as a duty of worship, prayer has been regarded as consisting of invocation [Ps. v. 3], adoration [2 Chron. xx. 6], confession

## Pricks.

[Ezra ix. 6], petition [Ps. vii. 1], pleading [Jer. xii. 1], profession or self-dedication [Ps. lxxiii. 25], thanksgiving [Ps. cxlvii. 1; 1 Tim. ii. 1], blessing [Ps. ciii. 20-22].

PREACH. [Isa. lxi. 1.] To preach is to discourse publicly on religious subjects. From the earliest period of associations for the worship of God, preaching has been the chief instrument by which the knowledge of the truth has been spread [2 Pet. ii. 5; Jude 14, 15], and is still to beset [1 Cor. i. 21]. We have a beautiful account of the ancient mode of preaching in Neh. viii., from which time till the appearance of Christ, public preaching was universal; synagogues were multiplied and well attended, and officers were duly appointed for the purpose of order and instruction. John the Baptist was especially commissioned to preach the coming of Christ, the great teacher sent from God. Since the introduction of the gospel, the preaching of it has been generally regarded as a sacred profession, and has, for the most part, been confined to an appointed order of men.

PREPARATION. [Matt. xxvii. 62.] The first day of the feast of the passover was called "The day of preparation," because all things were on that day made ready for the solemnities of the paschal week.

PRESBYTERY, *pres'-by-ter'-re*. [1 Tim. iv. 14.] A court or council of ecclesiastics, for ordaining officers and governing the church.

PRESENTS. [1 Sam. ix. 7.] Gifts or offerings with which men in authority or high esteem are approached. In many eastern countries at this day, even the common people, in their familiar visits, take a flower, or an orange, or some other token of respect, to the person visited.

PRESSES [Isa. xvi. 10], or PRESSFATS [Hag. ii. 16], were vessels or cisterns placed in the side of a hill, into which the juice of grapes flowed when it was pressed out by treading them with the feet, or by pressing them with a machine. [Prov. iii. 10; Matt. xxi. 33.] Such are now used in Persia. The upper vessel, being eight feet square and four deep, is used to press out the juice, which runs into another cistern below. [See WINK.]

PRETORIUM, *pre-tor'-i-um*. [Mark xv. 16.] The palace in Jerusalem, where the prætor or Roman governor resided, and in the hall of which he sat to administer justice. [Comp. Matt. xxvii. 27; John xviii. 28-33.] There was a similar place at Cæsarea. [Acts xxiii. 35.]

PRICKS [Acts ix. 5], or goads. Long sharp-pointed sticks, which were used to drive cattle, &c., by pricking them. The expression in this passage was a proverb, and originated in this, that a stubborn oxen often push themselves or kick back against the goads, and thus wound themselves the more deeply. Hence the proverb is used to denote the folly and madness of resisting lawful authority. A great number of heathen writers use the proverb familiarly, and



Priest.

always to signify the absurdity of such rebellion.

**PRIEST.** [Gen. xiv. 18.] The word from which the term priest is derived signifies one who intercedes or deals familiarly with a monarch. When it relates to civil affairs, it denotes such as are the chief and powerful rulers under a king. When it relates to religion, it signifies one who by virtue of a Divine appointment offers sacrifice and intercession for sinners. In the sacred Scriptures it denotes one who offers sacrifices. Previous to the Mosaic ritual, the offering of sacrifices pertained to private individuals. Fathers were the priests of their own families. Perhaps a more general priestly office existed, such as that exercised by Melchizedek. But when the dispensation by Moses was introduced, a particular order of men were appointed to that special service [Ex. xxviii.], with very solemn and imposing ceremonies; and from that time the offering of sacrifices was chiefly restricted to those who were duly invested with the priestly office. [2 Chron. xxvi. 18.] All the male descendants of Aaron were priests; and the first-born of every family of his descendants in succession sustained the dignified and important office of high-priest. The principal employment of the priests, next to attending on the sacrifices and the Temple service, consisted in the instruction of the people and the deciding of controversies and questions arising under the administration of the Jewish law, which were very numerous. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army. [Num. x. 8, 9; Deut. xx. 2.] For a full account of the manner of their consecration, dress, duties, &c. see Ex. xxix. 1-35; Lev. viii. 1-36.

**PROPHET.** A declaration of future events. [Neh. vi. 12.] A declaration of hidden, obscure, and important things. [Prov. xxx. 7.] The preaching of the gospel. [1 Tim. iv. 14; Rom. xii. 6.] The gift of explaining obscure passages of Scripture. It also signifies to join in the public praise and worship of God. [1 Cor. xi. 5.]

**PROPHET.** One who foretells future events. One who explains obscure mysteries under the peculiar direction of the Holy Spirit. [1 Cor. xiv. 5.] The prophets of whom we read in Scripture, and some of whose writings are contained therein, are Enoch, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Samuel, Gad, Nathan, David, Solomon, Iddo, Ahijah, Nehemiah, the man of God from Judah, Azariah, Hanani, Jehu, Elijah, Micajah, Eleazar, Elisha, Jonah, Amos, Hosea, Joel, Isaiah, Micah, Oded, Nahum, Habakkuk, Zephaniah, Jeremiah, Urijah, Ezekiel, Obadiah, Daniel, Haggai, Zechariah, Malachi, Zachariah, Simeon, John Baptist, and Agabus.

The supposed chronological arrangement of the prophecies, and the order in which

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they may be most intelligibly read, is as follows:—

Jonah . . . . .	B.C. 856—784
Amos . . . . .	810—785
Hosea . . . . .	810—725
Isaiah . . . . .	810—698
Joel . . . . .	810—660
Micah . . . . .	758—699
Nahum . . . . .	720—698
Zephaniah . . . . .	640—609
Jeremiah . . . . .	628—586
Habakkuk . . . . .	612—598
Daniel . . . . .	606—534
Obadiah . . . . .	588—583
Ezekiel . . . . .	595—536
Haggai . . . . .	620—518
Zechariah . . . . .	520—518
Malachi . . . . .	436—420

A useful classification of the prophets assigns the first eight to the period before the Babylonian captivity; the five next to a period near to and during the captivity; and the three last after the return of the Jews from Babylon. The historical books of these three periods illustrate the prophetic. They were all uttered within a period of about four hundred years.

**PROPHETESS.** [Ex. xv. 20.] Prophetess signifies not only the wife of a prophet [Isa. viii. 3], but also a woman that has the gift of prophecy. Among these were Miriam, Deborah, Hannah, and Anna.

**PROPHETS, sons of the.** [2 Kings ii. 3. 5.] Probably pupils of the prophets, trained up by them in a knowledge of religion, and in habits of devotion and piety.

**PROPTITIATION.** [Rom. iii. 25.] The word, wherever it occurs in our Scriptures [1 John ii. 2; iv. 10], is of like derivation, and denotes, in the original use of it, the action of a person who in some appointed way averts the wrath of a deity, or pacifies an offended party. A word of kindred origin is elsewhere translated sin-offering [Ezek. xlv. 27; and xlv. 19]; and atonement [Num. v. 8]; the mercy-seat [Heb. ix. 5]; or the place or instrument of propitiation, where the blood of the sin-offering was sprinkled by the high-priest to make an atonement for sin. [Lev. xvi. 14.]

**PROSELYTE.** [Matt. xxiii. 15.] A name given by the Jews to such as were converted from heathenism to the Jewish faith.

**PROVERB.** [1 Sam. x. 12.] This word is sometimes used as synonymous with parable. [John xvi. 29.] Strictly speaking, a proverb is a short moral sentence, expressing an important principle in a striking and forcible manner.

The Proverbs of Solomon constitute an important portion (and the twentieth in the order of the books) of the Old Testament. It is a collection of wise maxims or sayings, chiefly of Solomon, concerning almost every duty and relation of life. It is a storehouse of wisdom, and abounds with the most plain

## Psalms.

and practical rules for the regulation of the life and heart.

**PSALMS** [Luke xxiv. 44], or holy songs. A psalm is a poetic composition adapted to music, vocal, or instrumental, but especially the latter. When psalms, hymns, and spiritual songs are mentioned together, psalms may denote such as were sung on instruments; hymns, such as contain only matter of praise; and spiritual songs, such as contain doctrines, history, and prophecy for men's instruction. [Eph. v. 19.]

The Psalms of David constitute the nineteenth in the order of the books of the Old Testament, and their right to a place in the canon has never been disputed. They consist of inspired hymns and songs, meditations and prayers, chiefly of David. It is supposed they were collected into one book by Ezra, though without any regard to chronological order. They are a complete and perfect manual of devotional exercises, and there is scarcely a grief or disease of the soul for which there is not in this divine book a present comfortable remedy always to be found by those who rightly seek it.

They are sometimes called The Psalter, from the psaltery, a musical instrument used to accompany them when sung.

The titles of the psalms sometimes have reference to a choice of tunes, or instruments, or contain some directions to persons appointed to set them to music, or to the leaders of the choir, or something peculiar in the subject, season, or style of the composition. The conjectures as to their meaning are various.

This book was originally divided into five parts, each concluding with a doxology—viz., i.-xli., xlii.-lxxii., lxxiii.-lxxxix., xc.-cvi., cvii.-cl.; but it is cited as one book [Luke xx. 42].

**PSALTERY** [Ps. xxxiii. 2], was a Babylonish instrument. In our version of the Bible the name is given to other instruments, but the genuine psaltery was a stringed instrument as far as we can learn, like the ten-stringed lyre, or harp.

The modern instrument called psaltery is flat, and in the form of a trapezium, or triangle cut off at the top, and is strung with thirteen strings. It is struck with a plectrum, or small iron rod.

**PUBLICAN.** [Matt. xviii. 17.] An inferior collector of the Roman tribute. The principal farmers of this revenue were men of great credit and influence; but the under-farmers, or publicans, were remarkable for their rapacity and extortion, and were accounted as oppressive thieves and pick-pockets. Hence it is even said that the Jews would not allow them to enter the Temple or the synagogues to join in the public prayers or hold offices of judicature, or to give testimony in a court of justice.

**PUR, pul.** [Lord or elephant.] [2 Kings xv. 19.] The first king of Assyria, who invaded Canaan, and by a present of one

## Quaternion.

thousand talents of silver, was prevailed on by Menahem to withdraw his troops, and recognise the title of that wicked usurper. This is the first mention of Assyria in the sacred history after the days of Nimrod, and Pul was the first Assyrian invader of Judæa. A town of this name is mentioned Isa. lxvi. 19, which is supposed, without authority, to be the island of Philœ, in the Nile, not far from Syene, where are found magnificent ruins.

**PULSE.** [2 Sam. xvii. 28.] Coarse grain, as peas, beans, and the like. [Dan. i. 12, 16.]

**PUR, pur, or PURIM, pu'-rim,** [Lot, or casting lots.] [Esther ix.] A fast and feast of the Jews, annually celebrated in commemoration of the Jews' deliverance from the craft and cruelty of Haman.

**PURPLE.** [Exod. xxv. 4.] The purple dye, so famous among the orientals in ancient days, was much used by the Babylonians. [Jer. x. 9; Ezek. xlii. 15, xxvii. 16.] The hangings of the Temple and some of the priests' garments were of this colour. [Exod. xxv. 4, xxxv. 6, xxxix. 29; 2 Chron. iii. 14.] It was imported from some country beyond Persia, and there is good reason to believe that it was obtained from the body of an insect. The robes of royalty and distinction were of purple, and hence the intended grossness of the insult and mockery of our Saviour. [John xix. 2, 5.] The colour called purple was probably scarlet. The term purple was applied to any colour into which red entered.

**PURSE.** [Mark vi. 8.] A sort of girdle, such as is often found at the present day in eastern countries. A part of the girdle, sufficient to encompass the body, is sewed double, and fastened with a buckle. The residue is wound around above or below the first fold, and tucked under. The first fold has an opening, closed with a leathern cover and strap, through which the contents of the purse are passed.

**PUTROLI, pu-tel'-c-li** [Acts xxviii. 13], or the wells, now Pozzuoli, a city eight miles north-west from Naples, containing about ten thousand inhabitants, formerly celebrated for its warm baths and springs. The harbour was once regarded as the best in Italy.

## Q.

**QUAILS** [Ex. xvi. 13] were a part of the food miraculously supplied to the Israelites in the wilderness. [Ps. lxxviii. 27.] Quails are still common in the deserts of Arabia, and are brought to the market at Jerusalem by thousands.

**QUATERNION.** [Acts xii. 4.] When Peter is said to have been delivered to four quaternions of soldiers, it is to be understood that he was guarded by four men at a time—viz.,

Queen of Heaven.

two in the prison with him [ver. 6], and two before the doors, and that they were relieved every three hours, or at each successive watch of the night, by four others, making in all sixteen men.

QUEEN OF HEAVEN. [Jer. vii. 18.] The title under which the moon was worshipped by the heathens. Cakes having the image of the moon on them are supposed to have been presented in sacrifice, as a part of their idolatrous worship.

QUICKSANDS. [Acts xxvii. 17.] Reference is made in the passage (as it is supposed) to two very dangerous sandbars on the coast of Africa, over against Sicily, which were continually shifting their position, and forming powerful currents by which ships were drawn from their course.

QUIVER. [Ps. cxxvii. 5.] The box or case for arrows. The word is often used figuratively. [Isa. xlix. 2; Lam. iii. 2.] In Jer. v. 16, the slaughter and desolation which should be brought upon the Israelites by the invasion of the Chaldeans is expressed by calling their quivers an open sepulchre, or their arrows certain death.

R.

RAAMAH, *ra'-a-mah*. [Trembling.] [Ezek. xlvii. 22.] A country or district of Arabia, bordering with Tyre in spices, stones, and gold, and is supposed to have been settled by the descendants of Raamah, grandson of Ham. [Gen. x. 7.]

RAAMSES, or RAMESSES, *ra-sa'-ses* or *ra-me-ses*. [Son of the sun.] [Gen. xlvii. 11; Exod. xii. 37; Num. xxxiii. 3.] One of Pharaoh's treasure-cities, or public granaries, probably fortified for the security of the stores. Travellers tell us of a mass of ruins found at the modern village of Abenkeyshid, about forty miles from Suez, and near the canal connecting that city with the Nile. The central and convenient location of this place points it out as the probable site of the ancient city.

RABATH, *rab'-bath*. [Capital city of the children of Ammon.] [Deut. iii. 11.] was the chief city of the land of the Ammonites, and was situated in the mountains of Gilead, not far from the source of the Arnon. It was here that Uriah lost his life in the siege of the city by Joab [2 Sam. xi. 17]; and afterwards it was captured, David himself taking the head of the army. [2 Sam. xii. 29.] As the capital of the Ammonites, the severest judgments are denounced against it in several prophecies. [Jer. xlix. 1-3; Ezek. xxi. 20; xxv. 5.] Its modern name is Ammon, about twenty miles south-east of Ezalt, where extensive ruins are now found.

RABBI, *rab'-bi*. [Master.] [Matt. xxiii. 7.] A title of dignity, literally signifying, great or chief. It was given by the Jews to dis-

Rahab.

tinguished teachers of their law. The plural is Rabbim.

RABBONI, *rab-bo'-ni*. [John xx. 16.] A Hebrew word signifying "My master," and regarded as the highest title of honour among the Jews.

RABSHAKEH, *rab'-sha-keh* [Chief of the cup bearers] [2 Kings xviii. 17], was sent with Rabсарis, or the chief of the eunuchs, and Tartan, messengers of the king of Assyria, to Hezekiah, summoning him, in the most indecent and blasphemous manner, to surrender his capital. The history is recorded in 2 Kings xviii. 17-27.

RACA, *ra'-ka*. [Matt. v. 22.] Syriac term denoting perfect contempt of the individual to whom it is applied.

RACE. [1 Cor. ix. 24.] The word which is rendered race [Ps. xix. 5] signifies way, road, or path. Races were known to the Hebrews. [Eccl. ix. 11.] The eastern couriers are usually taken from among the strong or distinguished officers of the king's forces. Hence the sun, in the above passage from Psalms, is represented as an officer honoured by the Almighty to bear the announcement of his power through every clime of his dominion, in language silent, but expressive, and equally intelligible to all.

When the word occurs in the New Testament, it alludes to the Grecian games for the trial of strength and skill in running on foot or horseback, or in chariots. To win a prize at these games was considered as the highest honour to be attained on earth. The most strict and laborious preparation was made for it [1 Cor. ix. 24-27], and the contest was governed by established rules. [2 Tim. ii. 5.] Those who contended for the prize were divested of clothing; every impediment was removed; the prize was in full view; and the crown was placed upon the conqueror's head the moment the issue was proclaimed. [Phil. iii. 12-14; 2 Tim. iv. 6-8; Heb. xii. 1.]

RACHEL, *ra'-chel*. [Eve.] [Gen. xxix. 6.] The daughter of Laban, the wife of the patriarch Jacob, and the mother of Joseph and Benjamin. The name of Rachel is used by the prophet Jer. [xxxi. 15] figuratively, as the maternal ancestor of the tribes of Ephraim and Manasseh; and the prophecy he uttered is supposed to have been fulfilled when those tribes were carried into captivity beyond the Euphrates. A similar use is made of her name by the evangelist, Matt. [ii. 18], where Rachel, who was buried in that vicinity, is supposed to renew her lamentations at the slaughter of so many of her descendants as fell under the barbarous edict of Herod.

RAHAB, *ra'-hab*. [Gracious.] [Josh. ii. 1.] A woman of Jericho, who kept a public house on the town wall. She had heard of the Israelites, and of the favour of God towards them [Josh. ii. 8-11]; and when the two

# Rain.

spies sent out by Joshua came to Jericho to explore the land of promise, she concealed them from the officers who were sent in search of them, and at a convenient time let them down by a cord, upon the outside of the city wall, to which her house joined; and following her directions, they escaped. It was agreed between her and the spies, that she should take a scarlet thread and fasten it in the window or aperture through which they had escaped; and when the city was destroyed, her house and all that were in it should be protected. [Josh. ii. 17-23.] The intelligence received from Rahab induced Joshua to go forward at once to the siege of Jericho; and when the city was taken and burnt, Rahab and her family were rescued and preserved, according to the promise of the spies. [Josh. vi. 17-25.] The faith of Rahab is commended [Heb. xi. 31; James ii. 25]; and it is supposed she married into a noble family of the tribe of Judah. [Matt. i. 5.] The term Rahab is used poetically as descriptive of Egypt, in Ps. lxxxvii. 4; lxxxix. 10; Isa. li. 9.

**RAIN.** [Gen. ii. 5.] The force of the various allusions to this subject cannot be apprehended without some knowledge of the seasons in Judæa. Rain falls very frequently during what we call the cold months, from November to April. Sometimes it rains powerfully for several days, with thunder and lightning, and a strong wind. In the summer season, from May to October, the earth is parched, verdure is destroyed, and vegetation languishes. The first rain after the summer drought usually falls in October, and is called the former or autumnal rain, because it precedes seed-time, and prepares the earth for cultivation. The latter rain falls in April, just before harvest, and perfects the fruits of the earth. [Hos. vi. 3; Joel ii. 23.]

**RAINBOW.** [Rev. iv. 3.] A natural phenomenon which consists of two arches, and is always formed in the part of the sky which is opposite to the sun. It is never seen except when the sun shines while the rain is falling, through which the rays of the sun pass, and are so reflected as to produce the rainbow. The same phenomenon is produced by the spray of a waterfall, and even by throwing water up from a brush or syringe, when the sun's rays can pass through and be reflected on an opposite surface. The same laws by which this effect is produced were probably in operation before the deluge, and we may suppose, therefore, that the bow was then employed or appointed as a sign of the covenant that the earth should not be again destroyed by a flood. The phrase "I do set my bow in the clouds" [Gen. ix. 13], might with equal propriety be translated, "I have set," &c. The language of the covenant would be in substance: "As surely as that bow is the result of established laws which must continue as long as the

# Rebekah.

sun and atmosphere endure, so surely shall the world be preserved from destruction by a deluge. Its preservation shall be as necessary an effect of my promise as that bow is the necessary effect of the shining of the sun upon the falling drops of rain."

**RAMA** [Matt. ii. 18], or **RAMAH**, *ra'-mah*. [High place] [1 Sam. i. 19], was a small town, situated on an eminence in the territory of Benjamin [Josh. xviii. 25], and about six miles north of Jerusalem, on the way to Bethel. It was here that the Jews were assembled after the destruction of Jerusalem by Nebuzaradan [Jer. xl. 1], to take their departure from their beloved country, and to go as captives into a land of strangers, if not of tyrants. It was this place that Baasha, king of Israel, once possessed and fortified; but the king of Judah by stratagem wrested it from him. [1 Kings xv. 17.] Near to Ramah Rachel was buried; and she is represented by the prophet [Jer. xxxi. 15] as weeping over the loss of her children, and refusing to be comforted because of their captivity. This, though called Ramathaim-zophim, was also the place of Samuel's birth, residence, death, and burial, and where he anointed Saul as king. [1 Sam. i. 1, 19; ii. 11; vii. 17; viii. 4; xix. 18; xxv. 1.] Ramah, or Ramathaim, or Ramathaim-zophim of the Old, is the Arimathea of the New Testament, where dwelt Joseph, in whose tomb the body of Christ was buried. [John xiii. 38.] There is now a village on the hill which was the site of Ramah, called Sarnuel by the Arabs. Jerusalem is easily seen from this height. There was another Rama in Naphtali. [Josh. xix. 36.]

**RAMOTH**, *ra'-moth*. [Josh. xx. 8]; **RAMOTH-GILEAD**, *ra'-meth-gil'-e-ad*. [Hill of Gilead] [1 Kings xxii. 29], **RAMATH-MISPEH**. [Josh. xiii. 26.] [Watch-tower.] It was a famous city in the mountains of Gilead, within the territory of Gad, about fifteen miles from Rabbah. It was appointed for one of the cities of refuge. [Dent. iv. 43.] During the reigns of the later kings of Israel, this place was the occasion of several wars between them and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavoured to regain it. [1 Kings xvii. 28, 29.]

South Ramoth [1 Sam. xxx. 27] is probably so called to distinguish it from Ramoth beyond Jordan.

**REBEKAH**, *re-bek'-ka*. [A rope with a noose.] [Gen. xxiv. 15.] The sister of Laban and wife of Isaac. The circumstances of her marriage with Isaac constitute one of the most simple and beautiful passages of the sacred history. [Gen. xxiv.] After she had been married twenty years, she became the mother of Jacob and Esau, and at the same time received a remarkable Divine intimation concerning the future destiny of the infants. When they grew up, Jacob became



## Rechab.

the favourite of his mother, and this undue partiality was the source of much mischief. She died before Isaac, and was buried in Abraham's tomb. [Gen. xlix. 31.]

RECHAB, RECHABITES, *re'-kab* [Horseman], *re'-kab-ites* [Descendants of Rechab.] [Jer. xxxv. 16, 18.] The Rechabites were a tribe of Kenites or Midianites [1 Chron. ii. 55], descended from Jonadab, or Jehonadab, the son or descendant of Rechab [2 Kings x. 15], from which last they derive their name. [Comp. Num. x. 29-32, with Judg. i. 16, and iv. 11.] Jonadab appears to have been zealous for the pure worship of God, and was associated with Jehu in the destruction of the idolatrous house of Ahab. He established a rule for his posterity, that they should possess neither land nor houses, but should live in tents; and should drink no wine or strong drink. In obedience to this rule, the Rechabites continued a separate but peaceful people, living in tents, and removing from place to place, as circumstances required. When Judæa was first invaded by Nebuchadnezzar they fled to Jerusalem for safety, where it pleased God, by the prophet Jeremiah, to exhibit them to the wicked inhabitants of Jerusalem, as an example of constancy in their obedience to the mandates of an earthly father. [Jer. xxxv. 2-19.]

RED SEA. [Exod. xiii. 18.] A gulf setting up eleven hundred and sixty miles from the Arabian Sea, through the straits of Babel-mandel, nearly to Cairo on the Nile. Its mean breadth is about one hundred and twenty miles. It derives its name probably from the fact that it was bordered by the possessions of Edom (which signifies red).

The northern extremity of the Red Sea is divided into two gulfs, Akaba and Suez, now world-famous for its canal, a wonderful work of engineering skill. It was about this place that the sea was crossed by the Israelites in their passage from Egypt to Canaan.

REGENERATION. [Matt. xix. 28; Tit. iii. 5.] This term occurs in no other passages of the Bible. It signifies being born again. As used by Matthew, the meaning of the word will depend on the punctuation of the passage, and will either refer to the "new birth" which the followers of Christ had undergone, or to the renovation or consummation of all things at Christ's second coming.

REHOB, *re'-hob*. [Street.] [Num. xiii. 21.] Probably the same with Beth-rehob [Judg. xviii. 28], a city of Syria, north of Cæsarea Philippi, and near Dan. It belonged to the tribe of Asher. [Josh. xix. 28.]

REHOBAM, *re'-ho-bo'-am* [One who enlarges the people] [1 Kings xiv. 21], son and successor of Solomon, ascended the throne of Judah at the age of forty-one, and reigned seventeen years. At the commencement of his career, he had an opportunity to conciliate the prejudices and discontents which had been excited by the closing acts of his

## Repent.

father's reign; but rejecting the wise counsel of the aged, and adopting the precipitate counsel of the young, he inflamed his subjects by the most insolent and tyrannical replies to their petitions and representations [2 Chron. x. 1-14], and hastened a division of the kingdom. Ten of the tribes revolted, leaving Judah and Benjamin alone in their allegiance to Rehoboam.

REMPHAN, *rem'-fan*. [Model.] [Acts vii. 43.] Probably a name given to some place (perhaps Saturn) which was regarded as an object of worship. The image of the object of their idolatry, being enclosed in a small tabernacle or portable case, was carried about from place to place like other baggage.

REND. [Gen. xxxvii. 29-34.] To rend the garments, or tear them [2 Sam. xiii. 31], was from the earliest period a sign of grief or penitence. Jacob and David did it on various occasions, and so did Joshua [Josh. vii. 6] and Hezekiah. [2 Kings xix. 1.] The high-priest was forbidden to rend his clothes [Lev. x. 6, xxi. 10], probably meaning his sacred garments. Sometimes it denoted anger or indignation, mingled with sorrow. [Isa. xxxvi. 22, xxxvii. 1; Acts xiv. 14.] The phrase to "rend the face" [Jer. iv. 30] alludes to the practice of introducing paints into the flesh, particularly the eyelids.

REPENT, REPENTANCE [Ezek. xiv. 6; Matt. ix. 13], is a change of mind, accompanied with regret and sorrow for something done, and an earnest wish that it was undone. Such was the repentance of Judas [Matt. xxvii. 3]; and so it is said that Esau found no place of repentance in his father Isaac, although he sought it with tears [Heb. xii. 17]; i.e., Isaac would not change what he had done, and revoke the blessing given to Jacob. [Gen. xxvii. 34-40.]

"Repentance unto life" is sorrow for sin, grief for having committed it, and a turning away from it with abhorrence, accompanied with sincere endeavours, in reliance on God's grace and the aid of the Holy Spirit, to live in humble and holy obedience to the commands and will of God. [Jer. iii. 10; Matt. iii. 8; Acts v. 31, xi. 18, 23; 2 Cor. vii. 1-10; 2 Tim. ii. 25.] This is that repentance to which is promised the free forgiveness of sin through the merits of Jesus Christ.

The expression in Rom. xi. 29 denotes generally the stability and unchangeableness of God's commands and purposes, which will not be changed or revoked from any change of mind or purpose in him; and particularly in relation to the Jews, that God was mindful of his covenant with them, and that it was firm and irrevocable.

When God is said to repent, it does not imply any change or sorrow, for he is of one mind [1 Sam. xv. 29; Job. xxiii. 13; Jer.

## Rephaim.

xviii. 7-10]; but it denotes a course of proceeding which, if pursued by men, would be indicative of repentance or change of purpose. For example, if one attempts to build a house, and because he is unsuccessful, or disappointed in the appearance or construction of it, pulls it down, such a course indicates regret and sorrow. So, when it is said of God, that when he saw the great wickedness of the world it repented him that he had made man on the earth [Gen. vi. 6], the expression is to be regarded in this figurative sense, as denoting an emotion which in man is called repentance, but of which in that sense the Divine mind is incapable. The purpose of God comprehends all the apparent changes in his dispensations.

REPHAIM, *ref'-im* [Giants] [2 Sam. xxiii. 13], or "Valley of the giants." [Josh. xv. 8, xviii. 16.] A remarkably fertile valley [Isa. xvii. 5] between Bethlehem and Jerusalem, formerly inhabited by a race of giants [Gen. xiv. 5], and remarkable for two of David's victories over the Philistines. [2 Sam. v. 18-22; 1 Chron. xi. 14, xiv. 9-11.]

REPHIM, *ref'-im*. [Props, supports.] [Ex. xvii. 1.] One of the stations of the Israelites, on the western arm of the Red Sea. It is distinguished as the place where water was miraculously supplied to the murmuring people [Ex. xvii. 6], and also for Joshua's victory over Amalek. [Ex. xvii. 8-10.] Here, too, Jethro and his family came to visit Moses, and united with the elders of Israel in acts of worship. [Ex. xviii. 1-12. Comp. Ex. iii. 12.]

This place is called Meribah [Strife or contention] from the circumstances of the conduct of the Israelites above mentioned.

REPROBATE [Jer. vi. 30], CAST AWAY, [1 Cor. ix. 27], or REJECTED, [Heb. vi. 8], are nearly synonymous. As used, Tit. i. 16, it may mean either that the persons described are without knowledge [comp. Jer. iv. 22; Rom. i. 28], or that, so far as any good works are concerned, they are rejected; or that their supposed good works, like base coin, are spurious and uncurrent. [2 Cor. xiii. 5-7.]

To be "reprobate concerning the faith," [2 Tim. iii. 8], is to prove corrupt, false, or unsound as to the true faith.

RESURRECTION. [1 Cor. xv. 21.] The revival of dead bodies and their re-union with their living souls, that is the souls which have animated them during their earthly lifetime. This doctrine is plainly taught in the New Testament, and less plainly in the Old. [Ps. xvi. 10; Job. xix. 25; Ezek. xxxvii. 1, &c.; Isa. xxvi. 19; John v. 28, 29, 21-27; Rom. vi. 5; 1 Cor. xv.; Phil. iii. 10, 11; Heb. xi. 35; 1 Thess. iv. 13-17.] The doctrine was held by the Pharisees, but denied by the Sadducees. It has always been insisted upon as an article of Christian faith.

## Rhodes.

REUBEN, *rev'-ben* [Behold a son], [Gen. xxix. 32], was the eldest son of Jacob and Leah. He lost the privilege of birthright in consequence of a grievous sin [Gen. xxxv. 22, xlix. 3, 4], and his posterity was neither numerous nor powerful.

REUBEN, Tribe of, took their portion of the promised land east of Jordan, between Arnon on the south, and Jazer on the north, and Gilead east, and Jordan west. It is the same district that is now called Belkah, and is still famous for its pasturage.

REVELATION. [1 Cor. xiv. 26.] An extraordinary and supernatural disclosure made by dream, vision, or otherwise. [Dan. ii. 19.]

THE BOOK OF THE REVELATION. This is the last in the order of the books of the Bible, and is commonly called the Apocalypse, from a Greek word which signifies "revelation." It is supposed to have been written about the years 95-96. The design of this book appears to be to present the prophetic history of the church until the end of the world.

REZEPH, *re'-zef*. [Something used for culinary purposes.] [2 Kings xix. 12.] Probably it stood where Arsoila now is, from twenty to thirty miles west of the Euphrates. Rabshakh mentions it among the cities conquered by the Assyrians. [Isa. xxxvii. 12.]

REZON, *re'-zon* [A prince], [1 Kings xi. 23], son of Eliadah, revolted from Hadadzer, and having enlisted a company of adventurers, and after making several incursions into the country around Damascus, finally succeeded in obtaining the crown, and became a sore vexation to Israel in the days of David and Solomon.

RHEGIUM, *re'-ji-um* [A breaking] [Acts xxviii. 13], now Reggio, is a maritime city of Italy, on the south-west point, about ten miles from Messina in Sicily, where Paul tarried a day on his way to Rome. In 1782, it was nearly destroyed by an earthquake. It is now a considerable town, with a population of sixteen thousand, and flourishing manufactures.

RHODES, *rodes*. [A Rose.] [Acts xxi. 1.] An island in the Levant, off the south-west point of Asia Minor, containing a city of the same name. It is forty miles long, and fifteen broad, having a population of eighteen thousand, anciently celebrated for its schools, and for the flourishing state of the arts and sciences, as well as for a colossal statue one hundred and fifty feet in height, standing astride of the harbour's mouth, so that vessels could pass under it. It stood fifty-six years, and was then overthrown by an earthquake, and the brass of it loaded nine hundred camels, and weighed seven hundred and twenty thousand pounds. In the fifteenth century it was the residence of the Knights of St. John of Jerusalem. At this island Paul touched, on his way from

Riblah.

Miletus to Jerusalem. It is supposed by some that the name Rhodes is derived from the multitude of roses produced on the island. The modern town occupies about a quarter of the site of the ancient city. One of its harbours is still called Rhodes, but no traces of the glory of Rhodes are discernible.

**RIBLAH**, *rib'-lah* [Fertility.] [Num. xxxiv. 11.] Probably the Rebla mentioned by modern travellers on the Orontes, thirty miles south of Hamath. This must at least have been the neighbourhood, as it was on the north-east border of the land, and not far from Hamath. It was doubtless a pleasant place, and therefore chosen by the kings of Babylon as a residence. Pharaoh-necho stopped here, on his return from Carchemish [2 Kings xxiii. 33], and deposed Jehoahaz, putting Jehoiakim in his place; and here Nebuchadnezzar abode while Nebuzaradan, his chief commander, laid siege to Jerusalem. Hither the prisoners were brought, when Zedekiah's children and many others were put to death, and that king himself deprived of his eyes and cast into prison.

**RIMMON**, *rim'-mon*. [The exalted pomegranate.] [Josh. xv. 32.] A city south of Jerusalem, in Judah, belonging to Simeon, rebuilt after the captivity.

**RIMMON**. [Josh. xix. 13.] A city of Zebulun, belonging to the Levites.

**RIMMON**. [Zech. xiv. 10.] A town in the southern section of Judæa, first belonging to Judah, and afterwards to Simeon. [1 Chron. iv. 32.] There were other places in Judæa of this name.

**RIMMON**. [2 Kings v. 18.] The name of an idol worshipped in Damascus. Naaman, who was in the habit of attending the king in his idolatrous services in the Temple of Rimmon, seems to have been perplexed about a question of duty as to continuing this practice.

**RIZZAN**, *ris'-pah*. [Coal or hot stone.] [2 Sam. iii. 7.] A concubine of Saul. A very affecting evidence of the strength of maternal feeling was given by her, when she watched day and night, for many months (probably from March to October), over the bodies of her two sons, who had been put to a violent death by the Gibeonites. [2 Sam. xxi.]

**ROME**. (*See CLOTHES*.)

**ROD** [Gen. xxx. 37], or staff. This word has various significations in the sacred writings. It means a shoot or branch of a tree, and in this sense is applied figuratively to Christ [Isa. xi. 1], and to the tribes of Israel as springing from one root [Ps. lxxiv. 2; Jer. x. 16]; for that which supports and strengthens [Ps. xxiii. 4; Isa. iii. 1; Ezek. xxix. 6]; for power and authority [Ps. ii. 9; ex. 2; cxxv. 3; Jer. xlviii. 17; Ezek. xix. 14; 1 Cor. iv. 21; Rev. ii. 27]; and afflictions with which God disciplines his people. [Job. ix. 34; comp. Heb. xii. 6, 7.]

Rome.

**ROMANS**, *ro'-mans* [Men of Rome], Epistle of Paul to, is the sixth in the order of the books of the New Testament. It was written at Corinth, A.D. 57-59, just as he was leaving that city for Jerusalem. [Rom. xv. 25 comp. Acts xv. 2, 3, 16; Rom. xvi. 11-23; 1 Cor. i. 14; 2 Tim. iv. 20.] The Roman Church was composed partly of converted heathens and partly of Jewish Christians. The Gentile converts claimed the same Christian privileges with the Christian Jews; but refused to submit to those ceremonies which the members of the Jewish Church were permitted to retain, such as circumcision, abstinence from particular meats, &c. &c. The Jews also had very false notions of the doctrine of justification through faith. They supposed that their former covenant relation to God, their knowledge of the Levitical law, and their obedience to the rites and ceremonies it imposed, constituted some part of the ground of their acceptance with God.

This epistle is designed to correct these misapprehensions, and to show that the whole system of Jewish rites and ceremonies is done away by the gospel dispensation, and that the way of salvation through Christ is opened alike to Jews and Gentiles, and that whosoever will may take of the water of life freely.

**ROME**. [Acts xxviii. 16.] The capital of the Roman empire, and once the metropolis of the world, is situated on the river Tiber, in Italy. It was built by Romulus seven hundred and fifty years before Christ, and though at first it occupied a single hill of less than a mile in extent, it included in the days of its glory seven (some say fifteen) hills, and covered a territory twenty miles in circumference, and is said to have had a population of two millions. It had one hundred and fifty thousand houses, besides the mansions of the nobility; and four hundred and twenty temples crowded with pagan deities. The city was given up to the grossest idolatry and superstition, while in arts and arms she was decidedly the mistress of the world. This was the state of Rome at the birth of Christ. Judæa formed a part of her immense empire, and many Jews were resident in the city. At what time the Christian religion was introduced is uncertain; probably soon after the day of Pentecost. [Acts ii. 10.] We know that as early as A.D. 64, eight or ten years after, a church was established there and addressed by Paul [Rom. i. 8; xvi. 19], the Emperor Nero commenced a furious persecution against its members, which the Emperor Domitian renewed A.D. 81, and the Emperor Trajan carried out with implacable malice. (A.D. 97-117.) Seasons of suffering and repose succeeded each other alternately until the reign of Constantine (A.D. 325), when Christianity was established as the religion of the empire.

Ropes.

**ROPE** [1 Kings xx. 31], and **CORDS** [Josh. ii. 15.] The putting ropes upon the necks was significant of great earnestness and distress. So when the city of Calais was besieged in the time of Edward III. of England, six of the noblest and wealthiest citizens, with ropes around their necks, presented themselves to the king, and offered their lives as a ransom for their fellow citizens. The "cords of sin" [Prov. v. 22], probably denote the power of sinful hands. And in Isa. xxxiii. 20, and Jer. x. 20, allusion is made to the construction of a tent. The "silver eord" [Eccl. xii. 6], is generally supposed to refer to the spinal marrow, to which, as to its form and colour, it may be not inaptly compared.

**ROSE**. [Sol. Song ii. 1.] In the east the pride of flowers for fragrance and elegance. It was used among the ancients in crowns and chaplets, at festive meetings, and at religious sacrifices. A traveller in Persia describes two rose-trees, full fourteen feet high, laden with thousands of flowers, in every degree of expansion, and of a bloom and delicacy of scent that imbued the whole atmosphere with the most exquisite perfume. [Isa. xxxv. 1, 2.] The vale of Sharon, from its soil and position, was fitted to produce the rose in great perfection; hence the allusion in the passage above cited.

**RUE**. [Luke xi. 42.] A small garden herb, possessing medicinal properties, and among the things which the hypocritical and inconsistent Pharisees tithed, though uncommanded, while they neglected to obey the important and positive precepts of the law.

**RUTH**, *rooth*. [Appearance, beauty.] [Ruth i. 4.] A Moabitish woman, who married the son of Naomi, and showed her strong attachment to her mother-in-law by leaving her own country and following her mother-in-law into Judæa. There is something singularly beautiful in the language of Ruth to Naomi. [Ruth i. 16, 17.] Her kindness was abundantly rewarded, as she soon found favour in the eyes of a kinsman, to whom she was afterwards married, by which event she became the ancestor of the royal family of David.

The Book of Ruth is the eighth in the order of the books of the Old Testament, and is regarded as a kind of supplement to the book of Judges. It contains a biography of the individual above named, and her family. It has only four chapters, and though there are at its close some highly important genealogical facts, its prominent design is to show the watchful care of God's providence over such as fear and trust Him.

**RYE**. [Exod. ix. 32.] A well known species of grain used for bread, and for provender for animals. The word signifies "bearded," but barley and some kinds of wheat are bearded also. The word occurs Isa. xxviii. 25. In Ezek. iv. 9 the same word is rendered "fitches" in our English Bibles.

Sabbath.

S.

**SABACTHANI**, *sa-bak'-tha-nee*. [Forsaken.] [Matt. xxvii. 46.] This is part of the exclamation of our Divine Redeemer in the extremity of his sufferings upon the Cross. It is the first clause of the twenty-second psalm in the Syro-Chaldaic tongue.

**SABAOth**, *sub-a'-oth* [Hosts.] [Rom. ix. 29.] A Hebrew word, signifying hosts, or military bodies prepared for war, and when used in relation to Jehovah indicates His power and majesty.

The Lord of Sabaoth or hosts. The term hosts may refer to angels, to the heavenly bodies, or to the people of God—or all of them.

**SABBATH**, *sab'-bath*. [Rest.] [Ex. xvi. 23.] This was the title given to the Jewish day of rest. Since the Christian era, the day of rest is (and, as many think most properly) called the Lord's-day, because it is now commemorative of Christ's resurrection from the dead; and there is thus connected with it an affectionate remembrance of the whole character and offices of Him to whose service and glory it is to be devoted. "Sunday" was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun; and this name, together with those of the other days of the week, has been continued to our times.

The change of the Sabbath from the seventh day to the first seems to have been predicted [Ezek. xliii. 27]. It is also shown in the New Testament that Jesus, after His resurrection, met ordinarily with His disciples on the first day of the week. [John xx. 19, 26.] The Holy Spirit was poured out on the disciples on that day. [Comp. Acts ii. 1-5; Lev. xxiii. 16.] The early Christians customarily met on that day. [Acts xx. 7; 1 Cor. xvi. 1-2.] Moreover, the day is emphatically called the Lord's-day. [Rev. i. 10.]

The following are among the leading authorities of the Bible respecting the Sabbath and its proper observance:—

The profanation of the Sabbath the cause of national judgments. [Neh. xiii. 15-18; Ezek. xx. 15, 16, xxiii. 38, 47.]

The Divine institution of the Jewish Sabbath. [Gen. ii. 2, 3; Exod. xx. 8-11; Deut. v. 12, 15; Ezek. xx. 12, xlii. 24.]

Servile labour forbidden. [Exod. xvi. 23, 29, xx. 10, 11, xxiii. 12, xxxiv. 21, xlii. 2, 3; Deut. v. 14, 15; Jer. xvii. 21, 22; Mark xv. 42, xvi. 1, 2; John xix. 14, 31, 42.]

The Jewish Sabbath re-established under the Gospel dispensation. [Matt. v. 17, xii. 12; Mark ii. 27.]

The change of the Sabbath from the seventh to the first day of the week. [Gen.



Sabeans.

ti. 2; Exod. xx, 11; Luke xxiii. 56; John xx. 19; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.]

The duties of the Sabbath enjoined. [Lev. xix. 30, xxvi. 2; Ezek. xlvi. 3; Mark vi. 2; Luke iv. 16, 31; Acts xiii. 14, 16, 27, 42, 44, xvii. 2, 3.]

Works of necessity and mercy to be done on this day. [Matt. xii. 1-3, 5, 7, 12, 13; Mark ii. 23, 27, iii. 2, 4; Luke vi. 9, xiii. 15, 16, xiv. 3, 5; John v. 8-10, 18, vii. 22, ix. 14.]

Blessings promised to those who keep the Sabbath. [Isa. lvi. 2, 4, 5-7, lviii. 13, 14.] Threatenings against Sabbath breakers. [Exod. xxxi. 14, 15, xxxv. 2; Num. xv. 32-36; Jer. xvii. 27; Ezek. xx. 13, 16, 23, 24, xxii. 8, 14, 26, 31, xxiii. 38, 46.]

Sabbath privileges taken away. [Isa. i. 13; Lam. i. 7, ii. 6; Hos. ii. 11; Amos viii. 11.]

SABEANS, *sa-be'-ans*. [Men of stature.] [Isa. xlv. 14.] The Sabeans mentioned in this text were probably those of Arabia Felix. The Sabeans who fell on Job's flocks [Job i. 15] were those of Arabia Deserta. The sons of Shebah [Gen. x. 7] are also called Sabeans, as are also the descendants of Joktan. [Ezek. 23 xxiii; Gen. x. 28; 1 Chron. i. 22.]

SACKBUT. [Dan. iii. 5.] A musical instrument. It is sometimes described as a stringed instrument; and it is said that it had four strings, and was played with the fingers, and had a very penetrating sound. In process of time the strings were increased to twenty. It was of a triangular form.

SACKCLOTH. [Gen. xxxvii. 34.] This was a coarse fabric, made of black goat's hair and other materials, and worn either as a sign of repentance [Matt. xi. 21] or as a token of mourning. [2 Sam. iii. 31; Esth. iv. 1, 2; Job xvi. 15; Ps. xxx. 11; Isa. xx. 2; Rev. vi. 12.] Hence the frequent occurrence in Scripture of figurative language, connecting sackcloth with mourning and darkness. [Isa. i. 3; Ezek. vii. 18, xxvii. 31; Amos viii. 10.]

SACRIFICE. [Gen. xxxi. 54.] Animal sacrifices were of four general kinds—viz., burnt-offerings, sin-offerings, trespass-offerings, and peace-offerings. We have a particular account of these in the first seven chapters of Leviticus. The three kinds first mentioned had an expiatory virtue; that is, they made atonement for those that offered them. The peace-offerings were more particularly sacrifices expressive of gratitude and praise for mercies received or supplications for mercies desired. Burnt-offerings, however, were not exclusively expiatory in their character, but had in them also a meaning of thankful and adoring worship presented to the Most High; and in them all some regard was had to the guilt of sin. Blood poured out in sacrifice of any sort could have no meaning other than that of atonement. It was solemnly conse-

Salim.

crated by the Lord to be an expiation for the soul, and accordingly never flowed about the altar without a design of calling to remembrance the existence of sin, and symbolically washing away its evil. [Lev. xvi. 10-14; Heb. x.]

The word is sometimes used figuratively [Rom. xii. 1; Heb. xiii. 15, 16; 1 Pet. ii. 5], and the use of it implies that the duties enjoined under the figure are to be performed with a view to God's glory, and not without the alienation of something from ourselves which is dedicated to the Lord—as time, property, ease, &c. [Ps. ii. 17.] Meat-offerings and drink-offerings were bloodless sacrifices, always connected with each other, however, and generally connected with bloody sacrifices.

SACRILEGE. [Rom. ii. 22.] The crime of violating or profaning sacred things. The Jews at some periods were eminently guilty in this particular, inasmuch as they withheld the tithes and offerings which God required of them [Mal. iii. 8-10], and converted His holy Temple into a market. [Matt. xxi. 12, 13.]

SADDUCEES, *sad'-du-sees*. [Followers of Zadok or Sadoc.] [Matt. iii. 7.] A Jewish sect often mentioned in the New Testament. Its founder was Zadoc, a disciple of Antigonus, who was president of the Jewish sanhedrim, and lived about two hundred and sixty years before Christ. He taught that there were no future rewards or punishments appointed unto men, and consequently no world of retribution, and no angels or spirits. [Matt. xxiii. 23; Acts xxiii. 8.] The doctrine of the Sadducees was received by few, though such as did embrace it were commonly persons of wealth and dignity. As a sect, however, they had no influence over the people.

SALAMIS, *sul'-a-mis*, [Acts xiii. 5], was the principal city and seaport of the island of Cyprus, and received the gospel from Paul and Barnabas, A.D. 44.

SALCAH, *sul'-cah*. [Pilgrimage.] [Deut. iii. 10], now known as Salchat, lies on the south-east corner of the territory of Manasseh, east of Jordan.

SALLEM, *sul'-lim* [Peace] [Gen. xiv. 18], has been generally supposed to be the place which was afterwards called Jerusalem. [Compare Ps. lxxvi. 2.] But some think that the place of which Melchizedec was king, was the Shalem of Gen. xxxiii. 18, or the Salim of the New Testament, and that the Salem of the Psalmist is a contraction of Jerusalem.

SALIM, SHALEM, or SHALIM [John iii. 23, Gen. xxxiii. 18; 1 Sam. ix. 4], was south of Bethshean, and west of Enon. Some suppose it was the same with Shalem or Sychem, but that is not placed near Enon by any geographers. Probably Melchizedec was king of one of these places, and not of Jerusalem, as some have maintained.

## Salmon.

**SALMON, or ZALMON, *sal'-mon*** [Clothed] [Ps. lxxiii. 14; Judg. ix. 48], was one of the high hills which environed the ancient Shechem, and afforded pasturage for Jacob's flocks.

**SALOME, *sal-o'-me*** [Peaceable] [Mark xv. 40], the wife of Zebedee, and the mother of James the elder and John the Evangelist, was one of the followers of Christ [Matt. xxvii. 56; Mark xv. 40, xvi. 1]; though she seems, like many others, to have mistaken the true nature of His kingdom. [Matt. xx. 21.]

**SALT** [Lev. ii. 13] is abundant in Palestine. Its uses are sufficiently known. Most food would without it be insipid. [Job vi. 6.] Salt being thus essential to the enjoyment of food, the word was used to denote the subsistence which a person obtained in the service of another. Thus, in Ezra iv. 14, the words translated "we have our maintenance from the king's palace," are in the original, "we salt (or are salted) with the salt of the palace." And even now, among the Persians and East Indians, to eat the salt of any one is to be in his employment. Salt was also used in sacrifices. [Lev. ii. 13; Mark ix. 49.] In the last passage reference is had to the perpetuity of suffering.

New-born children were rubbed with salt. [Ezek. xvi. 4.]

As salt is a preservative from corruption and dissolution, it was customary at the ratification of solemn treaties to present a vessel of it, from which either party ate a few grains. Hence an indissoluble and perpetual covenant is called "a covenant of salt." [Num. xviii. 19; 2 Chron. xiii. 5.]

No plants can germinate in a soil covered with salt. Hence a "salt land" is an unfruitful, desert land. [Jer. xvii. 6.] Salt was also used as a visible emblem of sterility. When Abimelech took Shechem [Judg. ix. 45], he "beat down the city and sowed it with salt," as a token that it should continue desolate. In like manner the Emperor Frederick Barbarossa, when he destroyed Milan, in the year 1162, caused the ground to be ploughed and strewed with salt.

On the other hand, as salt renders food savoury, it is employed as an emblem of holy life and conversation [Mark ix. 50; Col. iv. 6]; and in Matt. v. 13, Christ calls His disciples "the salt of the earth"—i.e., of mankind, because the latter were to be enlightened and improved by their holy instruction and example.

**SALUTE, SALVATION.** [Matt. x. 12; Luke i. 41.] The salutations of the Jews were usually of a religious character, at least in form, and were attended with much ceremony. Sometimes there was nothing but the simple exclamation, "God be with you," or "Peace be with you." To this last and most common form, striking allusion is made by our Saviour. [John xiv. 27.] The

## Samaritans.

time occupied in the ceremonies of salutation, repeatedly bowing, kissing the beard, &c., was often very considerable [Gen. xxxiii. 3, 4]; and hence the caution, 2 Kings iv. 29; Luke x. 4. The prohibition in this last passage is probably designed to secure the close and undivided attention of the apostles to the work before them, and to prevent the loss of time or the waste of thought on mere matters of form and ceremony.

**SALVATION** [Exod. xiv. 13], or deliverance, supposes evil or danger. [Compare Ps. cvii. 8-10, Isa. lxiii. 8, 9.] But in its ordinary use, in the New Testament especially, the term denotes the deliverance of sinners from eternal perdition, through faith in Christ. "The day of salvation" [2 Cor. vi. 2], "the gospel of salvation" [Eph. i. 13], and other like phrases, are employed in this sense. They all suppose mankind to be lost and ruined by sin, and hence to be in a state of guilt, danger, and deplorable misery, and exposed to the just and dreadful penalty of the Divine law. The salvation which the gospel offers includes in it the pardon of sin, and deliverance from its power, pollution, and consequences; and also sanctification of the soul, and the joys of the eternal world. [Matt. i. 21; Gal. iii. 13; 1 Thess. i. 10; Heb. v. 9.] Hence it is justly called a "great salvation." [Heb. ii. 3.]

**SAMARIA, *sa-ma'-ri-a*.** [Pertaining to a watch-mountain.] [1 Kings xiii. 32.] The central province or section of the land of Canaan, having Galilee on the north, and Judæa on the south, was called, in the time of Christ, Samaria. It included the possessions of Ephraim and Manasseh, and comprehends the modern districts of Areta and Nablouse; in the former of which are the sites of Cæsarea and Carmel, and in the latter, Shechem and the city of Samaria.

**SAMARIA, The city of** [1 Kings xvi. 24], from which the above province had its name, was situated about forty miles north of Jerusalem, and a short distance north-west of Nablouse (Shechem). It was founded by Omri, king of Israel, as the capital of Israel, or the ten tribes. [1 Kings xvi. 29; 2 Kings iii. 1.] The territory was purchased of Shemer (hence Samaria), and fortified. [2 Kings x. 2.] It withstood two unsuccessful sieges by Benhadad, king of Syria, and his powerful allies [1 Kings xx.], and was finally subdued by Shalmanezar, in the reign of Hoshea, but not till after a siege of three years. [2 Kings xvii. 1-6.] Previous to its fall it was given up to every species of sensuality, oppression, and idolatry. It recovered its prosperity in the time of Herod the Great.

**SAMARITANS, *sa-mar'-i-tans*.** [People of Samaria.] [2 Kings xvii. 29.] In the New Testament this term is applied to the people that were planted in Samaria, in the place of the exiled Israelites, by the Assyrians.

## Samson.

king. [2 Kings xvii. 24.] Their origin [Ezra iv. 1], the course pursued by the Samaritans before the Persian kings [Neh. iv. 1] connected with their construction of the Mosaic law [Deut. xxvii. 11-13], and their separation from the Jews in their place of worship [Luke ix. 52, 53; John iv. 20, 21], rendered the animosity between them very bitter [Matt. x. 5; John iv. 9]; and hence the very name Samaritan was, with the Jew, a term of reproach and contempt. [John viii. 48.] The Samaritans expected a Messiah [John iv. 25.], and many of them followed Christ. [Acts viii. 1, ix. 31, xv. 3.]

**SAMSON**, *sam'-son*. [Solar, like the sun.] [Judg. xiii. 24.] Son of Manoah, and for twenty years a judge of Israel. He was distinguished for his gigantic strength. His achievements are given in Judges xiv.-xvi. The writer of the epistle to the Hebrews mentions him amongst the faithful, "of whom the world was not worthy," but he has been aptly described by an old writer as "a rough believer."

**SAMUEL**, *sam'-u-el* [Heard of God, or Child of prayer] [1 Sam. i. 20], the son of Elkanah and Hannah, was a celebrated Hebrew prophet, and the last of their judges.

**SAMUEL**, First and Second Books of, the tenth and eleventh in the order of the books of the Old Testament, are called also the First and Second Books of Kings. They bear Samuel's name, because that prophet wrote twenty-four chapters of the first book. Nathan and Gad are supposed to have completed them. [1 Chron. xxix. 29.] They constitute an important part of the annals of the Jewish nation. The first book embraces a period of eighty years, from B.C. 1171 to B.C. 1056, and relates to Eli and Samuel, the last two of the judges, and Saul and David, the first two of their kings. The second book, B.C. 1056 to B.C. 1015, contains the national records during the long reign of David, as well as the events of his personal history.

**SANCTIFICATION**. [Ex. xiii. 2] A setting apart for holy purposes. In the New Testament the term is generally applied to the renewing of man by the word of the Holy Spirit to the image of God, whereby he is enabled more and more to forsake sin and lead a pure and holy life. [Eph. iv. 23, 24; 2 Thess. ii. 13; 1 Pet. i. 2; John xvii. 17; Rom. vi. 6, 7, 22; vii. 4-7; Col. ii. 11-15; 2 Cor. iii. 18; Gal. vi. 14; 1 John v. 5; John viii. 28, 29, 32-36; Titus ii. 11-15.]

**SANBALLAT**, *sam-bal'-lat* [Praised by the army] [Neh. ii. 10], the governor of the Samaritans, was a native of Horon, or Horon-nor, and is hence called the Horonite. He was very inimical to the Jews; and endeavoured, by every means of force and fraud, to hinder Nehemiah in the work of rebuilding the Temple. [Neh. vi. 1-9.]

## Seeva.

**SANDALS**. Soles tied to the feet with thongs. The word shoe [Deut. xxv. 7] means sandal.

**SAPPHIRA**, *saf'-a-ra*. [Beautiful.] [Acts v. 1.] The wife of Ananias—the sharer in his grievous sin and awful punishment.

**SARAH**, *sa'-rah*, or **SARAI**, *sa'-rai*. [Princess, My noble princess.] [Gen. xi. 31] The sister-in-law and wife of Abraham. She was the subject of special promises, as well as Abraham. [Gen. xvii. 16.] Her conduct in Egypt [Gen. xii. 15], and towards Hagar [Gen. xvi. 6; xxi. 10], and also when Isaac was promised [Gen. xviii. 15], evinced great weakness; but her exemplary faith is commended by the apostles. [Heb. xi. 11; 1 Pet. iii. 6.]

**SARDIS**, *sar'-dis*. [Rev. i. 11.] A city of ancient Lydia, and the site of one of the seven churches of Asia.

**SAREPATA**, *sa-rep'-tah*. [Luke iv. 26.] A Gentile town, lying on the shores of the Mediterranean, between Tyre and Sidon, and belonging to the latter.

**SATAN**, *sa'-tan*. [Adversary.] [1 Chron. xxi. 1.] In Scripture this title is commonly applied to the devil. Its use in Matt. xvi. 23 denotes the influence under which Peter acted.

**SAUL**, *saw'* [Asked for] [1 Sam. ix. 2], the first king of Israel, was the son of Kish, of the tribe of Benjamin. His personal history occupies the chief part of the first book of Samuel. The original name of the great apostle was Saul, and why or when it was changed to Paul is a mere matter of conjecture. By some it is asserted that the apostle adopted it himself in compliment to Sergius Paulus—a man of wealth and influence, who became a Christian.

**SCARLET**. [2 Sam. i. 24.] A brilliant dye, valued, like the purple and crimson, for rich apparel [Ex. xxviii. 15] and tapestry. [Ex. xxv. 4.] Hence it was an emblem of luxury and licentiousness. [Rev. xvii. 3, 4.] It was also an emblem of honour and prosperity. [Prov. xxxi. 21.] Sometimes the scarlet and purple are confounded. [Dan. v. 7-29. Comp. Matt. xxvii. 28; Mark xv. 17; John xix. 2.] The depth and strength of this colour gives force to the figure. [Isa. i. 18.] (See PURPLE.)

**SCETTER**. [Esth. viii. 4.] A staff or wand borne in the hands of kings and others in authority, as a token of power. [Gen. xlix. 10; Num. xxiv. 17.] It probably had its origin in the shepherd's staff, as the patriarchal chiefs were shepherds as well as princes.

**SEEVA**, *she'-vah*. [Disposed, prepared.] [Acts xix. 14.] A Jew residing at Ephesus. He is called "Chief of the priests," which probably means that he was of the sacerdotal order, holding an office of distinction, perhaps, in the national council. He had seven sons, who, with other Jewish vagabonds, practised exorcism; and it was their cus-

## School.

tom, after they had seen the miracles wrought by Paul, to adjure the evil spirits by Jesus whom Paul preached. Sceva's sons attempted to do so, and the possessed man fell upon them with prodigious power, stripped and wounded them, and obliged them in that state to flee from the house.

**SCHOOL** [Acts xix. 9], **SCHOOLAR** [1 Chron. xxv. 8], **SCHOOLMASTER**. [Gal. iii. 24.] Schools existed among the Jews from a very early period. They were established under the supervision of the prophets to train young men to become expounders of the law, and so fit them for the priestly and prophetic offices. [1 Sam. xix. 18-24; 2 Kings ii. 3, 5, 7, 12, 15.] The children were taught to read in common schools; and in higher seminaries were instructed by doctors in the law and traditions. It is supposed that Gamaliel was at the head of such an institution, and much distinguished, [Acts xxii. 3;] and it is said that the tutor's chair was raised so much above the floor on which the pupils sat that his feet were even with their heads. It is much more probable, however, that this a figurative expression, denoting his (Gamaliel's) eminent qualifications as a teacher. In these institutions public discussions were often held. [Luke i. 46; Acts xix. 8-10.]

The schoolmaster among the ancients, as at the present day, was a person to whom they committed the care of their children, to lead them, to observe them, and to instruct them in the rudiments of education. Thus the office nearly answered to that of a governor or tutor [Gal. iv. 2, 3], who constantly attends his pupil, teaches him, and forms his manners.

**SCORPION**. [Luke xi. 12.] A venomous insect allied to the spider, but resembling the lobster so much that the latter is called the sea-scorpion by the Arabs.

Its usual length is one or two inches, but in tropical climates it is sometimes found six or eight inches (and some say even a foot) in length; and its sting is attended with excruciating pain, [Rev. ix. 3-6,] terminating often in violent convulsions and death. The malignity of their venom is according to the size and complexion of the different species. The insect conceals itself in crevices and under stones, and when coiled up (especially the white or yellow species), resembles an egg; whence the allusion, Luke xi. 12.

An instrument resembling a whip, but so formed with knots or small stones as that each blow should inflict a sharp and very severe pain, is probably alluded to in 1 Kings xii. 11.

**SCOURGE**. [John ii. 15.] The scourge was usually formed of three lashes or thongs made of leather or small cords, thirteen strokes of which were equal to thirty-nine lashes; and not more than forty could be given by law. [Deut. xxv. 1-3; 2 Cor. xi.

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24.] The sufferer was tied by his arms to a low pillar, stripped to the waist, and his body bent forward, and the blows applied so severely that life was often terminated. Sometimes sharp iron points or sharp-cornered pieces of metal were fastened to the end of the thongs, to render the suffering still more extreme. Among the Romans the number of blows was unlimited. So degrading was this punishment in its nature and effects, that no citizen of the Roman empire could be subjected to it. [Acts xxii. 25, 26.] Many were known to die under the cruel infliction. Sometimes it took place on the way to execution, and sometimes it was itself the only punishment. The punishment with rods or twigs seems to have been a separate infliction. [2 Cor. xi. 25.]

**SCRIBE**. [2 Sam. viii. 17.] This name was first given to the king's secretary or messenger [2 Sam. xx. 25], and to such as excelled in the use of the pen [Judg. v. 14; Jer. lli. 25]; but in time it came to mean simply a learned man. [1 Cor. i. 20.] It was the peculiar office of the priests and Levites not only to study the book of the law with great diligence [Ezra vii. 6-10; Matt. ii. 4, xii. 35, xv. 1, 2, xvii. 10, xxiii. 2], and to read and explain it to the congregation, but to transcribe it, and multiply copies among the nation at large.

**SCRIP**. [1 Sam. xvii. 40.] A sort of knapsack of various sizes, made of skin or coarse cloth, hung round the neck, and used to carry provisions for a journey. [Matt. x. 10.]

**SCRIPTURE**, **SCRIPTURES**. [2 Tim. iii. 15, 16.] These terms are applied to the inspired writings contained in the Old and New Testaments. They are also called **THE BIBLE**, or **THE BOOK**, in distinction from all other books, from the Greek word *biblos*, signifying book. The word *scripture* is also applied to a single passage [Mark xv. 28], and sometimes figuratively to the Holy Ghost. [Gal. iii. 8.]

**Versions of the Bible**. The Old Testament was translated from Hebrew into Greek about three hundred years before Christ. This translation is called the *Septuagint*, from a Latin word signifying seventy, either because a company of seventy or seventy-two elders were employed in the work, or because it was approved by the Jewish council or sanhedrim, which consisted of seventy or seventy-two persons.

Soon after the apostolic writings were published, the Bible was translated into Latin, for the use of Christians using that language. This is called the *Vulgate*, because the Latin language was the vulgar or common tongue of the Romans. The first edition of this, and the first entire Bible in print in any language, bearing any date, name of printer, or place of publication, was the Latin Vulgate, published at Mentz in Germany. It is commonly called the



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**Mazarin Bible**, a copy having been found about the middle of the last century in Cardinal Mazarin's library at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450. In a copy belonging to the royal library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the Feast of the Assumption, (Aug. 15,) 1456. As the binding and illuminating of the above-mentioned copy is likely to have followed the publication at no great distance of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto unimpeached priority in the records of bibliography. It is a very striking circumstance, that the high-minded inventors of this great art tried at the very outset so bold a flight as the printing of an entire Bible, and executed it with astonishing success. It was far within the first twenty-five years of the first invention of the art in its rudest form, that this stupendous labour was undertaken. The Mazarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with a want of uniformity which has led, perhaps unreasonably, to doubt whether they were cast in a matrix. This Bible is sometimes called *Gutenberg's Latin Bible*, as it was printed by the joint labour of Gutenberg, Faustus, and Schöffer; and it is called "the forty-two line Bible," because each full column contained forty-two lines. The first complete impressions of this Bible bearing a date on the title-page were printed in 1462, and carried by Faustus to Paris for sale. The monks were so astonished at this surprising multiplication of copies, that they ascribed it to demoniacal influence.

*English Versions and Editions.* The Bible, entire and in parts, was translated into Saxon by several different hands, between A.D. 706 and 995. For several centuries after this, the Scriptures appear to have been buried in oblivion.

In the reign of Edward I. of England, (1250,) the price of a fairly written Bible was about thirty-seven pounds. At the same time the hire of a labourer was three half-pence a day. So that it would take the labour of fifteen years and a quarter, exclusive of Sundays, to purchase a single copy. A copy of the New Testament, in clear good type, and well and strongly bound, can be had in this country for fourpence, and the whole Scriptures for sixpence.

The first English translation of the Bible known to be extant, is supposed to bear date as early as 1290. Three M.S. copies of it

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are in existence now. The next translation of the whole Bible into English was by Wickliffe, about 1380. Manuscript copies of this work are also in existence in many public libraries; but only the New Testament was ever printed. In the year 1429, a copy of Wickliffe's New Testament in manuscript brought nearly forty pounds.

The first printed English Bible was translated by William Tyndale. His translation of the New Testament was published at Antwerp in 1526. In 1529 this edition was bought up and burnt; which afforded him the means of going on. In 1530 he published the Pentateuch, and the next year Jonah. These, with *Nehemiah*, made Tyndale's Bible. In 1535 it was published by Coverdale, one of Tyndale's assistants; and Tyndale himself was strangled and burnt in 1536. In the reign of Henry VIII. the possession of a copy of Tyndale's translation of the New Testament was sufficient to convict the individual of heresy, and subject him to the flames. Still, the desire to possess it was so strong that some gave a load of hay for a few chapters of James's or Paul's Epistles in English. In 1537, a revised edition of Tyndale's Bible was published on the continent; and two years afterwards it was also published in England. In 1540 a copy of this Bible was required by law to be placed in every parish church; but in two years more the papist power succeeded in suppressing it. It was soon restored again, and before 1570 was quite common.

In 1603, Dr. John Reynolds, of Oxford, proposed a new translation, and the king (James I.) favoured the suggestion, and appointed fifty-four learned men to do the service. Only forty-seven engaged in the labour. They divided themselves into six companies, and assigned a portion to each. Each individual of each company was directed to take the same portion, and having translated or amended it by himself as he thought good, all were to meet together and report what they had done, and decide what should stand. When a book was finished by one company, it was to be sent to the rest to be considered and examined. If a book thus sent was disapproved in any part it was to be returned to the company, with the objections and proposed alterations noted, and the reasons assigned. If the force of the objections was not perceived, the matter was to be adjusted at the general meeting of all the translators. In cases of special obscurity, letters were to be directed, by authority, to any learned men in the land, for their judgment upon the passages. Letters were directed by the bishops to such of their clergy as had the reputation of being skilful in the languages, to send their observations to the translators. In addition to this provision, the vice-chancellors of the universities of Cambridge and Oxford chose each, at the command of the king, several

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of the most eminent divines, as general assistants and overseers of the translation.

The regulations under which the work was to be prosecuted were very strictly observed; the Bible then used in the church being the standard, and not to be altered, even in a letter, unless the sense of the original could be more accurately conveyed.

For three years the translators were closely engaged; but of the incidents of their labour little can be gathered from contemporaneous history, and little was probably known beyond the circle of the translators. A passing remark of Selden furnishes nearly all that can now be known of what may be termed the private history of our English Bible: "When they met together, one read the translation, the rest holding in their hands some Bible, either of Greek, or Hebrew, or French, Italian, or Spanish. If they found any fault, they spoke; and if not, he read on." Three copies of the translation being prepared, they were committed to six persons, selected from the translators, who were to revise the whole, and select one copy for the press. This service occupied them daily for nine months. The copy thus revised was again examined entirely by two of the most eminent of the translators, viz., the Bishop of Winchester and Dr. Smith, the latter of whom wrote the learned and devout preface which is found in many of our common Bibles.

In 1611, the Bible was at length published, after having been long impatiently expected by the people, whose interest in the undertaking can hardly be conceived. And with all proper allowance for the limited extent of general, and especially biblical, science in that day, it will probably never cease to be regarded as a very honourable monument of the labour, learning, and faithfulness of the translators.

The title-page of the Old Testament was engraved on copper, and that of the New Testament on wood. The first edition was printed in black letter, folio size; but a quarto edition, in Roman type, was published as early as 1612.

This is the common English translation of the present day. It is called King James's version; and it may be proper to state that among other testimonials from learned divines of different communions, of its general correctness, are those of Selden, Lowth, Horsley, Walton, Middleton, Geddes, Doddridge, Beattie, Scott, Clarke, and a host of others. As many of the words, however, employed in the Jacobite translation have now become obsolete, and as our knowledge of the Hebrew, Greek, and Chaldean is more profound than it was in King James's time, a revised edition of the Scriptures is being prepared by our most learned men of all denominations.

*Canon of Scripture.* The Scriptures, or

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sacred writings, were published in separate books, and at different periods, through a space of fifteen hundred years. They were collected in a volume for convenience. In determining their genuineness, each part or book must be examined by itself. In other words, What writings properly constitute the sacred Scriptures? The word canon literally signifies a rule, and was early used by the Christian fathers to denote the Scriptures, because they form a perfect rule or standard of faith and duty, which Christians regard as authoritative, or perhaps because they were registered in the ecclesiastical canons as genuine. It is generally admitted that the canon of the Old Testament was settled soon after the return of the Jews from Babylon, or about five hundred years before Christ.

*Divisions of the Bible.* The dividing of the Old Testament into chapters, as they still stand in our translation, is attributed to Cardinal Hugo, who lived about the middle of the thirteenth century, and who did it for convenience of reference in a Latin concordance he was preparing. To refer more easily to a particular sentence, he placed the first seven letters of the alphabet along the margin of each page. Rabbi Nathan, a Jew, for the same convenience of reference to his Hebrew concordance, adopted, in 1438, Hugo's chapters, and marked every fifth verse with a figure. In 1661, Athias, a Jew of Amsterdam, in his edition of the Hebrew Old Testament, divided the sections of Hugo into verses, as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now stand in the various versions.

This division into verses, though very convenient, is not to govern the sense; and there are several instances in which the sense is injured, if not destroyed, by an improper division. A careful reader will immediately detect this. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connection. [Matt. x. 42; xi. 1; Luke xix. 41-48; xx. 1-8; Acts xxi.; xxii.; xxiii.; Gal. i. 23; ii. 1.] Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood. [1 Cor. xii. 31, xiii. 1; 2 Cor. vi. 18, vii. 1; Eph. iv. 31, 32, v. 1, 2; Phil. iii. 21, iv. 1.] Again, the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them. [Luke iii. 21, 22; 2 Cor. vi. 6, 7, &c.; 1 Pet. i. 3, 4, &c.] And sometimes a fragment of a subject is separated from its proper place, and put where it is without any connection. [Col. iii. 25; iv. 1.] The punctuation of the Bible was probably introduced as lately as the ninth century.

**Soythians.**

*Contents of the Bible.* The number of books in the Old Testament is 39, and in the New 27—total, 66 books.

The Old Testament has 929 chapters.

" New " " 260 "

Total . . . 1,189

" Old Testament, 23,214 verses.

" New " 7,959 "

Total . . . 31,173

" Old Testament, 592,439 words.

" New " 181,253 "

Total . . . 773,692

" Old Testament, 2,728,100 letters.

" New " 838,380 "

Total . . . 3,566,480

The words *Jehovah* and *Lord* occur in the Old Testament 6,855 times.

The middle chapter of the Bible, and the shortest, is Ps. cxvii.; the middle verse is Ps. cxviii. 8. The middle book of the Old Testament is Proverbs; the middle chapter, Job xxix.; middle verse, 2 Chron. xx. 17: least verse, 1 Chron. i. 25. The middle book of the New Testament is 2 Thess.; the middle verse, Acts xvii. 17; least verse, John xi. 35. Ezra vii. 21, has all the letters of the alphabet.

To read the Bible through in a year, we have only to read three chapters every week-day, and five every Sunday; and if we read two chapters in the Old and one in the New every week-day, and six in the Old and four in the New every Sabbath, we shall read the Old Testament once and the New twice in the year.

*The Apocrypha*, which is sometimes bound up with the Bible, is a collection of books which were declared to be sanctioned by Divine authority as lately as 1550, at a council held at Trent, under the influence of Pope Pius IV. The evidence by which their authority is supported is so different from that on which the received books rest, that they are generally rejected as spurious, whatever may be the intrinsic value of their contents. The Established Church of England holds that the apocryphal books should be read for "example of life and instruction in manners," but, "yet doth it not apply them to establish any doctrine."

**SOYTHIANS**, *sith'-i-an*. [Col. iii. 11.] A name used indefinitely by ancient writers, sometimes to denote all the nomadic tribes that roamed over the countries north of the Black and Caspian seas, and sometimes to a particular people remarkable for their rude and barbarous condition.

**SEAL**. [1 Kings xxi. 8.] This was usually employed to authenticate public or private papers. [Jer. xxxii. 10.] If a door or box

**Seba.**

was to be sealed, it was first fastened with some ligament, upon which clay or wax was spread, and then impressed with a seal or signet. Frequently a ring with some inscription on it was used as a seal, by the delivery or transfer of which the highest offices of the kingdom were bestowed. [Gen. xli. 42; Esth. iii. 10.] In sealing the sepulchre [Matt. xxvii. 66], it is probable that the fastening of the stone which secured the entrance was covered with clay, or wax, and so impressed with a public or private seal, that any violation of it could be discovered at once.

**SEATS**. [Matt. xxi. 12.] The nations of the east seat themselves upon the mats or carpets with which their floors are covered. In the houses of the rich there are spread pillows, or cushions, stuffed with cotton; or in some cases, a broad, but very low, sofa or divan, with arms, stuffed cushions, and costly ornaments. Upon these divans, as well as upon the floor or ground, they sit with the legs bent under and crossed, in a half kneeling posture.

The ancient Hebrews used the posture which has just been described. After the captivity, however, the rich and noble adopted the Persian method of lying down at table upon couches [Amos. vi. 4], which was likewise practised by the Greeks and Romans. In the passage of Amos, it is said of the luxurious sinners who lived nearly eight hundred years before the birth of Christ, they "lie upon beds of ivory, and stretch themselves upon their couches." These beds of ivory were probably divans, such as those above mentioned, but richly decorated with ivory. They used at table very low and broad divans, and the guests stretched themselves at full length. Each divan held three persons. The back was supported by a cushion, and the face so turned towards the table that the head was held up with the left hand upon another cushion. The right hand was thus free to reach the food. The second person lay with the back part of his head towards the breast of the former; and the third, in like manner, with the back part of his head towards the second. Thus they lay, so to speak, in the bosoms of their neighbours. [Luke xvi. 23; John xiii. 23.] This was the ordinary posture at meals, and the feet of the guests were distant from the table. Hence we can readily form an idea of the scene in Luke vii. 38.

**SEBA**, *se'-ba*. [Man.] [Isa. xlii. 3.] A peninsular district of African Ethiopia, deriving its name from the eldest son of Cush [Gen. x. 7], who is supposed to have been the progenitor of the Ethiopians. It is called Seba by the Hebrews, and by the Romans, Meroë. Its wealth is alluded to by the sacred writers [Ps. lxxii. 10]; and this circumstance, as well as the remarkable stature of the people [Isa. xlv. 14], is confirmed by profane history.

## Seir.

**SEIR**, *se'-ir* [Hairy, rough], Mount. [Gen. xiv. 6.] A most rugged and desolate chain of mountains, stretching from the southern shore of the Dead Sea to the eastern gulf of the Red Sea. Mount Hor was one of its summits; and the Hivites are mentioned among its inhabitants, and one of this people was named Seir.

**SEIR**. [Josh. xv. 10.] Another Mount Seir was situated near Kirjath-jearim.

**SELAH**, *se'-lah*. [Hab. iii. 3, 9, 13.] This word, which occurs no less than seventy-four times in the Hebrew text of the Psalms, is generally construed to be a note of admiration, demanding a solemn pause. It is usually placed at some remarkable passage, and seems designed to excite and quicken the attention and observation. If, as is very probable, the tunes were expressly composed for the words, such pauses and changes of voice would be observed as were most adapted to give them proper emphasis; and the most impressive and important passages would naturally be repeated.

**SELEUCIA**, *se-leu-shya*. [Acts xiii. 4.] A city of Syria, on the shores of the Mediterranean, west of Antioch, and near the mouth of the Orontes.

**SENNACHERIB**, *sen-nal'-e-rib*. [Conqueror of armies.] [2 Kings xviii. 13], was king of Assyria when Hezekiah reigned in Judah. He was the son and successor of Shalmaneser; and having invaded and laid waste much of the kingdom of Judah, was contemplating an attack on the capital. Hezekiah, in this extremity, proposed to capitulate on certain terms; but Sennacherib treated his embassy with the utmost insolence. Hezekiah made supplication to God for deliverance, and his prayer was answered [2 Kings xix. 29], for the Assyrian army was miraculously cut off. Sennacherib hastily retreated to Nineveh, and was finally assassinated by his own sons while he was engaged in idolatrous worship. [2 Kings xix. 37.]

**SERAPHIM**, *ser'-a-fim*. [Lofty ones.] [Isa. vi. 2, 6.] This is the name given by the prophet to the spirits which waited by the throne of the Lord, as they appeared in his sublime and wonderful vision. The number of them is not stated; but the description, their appearance, their song of praise, the effect produced upon and within the Temple by the voice of one of them, the office which another executed towards the prophet himself, and, indeed, the whole scene, justifies the opinion that they were from the most exalted order of the angelic host. [Heb. i. 7.]

**SERGEANTS**. [Acts xvi. 35, 38.] This was a class of public officers under the Roman government. They were appointed to carry the *fusces*, or bundle of rods, before the supreme magistrates, and to inflict the punishment of scourging and beheading upon criminals.

**SERGIVS PAULUS**, *ser'-ji-us pawl'-us* [Acts xiii. 7] was proconsul or deputy-governor of

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the island of Cyprus, a province of the Roman empire. He was a man of intelligence and candour (for this the word "prudent" imports), and sought to hear the gospel from the apostles who were at the island—probably from curiosity, or from a laudable desire to obtain information of the new religion from its advocates and professors. An impostor of considerable influence, named Elymas, finding his own occupation in danger, attempted to controvert the doctrines of the apostles, and to divert or prejudice the mind of the governor. For his impiety in this respect, he was severely rebuked and punished by the immediate interposition of Providence; and such was the effect of the whole scene upon the mind of the governor, that he embraced the faith of the gospel of Christ.

**SERPENT**. [Gen. iii. 1.] An animal distinguished for its subtlety [Matt. x. 16], as well as for the instinctive dread which it inspires in man and in most animals. More than three hundred species are known, the largest of which are indeed terrific in their power and venom. About one-sixth of all the species known are venomous.

The devil is called "The serpent," and "The old serpent" [Rev. xii. 9, 14, 15], probably in allusion to his subtlety and malice, and also to the fact that in tempting our first parents to disobey God, he employed a serpent, or assumed the form of one. [2 Cor. xi. 3.]

The serpent is used by the sacred writers as an emblem of wickedness [Matt. xxiii. 33], cruelty [Ps. lviii. 4; Prov. xxiii. 32; Eccl. x. 11], and treachery [Gen. xlix. 17].

**SERPENT**, Brazen [Num. xxi. 9], was erected by Moses in the camp of Israel, at the express command of Jehovah. As a punishment for their murmuring and rebellion, God sent into the midst of the camp a venomous serpent, called "fiery" probably from the effect of its bite. Modern travellers who have passed through the valley where this judgment was suffered by the Israelites, assure us from the Arabs and from their own observation, that a vast number of serpents infest it. The destruction of life was fearful, and the people sought to Moses to intercede for their deliverance. To test the sincerity of their penitence, Moses was commanded to make a serpent of brass, resembling the serpents which were among them, and put it upon a pole, that it might be seen from all parts of the camp; and then whoever was bitten should be healed by simply looking at the brazen figure: and it was accordingly done, and all the promised effects followed. This passage of history is alluded to by our Saviour in a most interesting and instructive manner. [John iii. 14, 15.]

**SERVANT**. [Gen. ix. 26.] The Hebrews had several kinds of servants: (1.) Bondmen and bondwomen, procured from the heathen. [Lev. xxv. 44-46.] The Gibeonites were cursed with a perpetual bondage



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to a particular service [Josh. ix. 23], as a punishment for the deception which they practised on Joshua and the elders of Israel. It seems reasonable to suppose that every proselyted and circumcised servant obtained his liberty on the same conditions as a Hebrew servant. The Mosaic law provided that servants and prisoners of all descriptions went out free at the jubilee; and the punishment of one who should steal a fellow-being, to sell him for a slave, was death. [Exod. xxi. 16.]

(2.) The second class of servants among the Hebrews were bondmen and bond-maidens of their brethren. The term of service for these could, in no event, be longer than six years, unless in the case of the servant who expressed an utter unwillingness to leave his master. (See Exod. xxi. 5, 6.)

(3.) The third class of Hebrew servants were hirelings, whose ordinary time of service seems to have been three years, as is inferred from its being said that the bondman of six years was worth a double-hired servant. [Deut. xv. 18.] But this seems to be a slender foundation for such an opinion. It might, indeed, have been customary to hire for three years; but of this there is no intimation besides in the whole Bible. Hired servants, therefore, were probably employed, as was customary in the time of Christ, by the day, by the month, by the year, or for any term of years that might be agreed upon.

It can scarcely be denied that there were persons held in involuntary servitude by the Hebrews from the earliest times. The government of the master was strictly patriarchal, and secured the safety and comfort of his numerous retinue. Great care was taken to secure for them civil and religious privileges. [Exod. xx. 10; Exod. xxi. 20, 26, 27; Deut. xii. 18, xvi. 11.] Involuntary servitude originated, probably, in one or more of the following ways:

1. "By being taken captive in war," which is by many supposed to have been the earliest kind of servitude. [Deut. xx. 14, xxi. 10.]

2. "By becoming insolvent debtors." [2 Kings iv. 1; Isa. l. 1; Matt. xviii. 25.]

3. "By the crime of theft," when the offender's property did not amount to the lawful equivalent. [Exod. xxii. 3; Neh. v. 4, 5.]

4. "By man-stealing," as when free men, by deceit or violence, were made slaves. In Exod. xxi. 16, death is fixed as the punishment of this crime; but the penalty is more fully expounded in Deut. xxiv. 7, and restricted to the case where the thief, by offering the slave for sale, or keeping him confined, evinces his determination not to liberate him.

5. "By being descended from a married slave." Such slaves were called home-born,

## Seven.

"born in the house," "son of the bondwoman," or "son of the house." Abraham had no less than three hundred and eighteen. [Gen. xiv. 14, xv. 3, xvii. 23, xxi. 10.]

6. "By sale," as when a free man, who could not get a livelihood, sold himself as a slave. A Hebrew might thus sell himself, not only to a rich man of his own nation, but also to a foreigner residing in Palestine, though not for a longer term than six years, as already intimated. The condition of such a one was plainly distinguished from that of other slaves. [Lev. xxv. 39.] Even captives in war seem to have been sold, and those who had a right to the booty received only the price. [Num. xxxi. 12, 26-28.]

In the east, during a meal the servants stand with great silence and respectful demeanour before the master of the house, receiving his tokens and obeying his orders. By eastern custom the commands of the master are communicated chiefly by signs, and these are regarded with singular earnestness and attention by domestics. This illustrates the words of the psalmist. [Ps. cxxiii. 2.] Hence also the expressiveness of the phrase, "to stand before the Lord," that is, to serve him.

SETH, *seth* [One in the place of another] [Gen. v. 3], son of Adam and Eve, was born when Adam was a hundred and thirty years old, and lived nine hundred and twelve years. Tradition ascribes to Seth the invention of letters.

SEVEN. [Gen. xli. 2.] As from the beginning this was the number of days in the week, so it has ever in Scripture a sort of emphasis attached to it, and is very often and generally used as a round number, or, as some would say, a perfect number. Clean beasts were taken into the ark by sevens. [Gen. vii. 2.] The years of plenty and famine in Egypt were marked by sevens. [Gen. xli. 2, 3.] With the Jews, not only was there a seventh day Sabbath, but every seventh year was a Sabbath, and every seven times seventh year was a jubilee. Their great feasts of unleavened bread and of tabernacles were observed for seven days; the number of animals in many of their sacrifices was limited to seven. The golden candlestick had seven branches. Seven priests with seven trumpets went around the walls of Jericho seven days; and seven times on the seventh day. In the Apocalypse we find seven churches addressed, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, and seven angels to pour them out.

Seven is often put for any round or whole number, just as we use ten or a dozen; so in 1 Sam. ii. 5; Job v. 19; Prov. xxiv. 16, 25; Isa. iv. 1; Jer. xv. 9; Matt. xii. 45. In like manner seven times, or seven-fold, means often, abundantly, completely. [Gen. iv. 15, 24; Lev. xxvi. 24; Ps. xii. 6, lxxxix.

## Shaaraim.

12; Matt. xviii. 21.] And seventy times seven is still a higher superlative. [Matt. xviii. 21. 22.]

SHAARAIM, *sha-ra'im*. [Two gates.] [1 Chron. iv. 31.] A city of Simeon, which at first belonged to Judah. [Josh. xv. 36.]

SHAARAIM, [1 Chron. viii. 8.] A descendant of Benjamin, and the ancestor of a numerous and powerful people. [1 Chron. viii. 8-28.]

SHADRACH, *sha'-drak*. [Rejoicing on the way.] [Dan. i. 3.] One of the three princes of Judah cast into a fiery furnace, by order of Nebuchadnezzar, for refusing to worship his golden image.

SHALLUM, *shal'-lum*. [Retribution.] [2 Kings xv. 10.] The murderer of Zechariah, king of Judah, and the usurper of his crown. At the end of the first month of his reign, he was himself murdered by Menahem.

SHALMANESER, *shal-ma-ne'-zer* [Worshipper of fire] [2 Kings xvii. 3], king of Assyria, was probably the son of Tiglathpileser. He commenced his reign B.C. 724, and reigned fourteen years. He found the countries of Israel and Judah entirely open to invasion. He had compelled Hoshea, king of Israel, to pay him an annual tribute; but, at last, being weary of this exaction, Hoshea combined secretly with the king of Egypt to resist it. Shalmaneser brought an army against him, ravaged Samaria, besieged Hoshea in his capital, and notwithstanding his long resistance of three years [2 Kings xvii. 1, xviii. 9-12], he took the city, put Hoshea into bonds, and carried away the people beyond the Euphrates. He thus ruined the city and kingdom of Samaria, which had subsisted two hundred and fifty-four years [2 Kings xviii. 9, 10], from B.C. 970 to 717. He was succeeded by his son Sennacherib. Some suppose that Shalman [Hos. x. 14] is the same with Shalmaneser.

SHARON, *sha'-ron*. [Plain country.] [1 Chron. xxvii. 29.] An exceedingly beautiful and fertile plain stretching along the Mediterranean shore, south of Mount Carmel, from Cæsarea to Joppa. Its fertility and beauty are often alluded to by the sacred writers. [1 Chron. v. 16, xxvii. 29; Song of Sol. ii. 1; Isa. xxxiii. 9, xxxv. 2.]

SHAVE. [Num. vi. 9.] The custom of shaving the head as a token of deep affliction is very ancient. [Job i. 20.] It seems, however, to have been generally significant of repentance and humiliation for sin, or of bondage and reproach. [Jer. xlviii. 37.]

SHEBA, *she'-bah* [Man, or scorn] [1 Kings x. 1], or the SABA of profane history. A province in the northern part of Arabia, between the Red Sea and the Indian Ocean. It was probably settled by Sheba, a descendant of Shem, and the inhabitants are called Sabeans. [Job. i. 15.] Hence came the Queen of Sheba to visit Solomon. The ate King Theodore of Abyssinia claimed to be a descendant of this queen.

## Sheep.

SHECHEM SYCHEM, or SYCHAR, *Shek'-em*. [A shield or blade, a place.] [Gen. xxxiii. 18; Acts vii. 16; John iv. 5], was one of the most ancient cities of Canaan. The change to Sychar (a Syriac word signifying drunkenness and falsehood) was made by the Jews to stigmatize the vices of the place, which were drunkenness, lying, and idolatry. Its more modern name is Neapolis, and it is at present known as Nablouse, or Naplouse. It is situated from thirty-five to forty miles northerly from Jerusalem, and was made the capital of the kingdom of Israel in the reign of Jeroboam.

Shechem is associated with some of the most interesting events of patriarchal times [Gen. xlix. 29-32, l. 13; Josh. xxiv. 1, 32; Judg. ix. 46-49]; and also for one of the most interesting of our Lord's discourses [John iv. 4-42], the result of which was the conversion of several of the Samaritans to the true faith. [John iv. 39-41.]

The Samaritans, notwithstanding their enmity against the Jews, joined them in their revolt against the Romans, and in the issue, eleven thousand of them were put to the sword by the Romans on Mount Gerizim, where they had posted themselves, trusting, like the Jews, to the protection of their temple. Under the emperor Justinian another revolt took place, in the course of which one hundred thousand of them were slain, or sold as slaves, converting their once fertile province into a wilderness. A remnant, however, rallied on Mount Gerizim, and are still found there.

SHEEP [Gen. iv. 2], SHEPHERD [Gen. xli. 32], SHEEP-MASTER [2 Kings iii. 4], SHEP-COTE [1 Sam. xxiv. 3], SHEEP-FOLD, &c. [John x. 1.] As these terms are intimately blended in the sacred writings, they are treated of under one head. Sheep often constituted the chief wealth of a man in patriarchal times; and hence with the Jews the care of sheep was among the earliest and most respectable employments [Gen. iv. 2; Exod. iii. 1; 1 Sam. xvi. 11], though it was odious to the Egyptians. [Gen. xli. 34.] The passage 1 Sam. xvii. 20, is the only instance in which the hired servant is distinguished from the master, or one of his family, as a shepherd. Doeg had charge of the whole pastoral establishment of Saul. [1 Sam. xxi. 7.] The office of chief herdsman was abolished, and the duties divided. [1 Chron. xxvii. 29.] The office of chief shepherd [Heb. xiii. 20, and 1 Pet. v. 4], is often mentioned by heathen writers. It was an office of great trust and responsibility, as well as of distinguished honour. [2 Kings iii. 4.] Chardin saw a clan of Turcoman shepherds, whose flocks consisted of four hundred thousand beasts of carriage, such as camels, horses, oxen, cows, and asses; and three million of sheep and goats. Dr. Shaw confirms his statement.

The shepherd or sheep-master was con-

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stantly with his flocks by night and by day, to number, gather, feed, conduct, and guard them [Gen. xxxi. 39; Luke ii. 8]; and was often attended with a dog. [Job xxv. 1.] His care of the sheep was constant and tender, and his power over them very great. [Isa. xl. 11; John x. 1-16.] The Rev. John Hartley, formerly a missionary in Greece, tells us that he was once passing by a flock of sheep, and, having heard it said that they would obey the shepherd's voice, he asked him to call one of his sheep, which instantly left its pasture, and approached the hand of the shepherd with an obedience which he never saw in any other animal. It is also universally true in that country that a stranger they will not follow. They flee from him; for they know not the voice of a stranger.

It is said that the shepherds of Judæa gave each lamb a distinct name, and that they promptly obeyed the voice of the shepherd, coming and going daily at his call. An ancient Jewish writer, born and bred in Egypt, states that the sheep, in the season of shearing, would run to the shepherd at his call, and, stooping a little, put themselves into his hands to be shorn, and stand quietly until he had done.

The docility, timidity, and liability to wonder, all which are among the characteristics of this animal, are often figuratively employed by the sacred writers, as 2 Chron. xviii. 16; Ps. cxix. 176; Isa. xi. 6; lili. 6, 7; Mic. v. 8; Matt. ix. 36.

In the Old Testament the word shepherd is used figuratively for Jehovah [Ps. lxxx. 1; Jer. xxxi. 10], and for kings [Ezek. xxiv. 10]; but in the New Testament it denotes Christ [John x. 1, &c.; Heb. xiii. 20; 1 Pet. v. 4], and also those teachers who presided in the synagogues. This use of the word gave rise to the application of the word shepherd or pastor, in modern times, to ministers of the gospel, and those under their spiritual care are called the fold or flock.

It was the business of the shepherd to count the sheep daily, perhaps oftener, and he was accountable for any that were missing [Gen. xxxi. 38, 39; Exod. xxii. 12, 13; Lev. xxvii. 32; Jer. xxxiii. 13.] (See ROE.)

The ram, on the call of the shepherd, came forth, and preceded the flock on their march as leader or principal. [Jer. 1-8.] Hence the expressions in Ps. lxxx. 1; Jer. xxv. 34, 35.

Sometimes a lamb was taken into the tent, and brought up like a dog. [2 Sam. xii. 3.] It is common in Armenia to see shepherds carrying in their bosoms the lambs of the flocks they are tending. They are too feeble to roam with their dams; and nothing evinces more tenderness and care than gently leading such as have young lambs to which they give suck. [Isa. xl. 11.]

The time of shearing was a season of great festivity. [1 Sam. xxv. 8-11; 2 Sam. xiii. 23.] The flock was collected in an un-

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covered enclosure called a sheepfold or sheep-cote. [Num. xxxii. 16; 2 Sam. vii. 8; Jer. xxiii. 3; Zeph. ii. 6; John x. 16.] Here their legs were tied together; and the "shearing-house" [2 Kings x. 12-14], literally means the tie-house. They were never housed at any season of the year.

A watch-house was often erected in the vicinity of the flocks, from which the approach of danger could be easily descried. This is called the "tower of the flock." [Mic. iv. 8.] The wool of the sheep was probably made into cloth [Lev. xiii. 47; Deut. xxii. 11] by women. [Prov. xxxi. 13.] It formed part of the tribute paid by the Moabites to Israel [2 Kings iii. 4], and was a common article of merchandise. [Ezek. xxvii. 18.]

SHEKEL, *shek'-el*. The name both of a weight and coin.

SAEM, *shem*. [Name.] [Gen. vi. 10, 36.] Second son of Noah, from whom descended the Jews, and through them the Messiah. He had five sons, who peopled the finest provinces of the East. The languages of these nations are still called the Shemitish languages, including the Hebrew, Chaldee, Syriac, Arabic, Ethiopic, &c.

SHIBBOLETH, *shib'-bo-leth*. [Flood.] The word used by the Gileadites for the detection of the Ephraimites, as they had not the sound of *sh* in their language.

SHILOH, *shi'-lo* [Place of rest] [Josh. xviii. 1], where Samuel began to prophecy [1 Sam. iii. 21], and where Abijah lived [1 Kings xiv. 2], was a city of Ephraim, between Lebanon and Bethel, ten miles south of Shechem, and twenty-five north of Jerusalem. Here Joshua erected the Tabernacle, and divided the land of promise, by lot, among the tribes. The Tabernacle remained at Shiloh upwards of three hundred years, and was then removed thence during the administration of Eli, and taken by the Philistines. Its ruinous condition was proverbial in after times. [Jer. vii. 13-15; xxvi. 6-9.]

SHILOH. (Gen. xlix. 10.) A title made use of by Jacob to denote the Messiah.

SHIMEI, *shim'-e-i*. [Famous, renowned.] [2 Sam. xvi. 5.] A relative of Saul, who met David as he was leaving Jerusalem, in the time of Absalom's revolt, and treated him and his retinue with the grossest indignity. [2 Sam. xvi. 6-13.] For this offence Shimei afterwards sought David's forgiveness, who not only spared his life then, but covenanted with him never to put him to death. [2 Sam. xix. 23.] On his death-bed, however, he charged Solomon to remember Shimei as a guilty man, who, having received such a charge, forbade him to leave Jerusalem on pain of death. This prohibition he violated, by going to Gath in search of two fugitive servants, and suffered the threatened penalty.

SHINAR, *shi'-nar*. [Land of two rivers.] [Gen. x. 10.] An extensive and fertile

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plain, lying between Mesopotamia on the west, and Persia on the east, and watered by the Euphrates. It was upon this plain that Noah's posterity attempted to build the tower of Babel, and the site of the great city of Babylon was also here. [Dan. i. 1, 2.]

**SHISHAK, shi-shak.** [1 Kings xiv. 25.] A king of Egypt, and supposed to be the Sesostris of profane history. In the reign of Rehoboam, he invaded Judæa with an immense army, took possession of Jerusalem, pillaged the Temple, and bore off the treasures of the king. [1 Kings xiv. 26; 2 Chron. xii. 9.]

The Scripture account of this invasion is confirmed in the most satisfactory manner by recent discoveries in Egypt. Upon a ruined colonnade at Thebes is a representation of Shishak dragging at the feet of the Egyptian gods more than thirty vanquished nations, among which is written at full length in the oriental language, "The kingdom of the Jews, or of Judah."

Other inscriptions give a particular list of the "fenced cities" mentioned in 2 Chron. xii. 4, as having been taken in this expedition; and exhibit also various effigies commemorative of the victory over the Jews, and even the name of the conquered Rehoboam is still preserved in Egyptian sculpture, after the lapse of 2,700 years.

**SHITTIM, shi-tim.** [Acacias.] [Joel iii. 18.] This term, as used in this passage, probably denoted some valley well known as abounding in shittim-wood; or it may be poetically used to denote any barren or uncultivated place.

**SHITTIM-WOOD** [Ex. xxv. 5], from the Shittah-tree [Isa. xli. 19], is a tough and very durable wood, much used in the structure and furniture of the Tabernacle. It is generally supposed to be a species of the acacia, which abounds in all deserts from northern Arabia to Ethiopia, and from which is obtained our gum-arabic.

**SHUNEM, shu'-nem.** [Two resting places.] [Josh. xix. 18.] A town in the territory of Issachar, and a little south of Nain. It is associated with several important incidents of Jewish history [1 Sam. xxviii. 4; 1 Kings i. 3; 2 Kings viii. 1-16], and especially as the place where Elisha tarried on his journeys between Gilgal and Carmel, and where he performed a miracle under circumstances of unusual interest. [2 Kings iv. 8-37.] The inhabitants were called Shunamites.

**SHUSHAN, shu-shan.** [The palace.] [Neh. i. 1.] An ancient, extensive, and magnificent city, called by the Greeks *Susa*, or the city of lilies, situated on the river Ulai, now Kerrah. It was in the province of Elam, in Persia, now known as Khusistan, and formerly as Susiana. Shushan was the capital and the residence of the kings, [Esth. i. 5; Dan. viii. 2], and is said to have been fifteen miles in circumference. It is now a heap of ruins.

## Silas.

**SIBMAM, sib-mah.** [Coolness or sweet smell.] [Isa. xvi. 8, 9.] or Shibmah. [Num. xxxii. 38.] A city of Reuben, near by Heshbon, celebrated for the luxuriant growth of the vine. [Jer. xlviii. 32.] It fell into the hands of the Moabites after the captivity of Reuben, Gad, and Manasseh by Tiglath-pileser; and hence the prophet Isaiah and Jeremiah weep for Moab, because the spoiler had broken the vines of Sibmah.

**SIDON, si'-don.** [Derived from Sidon, the elder son of Canaan.] [Matt. xi. 21.] or Zidon. [Judg. i. 31.] A city of Phœnicia, situated at the north-west angle of the land of Canaan, about 20 or 30 miles north of Tyre. It was assigned to Asher [Judg. xviii. 28], but the natives were never wholly expelled [Judg. i. 31], and proved an annoyance to the Israelites. [Judg. x. 12.] Its position on the shore of the Mediterranean, the fame of its timber and skilful workmen, and its excellence in many ingenious and useful arts, made its commercial advantages peculiar, and they are noticed in profane history. Their prosperous and luxurious habits led them into a careless and secure mode of life, which is alluded to. [Judg. xviii. 7.] It is called Great Zidon. [Josh. xi. 8; xix. 28.] This city is the subject of some very remarkable prophecies. [Isa. xxiii. 4-18; Jer. xxv. 17-38; Ezek. xxiii. 21-24.] It was subdued successively by the Babylonians, Egyptians, and Romans, the latter of whom deprived it of its freedom.

**SIGNS** [John iv. 48] and wonders (as they are usually connected), sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the Divine presence, as in Acts ii. 22; and at other times those unusual appearances which betoken the approach of a great event, as in Luke xxi. 11, 25.

**SIHON, si'-hon.** [Sweeping away, carrying all before him.] [Num. xxi. 21-31.] A king of the Amorites, who lost his dominions in consequence of his refusal to permit the Hebrews to pass through them on their way from Egypt to Canaan. Sihon himself was slain in battle, his army was routed, Heshbon his capital was taken, and his country distributed among the Israelites. [Ps. cxxxv. 10-12; cxxxvi. 18, 19.]

**SILAS, si'-las** [Considering] Acts xv. 40, contracted from Sylvanus [2 Cor. i. 19], is called one of the chief of the brethren [Acts xv. 22] and a faithful brother. [1 Pet. v. 12.] He is supposed to have been a native of Antioch, and a member of the Christian Church there. [Acts xv. 37-41.] He was the associate of Paul in several of his missionary tours, and his fellow prisoner at Philippi. [Acts xv. 40; xvi. 25, 29; xvii. 4, 10, 15.] He is called a prophet [Acts xv. 32]; but what was the precise nature of this office in the days of the apostles is not clear.



## Siloah.

**SILQAH, SILOAM, or SHILOAH, si'-lo-ah, si'-lo-am, shi'-lo-ah.** [Sending of water by a conduit.] [Neh. iii. 15; John ix. 7, 11; Isa. viii. 6.] A rivulet on the south-east of Jerusalem, at the foot of Zion and Moriah, supposed by some to be the same with En-rogel and Gihon. There seem to have been two pools—the upper [Isa. vii. 3], or king's pool [Neh. ii. 14], and the lower pool [Isa. xxii. 9.]

Tower in Siloam [Luke xiii. 4], the, was probably a high wall or tower, contiguous to the pool of Siloam, by the sudden fall of which eighteen lives were lost. This being a notorious event, it was alluded to by our Saviour to illustrate the fact that such events are not always to be regarded as special judgments for an unusual degree of guilt.

**SIMEON, sim'-e-on.** [Hearing with acceptance.] [Gen. xxix. 33.] Son of Jacob and Leah. According to the prediction of Jacob [Gen. xlix. 5-7], and as a punishment for his offence in the matter of the Shechemites [Gen. xxxiv.] his posterity dwindled [Comp. Num. i. 22, xxvi. 14, 15], and their inheritance was only a dismembered portion of the territory of Judah. [Josh. xix. 1.]

**SIMEON.** [Luke ii. 25.] A man of singular piety, residing at Jerusalem. He had been favoured with a Divine intimation that he should live to see the Lord's Christ. And being led by the Spirit into the Temple at the particular time when the infant Jesus was brought thither by His parents, according to the requirement of the law [Exod. xiii. 12, xxii. 29], he took him up in his arms and uttered the most devout thanksgivings to God, accompanied with a remarkable prediction respecting the various effects of his advent.

**SIMEON** [Acts xiii. 1] was among the prophets and teachers of the Christian Church at Antioch. Some have supposed (though without warrant) that he is the same with Simon the Cyrenian. [Matt. xxvii. 32.]

**SIMEON** [Acts xv. 14] is a Hebrew name, and in this passage is the same with Simon.

**SIMEON, Tribe of,** occupied nineteen cities, within the bounds of Judah, principally south of Dan, on the coast. [Josh. xix. 2-7.] In Hezekiah's time they possessed parts of Mount Seir. [1 Chron. iv. 42.]

**SIMON, si'-mon.** [Same as Simeon.] [Acts viii. 9.] A native of Samaria, and a famous sorcerer, who professed to be a convert to the Christian faith, and was baptized as such by Philip, but was severely rebuked by Peter as a hypocrite, because, under the influence of mercenary motives, he desired apostolic gifts.

**SIMON the Canaanite** [Matt. x. 4], or **Simon Zelotes** (or the zealous), one of the twelve disciples, was perhaps a native of Cana, though some suppose the word Canaanite, like Zelotes, denotes his characteristic zeal. Several other persons of this

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name are mentioned, as the Pharisee [Luke vii. 36], the leper [Matt. xxvi. 6], the father of Judas Iscariot [John vi. 71], and the tanner at Joppa, with whom Peter lodged. [Acts ix. 43.]

**SIN** [Gen. iv. 7] is the transgression of the law of God. [1 John iii. 4.] Any departure in thought, word, or deed, from the rule of conduct which requires us to love the Lord our God with all the heart, and soul, and mind, and strength, and our neighbours as ourselves, is sin. [1 John v. 17.] The word is sometimes used for a sin-offering, as in Hos. iv. 8; Rom. viii. 3; 2 Cor. v. 21.

**SINAI, si'-nai.** [Senna shrub.] [Exod. xvi. 1.] A mountain in Arabia Petraea, from which the law was given to Mosca. The Arabians call it El-dor, "The mountain," by way of pre-eminence.

**SMYRNA, smir'-nah.** [Rev. ii. 8-10.] A city of Asia Minor, extolled by the ancients as the crown of Ionia, the jewel of Asia, overflowing with wealth, and beautiful in works of art. The church in this place is one of the seven addressed in the Apocalypse.

**SODOM, sod'-om** [Burning conflagration], [Gen. xiii. 13], and **GOMORRAH**, two of the cities of the plain which were miraculously destroyed.

**SOLOMON, sol'-o-mon** [Preamble], [2 Sam. v. 14], king of Israel, was the son and successor of David. His court was distinguished for its magnificence; his dominions and revenue were vast; his personal character exalted; his wisdom proverbial; and his capital and palace renowned for wealth and splendour. [1 Kings iv. and x.] The great event of his reign, however, was the erection of the temple in Jerusalem (hence called Solomon's temple), which was designed by David his father. [1 Chron. xxii. 1-11.] The plan and materials of the house, and the furniture, as well as of the royal palace, are minutely described [1 Kings vi. vii.], as are also the services at the dedication of it [1 Kings viii.].

**SONG OF SOLOMON.** This is the twenty-second in the order of the books of the Old Testament. A Greek translation of it is extant, which is ascribed without contradiction to the authors of the Septuagint, who lived about two centuries before Christ. The ancient Jews, without exception, regarded it as a sacred book; Josephus inserts it in his catalogue of sacred books; and it is cited as of Divine authority, from the earliest period of the Christian church. That it is in the highest degree figurative must be allowed; but whether it is to be regarded as a poem, or a series of poems, or as a nuptial dialogue, or as a drama, is not determined.

**SON OF MAN.** [Matt. viii. 20.] This title is given to our Saviour eighty times in the New Testament, and in thirty instances he applies it to himself. It is also applied to

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him by Daniel. [vii. 13.] The Jews perfectly understood it to denote the Messiah.

The term "Son of man" is applied to Ezekiel not less than eighty-nine times, and may be accounted for on the ground that this prophet was, in many respects, an eminent type of Christ.

**SON OF GOD.** [Dan. iii. 25.] This is one of the titles of our Divine Redeemer, and is applied to none else, except in a connection which shows the sense. It is applied to angels [Job xxxviii. 7], and to Adam [Luke iii. 38], as created immediately by His hand, and to believers [Rom. viii. 14, 15; 2 Cor. vi. 18], as adopted into God's spiritual family; but when applied to Christ, it is in a peculiar and exalted sense, which cannot be mistaken.

**SOSIPATER**, *so-sip'-a-ter* [Saving the Father], [Rom. xvi. 21], or **SOPATER**, [Acts xx. 4.] A native of Berea, and a kinsman of Paul.

**SOSTHENES**, *sos'-then-ees*. [Strong Saviour.] [Acts xviii. 17.] A ruler of the Jewish synagogue at Corinth. He was seized and beaten by a party of Greeks in that city, who were excited thus to acts of violence by what they thought the unjustifiable and malicious persecution of Paul. It is thought that he afterwards became a convert of the Christian faith. [1 Cor. i. 1, 2.]

**SOUL.** [Gen. ii. 7.] The Scriptures evidently distinguished between the spirit and soul. [1 Thoss. v. 23; Heb. iv. 12.] The word which we call soul is used to denote mere animal life, the seat of sensations, appetites, and passions. [Gen. i. 20.] Here the word translated "life" is the same with that which is elsewhere translated "soul." Hence it may be inferred that, as we have our bodies and animal life in common with brutes, it may be the spirit which was created in the likeness or image of God, and which raises man above the brutes that perish, and makes him a rational and accountable being. We cannot comprehend the exact connection and relation of these various parts of our being, but that they exist is the declaration of Scripture.

**SPIKENARD.** [John xii. 3-5.] A plant of the grass kind, of strong aromatic taste and smell, and found chiefly in India. The ointment made of the genuine Indian nard was very precious [Mark xiv. 3], a single pound costing, in our Saviour's day, what, in the modern value of money, would be upwards of £8.

**SPIRIT.** [Gen. vi. 3.] This term is often employed figuratively by the sacred writers, and its import may be generally determined by its connection.

**SPIRITUAL BODY.** [1 Cor. xv. 44.] We are probably to understand by this that the body which will be raised will be divested of all sensual and animal appetites; and while it will retain a bodily shape or form, it will be perfectly fitted for pure spiritual

## Stoning.

exercises and enjoyments, in perfect unison with the purified soul.

**STARS.** [Deut. iv. 19.] Under the name of stars the Hebrews comprehended all constellations, planets, and heavenly bodies; all luminaries, except the sun and moon.

Jesus Christ is called the "Morning Star," Rev. xxii. 16, as He introduced the light of the gospel day, and made a fuller manifestation of the truths of God than the prophets, whose predictions are now accomplished.

**STEPHANAS**, *ste'-a-nus* [A Crown] [1 Cor. i. 16], was one of the earliest converts to Christianity in Corinth [1 Cor. xvi. 15], and received baptism at the hands of Paul.

**STEPHEN**, *ste'-fen* [A Crown] [Acts vi. 5], usually known as the first martyr, was one of the seven men of honest report who were elected, at the suggestion of the twelve apostles, to relieve them of a particular class of their labours. His character is given by the sacred historian as a man full of faith and of the Holy Ghost; and he was endowed in a remarkable degree with divine power and grace. [Acts vi. 8, 10.] His defence against the false and malicious charges of his opponents [Acts vii. 2-53], among whom was Saul of Tarsus, is a masterly exhibition of truth.

**STOCKS.** [Job. xiii. 27.] The name of a machine or instrument by which the feet and arms of prisoners are secured. It is said that the jailor at Philippi, into whose custody Paul and Silas were committed, made their feet fast in the stocks.

**STOICS**, *sto'-iks*. [Porch.] [Acts xvii. 18.] A sect of heathen philosophers (much like the Pharisees), who took their rise from one Zeno, a Cyprian. It is said he borrowed many of his opinions from the Jewish Scriptures; but it is certain that Socrates and Plato had taught some of them before. The Greek word for porch is "stoa," and from the circumstance of his teaching his scholars in a famous public portico or porch at Athens, his followers were called Stoics. They generally taught that it is wisdom alone that renders men happy; that the ills of life are but fancied evils, and that a wise man ought not to be moved either with joy or grief; and in their practice they affected much patience, austerity, and insensibility. The Stoics were known for many ages, especially at Athens, where some of them encountered Paul.

**STONING** was the most general punishment inflicted on notorious criminals, and is usually meant where no other description of punishment is expressly mentioned, as in Lev. xx. 10. Idolaters, blasphemers, Sabbath-breakers, incestuous persons, and stubborn or rebellious children were liable to it. The culprit was led out of the city, and, as some have supposed, was bound. The witnesses against him were required to commence the work of death; and probably they divested themselves of clothing, that

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it might be done more effectually. [Acts vii. 58.] At the murder of Stephen they committed the custody of their clothes to Saul, who was not improbably, from his talents and ardour, a ringleader of the mob, and one of the most violent of the persecutors; and the multitude followed the example of the leaders, until the victim was beaten to death. It is said that the frequent taking up of stones by the Jews to throw at our Saviour, and the stoning of Stephen [Acts vii. 59], and of Paul [Acts xiv. 19], were vestiges of a punishment called the "rebels' beating," inflicted by the mob, with fists, staves, or stones, on the excitement of the moment.

STORK. [Jer. viii. 7.] A bird of passage, formed much like the crane, but larger. It leaves the cold climates in the autumn, and returns to them in the spring.

STRANGER. [Gen. xv. 13.] This word has a variety of significations in the sacred writings; as—(1) One who is in a foreign land, at a distance from the place of his nativity. [Gen. xxiii. 4.] (2) One who is not a Jew. [Exod. xx. 10; Isa. xiv. 1.] (3) One not of Aaron's family. [Num. iii. 10, xvi. 40.] (4) One that is not of the royal stock and family. [Matt. xvii. 25, 26.] (5) Unknown, disregarded. [Ps. lxi. 8.]

The Jewish laws had many provisions for the protection and comfort of the stranger or foreigner. Those who are called strangers in 1 Chron. xxii. 2 were probably persons taken in war, and so, by the custom of nations, liable to any service imposed upon them. Hospitality to strangers is a duty enjoined by the sacred writers, both in precept and example. [Judg. xix. 15-20; Job xxxi. 32; 1 Tim. v. 10; Heb. xiii. 2.]

STRAW. [Gen. xxiv. 25.] The straw wanted by the Jews for bricks [Exod. v. 7-18] was to lay them on when fresh moulded. For want of it their mould fell in pieces, and their work was vain.

STREET. [Gen. xix. 2.] The streets of oriental cities are usually narrow. Mats are sometimes spread across from roof to roof, to shade the streets from the sun. The streets were named, as in modern times [Ezra x. 9; Acts ix. 11]; but it is supposed that in other passages [2 Chron. xxxii. 6; Neh. viii. 1, 3, 16], the word translated "streets" means squares, or open places around the gates. Modern travellers often mention it as a common custom in eastern countries to sit in the streets. [1 Sam. iv. 13; Job xxix. 7.]

Succoth, *suk-koth*. [Booths.] [Josh. xiii. 37; Judg. viii. 15.] The place mentioned in Num. xxxiii. 5 was probably a resting place for caravans to and from Egypt. In other passages Succoth denotes a city or valley on the east of Jordan, between it and Jabbok, where Abraham pitched his tent on his return from Mesopotamia. [Gen. xxxiii. 17.] It was allotted to the

Sycamore.

tribe of Gad; and its inhabitants, for insolent language to Gideon, were severely punished by him. [Judg. viii. 15.] It is called "the valley of Succoth" [Ps. lx. 6], or "booths," because of Jacob's building booths there for his cattle.

SUPERSTITIOUS. [Acts xvii. 22.] This term in the original is at best ambiguous. Perhaps it signifies nothing offensive, but simply that the Athenians were remarkably addicted to worship. They had more gods, more temples, more festivals, in short, more religious observances, than the apostle had seen elsewhere; and he was about to tell them what he thought were errors in these services.

SUPPER. One of the ordinances of the Christian Church is called the Lord's Supper. It was instituted by the Lord Jesus Christ, on the evening preceding His crucifixion. [Matt. xxvi. 47, 48; Mark xiv. 22, 23; 1 Cor. xi. 23-29.]

SURETY. [Heb. vii. 22.] Some have supposed that the word thus translated means one who draws nigh to God, or brings others nigh. Thus, as in Heb. vii. 19, the apostle had spoken of a better hope, "by which we draw nigh" unto God, so, ver. 22, he speaks of Jesus as "Him by whom we draw nigh," thus denoting the effect of His mediation. The word sponsor, pledge, or surety is of equal significance. The better hope had been mentioned. If it were asked what security there is that it will be realized, it might be answered that Jesus is the surety of the dispensation which affords or supports this hope.

The danger of becoming surety for others is strongly represented. [Prov. vi. 1, xi. 15, xvii. 18, xx. 16, xxii. 26.] The striking or joining of hands was a token of suretyship. [Job xvii. 3.]

SWINE [Deut. xiv. 8], or hog, was unclean by the ritual law, and an object of utter abhorrence to the Jews. Hence the employment of the prodigal son implies the most contemptible degradation. [Luke xv. 15.] Eating the flesh of swine is mentioned among the sinful practices of the Jews. [Isa. lxv. 4; lxvi. 17.] The filthy habits of this animal illustrate one feature in the character of sinners. [2 Pet. ii. 22.]

The herd of swine miraculously destroyed [Matt. xiii. 32] perhaps belonged to Jews, and were of course kept in violation of their own law. [Lev. xi. 7.]

To "cast pearls before swine" [Matt. vii. 6] is not more vain and wasteful than to offer the words of truth and wisdom to those who are known to despise them, and who would only return the offer with insult and abuse.

SYCAMORE. [Luke xix. 4.] A common tree in Judea and the east generally. The name is applied (though improperly) to our button wood, or plane tree, and also to a species of maple. The sycamore of the Scriptures is the Egyptian fig-tree. Its

## Syracuse.

fruit, which closely resembles figs, is much esteemed, and the gathering of it was entrusted to special officers. [1 Chron. xxvii. 28; Amos vii. 14.] The wood was used for building purposes, and though much less valuable than the cedar [1 Kings x. 17; Isa. ix. 10], was very durable. Egyptian coffins made of sycamore wood have been found in a sound state after the (supposed) lapse of 3,000 years.

SYRACUSE, *si'-ra-kuze*. [Acts xxviii. 12.] A wealthy and important city on the eastern coast of the island of Sicily. It was founded B.C. 730, and is distinguished as the birth-place of Archimedes. Syracuse was on the direct course from Malta to Rome, and the apostle stopped there two or three days.

SYNAGOGUE. [Matt. xii. 9.] There is no conclusive evidence that stated meetings of the people for social religious services, or meetings for receiving public instruction, were known among the Jews before the captivity. After that event such meetings became common, and were called synagogues. They were probably held at first in private houses or in the open air. Tradition says there were no less than four hundred and eighty of these buildings in the city of Jerusalem before it was subdued by the Romans. Probably this is an exaggeration. To build a synagogue was considered a deed of piety and public advantage. [Luke vii. 5.] They might be built in any place where there were worshippers enough to associate for the purpose. There was some resemblance between the construction of these synagogues and that of the Temple. The centre building, which was called the temple, was furnished with an ark, or chest, containing the copy of the law which was read. A low desk or pulpit was erected about the middle of the synagogue. Some of the seats were higher than others, and were assigned to the elders. They were called chief or uppermost seats. [Matt. xxiii. 6.] Each synagogue had its proper officers. The council, to whom the supreme direction belonged, consisted of elders, or aged and influential men. The president of this council was called the ruler, or "chief ruler of the synagogue." [Mark v. 22; Acts xiii. 15; xviii. 8.] The rulers of the synagogue had power to excommunicate and to scourge offenders. [Matt. x. 17; John xvi. 2.] The putting one out of the synagogue was a punishment greatly dreaded by the Jews—much more than scourging. It would seem, also, that judicial proceedings were sometimes had in the synagogues, where certain offences were tried, the punishment of which was scourging. The stripes were inflicted under the direction of the tribunal, in the synagogue [Acts xxii. 19; xxvi. 11], by an appointed person.

SYRIA, *sir-i-a*. [2 Sam. viii. 12.] When Babylon, instead of Nineveh, was the seat of supreme power, the words Babylonia and

## Syria.

Chaldea were equivalent to Assyria, and comprehended two extensive regions on opposite sides of the Euphrates. These are called by the sacred writers "Aram beyond the river" [2 Sam. x. 16], and "Aram on this side of the river." To the former, by way of distinction, the Greeks gave the name Assyria, and to the latter the name of Syria, of which Zohah first, and afterwards Damascus [Isa. vii. 8], was the capital. (See ASSYRIA.)

The word Syria, called in the Hebrew Aram, from a son of Shem [Gen. x. 22], in its largest acceptation, extended from the Mediterranean and the river Cydnus to the Euphrates, and from Mount Taurus on the north to Arabia and the border of Egypt on the south. It was divided into Syria Palestina, including Canaan and Phœnicia, Coele-Syria, between two ridges of Mount Lebanon, and Upper Syria. The last was known as Syria in a restricted sense. The kings of these provinces were engaged in frequent wars with the Children of Israel, sometimes subject to them, sometimes independent, sometimes opposed, and sometimes in alliance with them. Syria was successively subject to the Assyrian, Babylonian, Persian, Macedonian, Seleucidan, Roman, and Mohammedan dominion, to which last it now belongs.

The leading features in the physical aspect of Syria consist of the great mountainous chains of Lebanon, or Libanus, and Anti-Libanus, extending from north to south, and the great desert lying on the south-east and east. The valleys are of great fertility, and yield abundance of grain, vines, mulberries, tobacco, olives, excellent fruits, as oranges, figs, pistachios, &c. The climate in the inhabited parts is exceedingly fine. Syria is inhabited by various descriptions of people, but Turks and Greeks form the basis of the population in the cities. The only tribes that can be considered as peculiar to Syria are the tenants of the heights of Lebanon. The most remarkable of these are the Druses and Maronites. The general language is Arabic: the soldiers and officers of government speak Turkish. Of the old Syriac no traces exist.

No country was more celebrated in antiquity than Syria. In the south-west was the land of promise, the country of the Israelites, and the cradle of Christianity. Phœnicia, particularly its cities of Tyre and Sidon, were famous for commerce. Damascus was long the capital of a powerful kingdom, and Antioch was once a royal residence, and accounted the third city in the world in wealth and population. Baalbec and Palmyra still exhibit splendid ruins of their ancient greatness. Here have the Assyrians, Jews, Greeks, Parthians, Romans, Saracens, the crusaders, and the Turks struggled at different periods for possession. Ninus, Semiramis, Sesostris, Alexander, Pompey,



## Taanach.

Antony, Cæsar, Titus, Aurelian, &c.; at a later period, Godfrey of Bouillon, Richard Cœur de Lion, Saladin, &c.; and, still more recently, Napoleon and Mohammed Ali, have in turn acted a part on the plains of Syria. Ignorance, superstition, and barbarism now cover the land, and no traces of its civilization remain but ruins.

The Nestorians of the present day call themselves Syrian Christians, because they use the ancient Syriac in their forms of worship; and they possess the New Testament in this language. At present the Arabic language prevails in Syria, and the study of the Bible is therefore within their power.

Syria is one of the most interesting fields of missionary effort known in our times. Within its limits are to be found nine-tenths of the scenes of the sacred history. It was the only home for the church for thousands of years: it was the "candlestick" for the only light which shone in a dark world for nearly twenty centuries: all parts of it have been trodden by the feet of the Messiah, or by His prophets and apostles: scarcely a hill or a valley but has resounded with the songs of Moses, of David, and of Isaiah; while, above all, here was shed that blood to which the world looks for salvation. The whole country is one vast living commentary on the word of God, spread out for the perusal of every age, and for the confusion of every sceptic.

And if these countries are unrivalled in the thrilling interest of their past history, they are equally so in the singular features of their present condition, and in the solemnity of their future expectations. Palestine, robbed and spoiled, sits in desolate widowhood amidst the dust and ruins of her former greatness; and the remnant of the Jewish nation, once the entire church of God, live like aliens and bond-servants in the land of their fathers. But if we have not read the word of God in vain, there is much of unfulfilled prophecy and promise scattered along the whole track of revelation, which, touching and glancing on every age, throw a strong and cheering light over the happy future; and faith rests assured that

"These ruins shall be built again,  
And all this dust shall rise."

## T.

**TAAWACH**, *ta'-a-nak* [Sandy soil], or **TANACH** [Josh. xxi. 25], was a city of Manasseh, though within the boundaries of Issachar. It was not far from Megiddo, in connection with which it is usually mentioned.

**TABERNACLE** [Ex. xxv. 9] properly means a tent, or movable dwelling-place. In this sense it is used [Num. xxiv. 5; Job xi. 14; xlii. 23; Matt. xvii. 4]; but, in the Scriptures

## Tabernacle.

generally, it is applied to the structure which was prepared by Moses, under the divine direction, for the Jews to worship in. The tabernacle of the congregation [Ex. xxiii. 7] was erected by Moses for his own use. In it he gave audience to the people, heard and decided controversies, and sought divine direction. Probably the public offices of religion were also performed here, and hence the name. Another tabernacle was erected by David for the reception of the ark. [2 Sam. vi. 17; 1 Chron. xvi. 1.] But the Tabernacle, pre-eminently so called, was built, as above intimated, by Moses for God, partly to be the palace of His presence as the King of Israel, and partly as the place of the most solemn acts of public worship. It was constructed with extraordinary magnificence in every part, according to the express instruction of Jehovah, and evidently with typical design and use. [Heb. ix. 1-8.] The means of building it were furnished in superabundance by the voluntary contributions of the people. [Ex. xxxv. 4-9; xxxvi. 3-7.]

An inner apartment of the tabernacle was called the "holy place," or "sanctuary," or the "first tabernacle," and the innermost was the "second tabernacle," or the "most holy place," or the "holiest of all." [Heb. ix. 2-8.]

As to the furniture of "the court," it consisted of—(1) "The altar of burnt-offering," which stood near the centre of the enclosure. (2) The "brazen laver" [Ex. xxx. 18], corresponding to the "molten sea" [1 Kings vii. 23], which stood between the altar and the tabernacle, in its shape resembling an urn. It contained water for washing the hands and feet of the priests, when they were about to enter the sanctuary.

As to "the furniture of the tabernacle itself," there were—(1) The "golden candlestick," standing on the left of a person entering the sanctuary. (2) The "table of shew-bread," opposite to the candlestick. (3) The "altar of incense," between the shew-bread and the candlestick, and in front of the ark; and (4) The "ark of the covenant."

The tabernacle and its court were finished with perfect exactness, according to the pattern or model supernaturally revealed to Moses. [Heb. viii. 5.] And it is estimated that the silver and gold used in its construction (to say nothing of the brass or copper, the wood, the curtains and canopies, the furniture, &c.) amounted to nearly two hundred thousand pounds, at the present value of the precious metals.

When it was finished, it was consecrated, with very solemn and imposing rites, to the service of Jehovah. [Ex. xxx. 23-33; xl. 9-11; Heb. xi. 21.]

While passing through the wilderness, the tabernacle was always pitched in the midst of the camp. The tents of the priests and

## Tabitha.

Levites surrounded it in appointed order; and, at some distance from them, the residue of the tribes in four great divisions, consisting of three tribes each, and each division with its appropriate name and standard or banner. [Num. ii. 2-29.] The tabernacle and its furniture were so constructed as to be conveniently taken down, transported, and set up again; and particular individuals or classes had their respective duties assigned to them. Every encampment and removal, and even the order of the march, were directed expressly by Jehovah. On the day the tabernacle was completed, God revealed Himself in a cloud, which overshadowed and filled it. By this cloud assuming the shape of a pillar or column, their subsequent course was governed. When it rested over the tent, the people always rested; and when it moved, the tabernacle was taken down, and the whole host followed wherever it led. In the night this cloud became bright like a pillar of fire, and preceded them in like manner. [Ex. xl. 35-38; Num. ix. 15-23.] When the journeyings of the people were ended, and they entered Canaan, the tabernacle was erected at Gilgal [Josh. iv. 19], where it continued until the country was subdued, and then it was removed to Shiloh [1 Sam. i. 3], where it stood between three hundred and four hundred years. It was thence removed to Nob [1 Sam. xxi. 1-9], and thence, in the reign of David, to Gibeon [1 Chron. xxi. 29], where it was at the commencement of Solomon's reign [2 Chron. i. 1-13], and when the Temple was finished, the sacred fabric, with its vessels and furniture, was removed into it.

TABITHA, *tab-i-tha* [Gazelle], or DOBCAS. [Acts ix. 36.] An exemplary disciple of Christ at Joppa, whose deeds of benevolence had greatly endeared her to the people. [Acts ix. 39.] After she was dead, and her body prepared for the grave, she was miraculously restored to life through the instrumentality of the apostle Peter.

TABLE.—The table of ancient times was nothing but a circular skin, or piece of leather, spread upon the matted or carpeted floor; and this, at home as well as by the way, answers for table and cloth. Near the edges of this leathern tray, there are holes, or loops, through which, when the meal is completed, a cord is drawn, by means of which the whole affair is compressed into a small compass, and hung upon a nail. Some have thought that this is the "pavilion" mentioned in Jer. xiii. 10.

The nearest approach to what we call a table is a mere stool, which is placed in the centre of the leather we have mentioned. This might be intended in Judg. i. 7. Its only use is to hold the principal dish, or dishes. There have been seen among the Arabian nobles, and in cities, long tables. These, however, were only a span high, and

## Tabret.

not a yard wide, and were entirely uncovered, and usually held nothing but the dishes. More frequently all such conveniences are wanting, and the dishes stand on the leather.

Instead of a table-cloth, there is spread round the leathern tray a long cloth, or two such cloths, of a dark colour, which prevent the soiling of the carpet. Among poorer people there is nothing of the kind, and every one uses his handkerchief, by way of napkin. Instead of plates, there are set thin, round cakes, of a coarse kind.

After the captivity, raised tables like ours became common, and the Persian practice of reclining on couches at meals was introduced.

TO SERVE TABLES. [Acts vi. 2.] This expression may denote attention to the pecuniary or secular affairs of the church [Mat. xxi. 12, and xxv. 27], or it may relate to the oversight of the distribution of the charity of the church for the relief of the poor.

TABOR, MOUNT, *ta'-bor*. [A lofty place.] [Judg. iv. 6.] A limestone mountain which rises on the northern border of the plain of Esdraelon, about fifty miles north of Jerusalem, and six from Nazareth. Its shape resembles a cone with the point struck off, the summit presenting a level area a quarter of a mile in length, and the eighth of a mile in breadth. This area was once enclosed, and probably fortified, as there are the ruins of a thick wall of solid masonry and bastions all around the circumference of it, and the foundations of private dwellings within. The height of the mount is variously estimated from one thousand feet to three miles. By some the estimate is made from the time taken to ascend, and by others from the actual measurement of the circuitous path, which may be pursued on horseback even to the summit. The declivities on every side are covered to the very top with verdure, and clumps of trees (oaks, olives, and sycamores), interspersed with a rich variety of plants and flowers. The view from the summit of Tabor is described by all travellers in terms of the highest admiration. It overtops all the neighbouring hills. [Jer. xli. 18.] On the west is the noble expanse of the Mediterranean. Beneath are spread the beautiful plains of Esdraelon and Galilee, while in the distance appear Carmel and the heights of Samaria and Gilboa. Eastward, thirty miles off, is the sea of Tiberias; and north are the snow-covered peaks of Lebanon. The modern name of Tabor is *Djebel Toor*.

On this mountain Barak encamped with ten thousand of the men of Zebulun and Naphtali, on the eve of the battle with Sisera [Judg. iv. 6, 12, 14]; and here, according to tradition, was the wonderful scene of the transfiguration of Christ. [Matt. xvii. 1.]

TABRET [Gen. xxxi. 27], an instrument of music used in the east at the present day,

Taches.

and called "dift," was formed and played like the modern tambourine.

**TACHES** [Exod. xxvi. 6, 11] were hooks or clasps of gold or copper, used in connecting the curtains of the tabernacle.

**TACKLING.** [Isa. xxxiii. 23; Acts xxvii. 19.] Strictly, in the former passage, it is used for the ropes attached to the mast; in the latter it is used loosely, and imports the sails, cordage, baggage, and indeed all the instruments of sailing except the anchors, or what was indispensable to the preservation of the ship.

**TADMOR, tad'-mor.** [Palm-tree.] [1 Kings ix. 18.] An ancient city, said to have been founded by Solomon, and one of the finest and most magnificent cities of the world. It was situated about one hundred miles east of Damascus, twenty west of the Euphrates, and one hundred and twenty from Aleppo, on a kind of island, separated from the habitable earth by an ocean of barren sands. Alexander the Great, who conquered it, gave it the name of Palmyra, or the city of palms, because of its position amid palm groves.

Its desolate situation in the midst of a vast and arid plain, its high antiquity, and its almost countless remains of architectural splendour, claim for it the first attention among the famous monuments of past ages. At present it may be said to consist of a forest of Corinthian pillars, erect and fallen. So numerous are they that the spectator is at a loss to reduce them to any order, or to conceive for what purpose they were designed. "In the space covered by these ruins," says a celebrated modern traveller, "we sometimes find a palace, of which nothing remains but the court and the walls; sometimes a temple, whose peristyle is half thrown down; and then a portico or gallery, or triumphal arch. Here stood groups of columns, whose symmetry is destroyed by the fall of some of them; there we see them ranged in rows of such length that, like rows of trees, they deceive the sight, and assume the appearance of solid walls. And if we cast our eyes on the ground, we behold nothing but subverted shafts, some above others, shattered to pieces, or dislocated in their joints. And whichever way we look, the earth is strewed with vast stones, half buried with broken entablatures, mutilated friezes, disfigured relics, effaced sculptures, violated tombs, and altars defiled by dust." Of all the ruins, those of the Temple of the Sun are the most magnificent.

Situated on the great commercial thoroughfare between Syria and Mesopotamia, it is probable that Tadmor was a place of importance long before the time of Solomon, and was used by him for purposes of commercial enterprise. It is very obvious that the present ruins belong to different and far distant ages. Here lived the famous critic Longinus; and here Odonatus, and Zenobia

Tammuz.

his queen formed a small kingdom, which was seized on by the Romans, about A.D. 273.

**TAHAPANES, ta-hap-pa'-nes.** [Jer. ii. 16.] Tehaphnehes [Ezek. xxx. 18], Talpanhes [Jer. xliii. 7], or Hanes [Isa. xxx. 4.] [Head of the world.] These several names were given to an Egyptian city, known to the Greeks as "Daphne," not far from Pelusium. It seems to have been an important place, containing a palace of the king. [Jer. xliii. 9.] Thither the Jews, under Johanan, fled from the Chaldeans after the destruction of Jerusalem, but were pursued by Nebuchadnezzar, king of Babylon, who established his throne there, in accordance with Jeremiah's prophecy. Jeremiah is supposed to have died there.

**TAIL.** The hinder part of a beast [Judg. xv. 4.], in allusion to which, whatever is low and contemptible, is called the tail. [Dent. xxviii. 13. Isa. ix. 14, 15. xix. 15.] Because scorpions and serpents do much hurt with their "tails;" or the tails may signify subordinate officers and agents, ecclesiastic, civil, or military. [Rev. ix. 10, 19; xii. 4.] Rezin and Pekah were two "tails of smoking fire-brands," able to perform little of what they boasted, and near to utter destruction. [Isa. vii. 4.]

**TAKE.** (1) To receive [2 Kings iv. 36.] (2) To choose. [Deut. i. 13.] (3) To seize on. [1 Kings xviii. 10; Heb. v. 4.] (4) To bear away. [John ii. 16.] (5) To improve, exert. [Rev. xi. 17.] To "take away" often signifies the entire destruction of a thing, and its causes and effects. [Heb. x. 4, 9.] Christ "takes away sin;" His righteousness removes the guilt; His spirit its power and stain; and His benefits conferred, the penalty thereof. [John i. 29.] Troubles "take away sin;" they cause men to give up their idols and idolatries, and to abhor and watch against sinful practices [Isa. xxvii. 9.] To "take the foxes in the church," is to detect, and censure, and remove false teachers, and to search out and mortify inward corruptions. [Sol. Song ii. 15.] A man is taken and held fast by his sins, when he is ensnared and ruined by them. [Prov. v. 22.]

**TAL.** (1) Sum, number. [Exod. v. 8.] (2) Story. [Luke xxiv. 11.] Our life is like a tale that is told; very short and unsubstantial. [Ps. xc. 9.] Tale-bearers are such as carry tales to raise strife and contention, or who slander and backbite. [Lev. xix. 16. Ezek. xxii. 9.]

**TALENT.** A weight among the Jews, of little more than one hundred and thirteen pounds. The value of a talent of silver was about £342; that of a talent of gold £5,471.

**TALITHA CUMI, ta-'li-tha ku'-mi.** [Mark v. 41.] A phrase in the Syrian-Chaldaic language, the literal translation of which is given by the evangelist: "Damsel (or maiden), arise."

**TAMMUZ, tam'-muz.** The fourth month of the

## Tapestry.

Jews' sacred year, and tenth of their civil. It consists of twenty-nine days, and answers to part of our June and July. On the 17th day of it, the Jews fast for the sin and punishment of making the golden calf. During the captivity of Babylon, they in this month observed a fast, to bewail the destruction of Jerusalem. [Jer. xxxix. 2; Zech. viii. 19.] (2) Tammuz, an idol, called also Adonis, Osiris, Adonosiris, and perhaps Baal-peor. It is said, he was Thamuz, an ancient king of Upper Egypt. The mythological history of him is, that he was Adonis, the son of Cyniras, an Assyrian, who founded the city of Paphos, in Cyprus, by his own daughter Myrrha. To conceal his birth, he was brought up among the shepherds. Venus fell in love with him for his beauty, on account of which Mars, her husband, killed him. Venus lamented his death in the most inconsolable manner; and in imitation of her the eastern nations of Syria, Phœnicia, and others, had a stated solemnity to bewail his ruin. When the rain or melting snow made the river Adonis appear reddish in colour, the women began their lamentations so loud and tender as if for the death of an only child. After they had severely chastised themselves with whips, they proceeded to the sacrifices of the dead. [Ps. cvi. 28.] Next day, pretending that he was revived and ascended to heaven, they rejoiced and shaved their heads; and such as did not, at least at Byblus, were obliged to prostrate themselves a whole day to strangers, and consecrate their gain to Venus. On this day, the Phœnician priests caused a letter to come into their harbour in a boat of paper-reeds, as if from Egypt, importing that the priests there had found Adonis alive. When this boat entered the harbour of Byblus, the women shouted and danced as persons mad for joy. In the time of Ezekiel, the Jewish women celebrated this festival with all its obscene rites. [Ezek. viii. 14.]

**TAPSTRY.** [Prov. xxxi. 22.] Cloth woven or wrought with figures.

**TAPPUAH,** *tap-pu-ah*. [Apple city.] [Josh. xv. 34.] There were evidently two cities of this name; one in the low country of Judah, towards the Mediterranean, the other belonging to Ephraim, on the border of Manasseh, and most probably the "En-tappuah" of Josh. xvii. 7.

**TARES.** [Matt. xiii. 25.] This term, as used in the Bible, is supposed to mean the darnel grass, now known in eastern countries. Its resemblance to wheat is very exact, but some of its properties are highly pernicious. Travellers describe the process of pulling up this grass, and separating it from the genuine grain, and their descriptions perfectly accord with the language of our Saviour in the parable. Perhaps, however, He referred to any noxious weed which is suffered to grow with the grain for the sake of the latter, until the time of harvest,

## Taste.

and is then sure to be separated and cast away.

**TARSHISH,** *tar'-shish* [Isa. xxiii. 1], **THARSHISH** [1 Kings x. 22]. [Hard ground.] It is supposed that some place of this name existed on the eastern coast of Africa, or among the southern ports of Asia, with which the ships of Hiram and Solomon traded "in gold, and silver, ivory, and apes, and peacocks." [2 Chron. ix. 21.] It is said that once in every three years these ships completed a voyage, and brought home their merchandise. Hence, it is inferred the place with which they traded must have been distant from Judæa, or (what may be confirmed by the variety which was imported) that after visiting Tarshish and procuring what it furnished, they traded with other and more distant parts, and accomplished the whole in three years. The more rational hypothesis is that in that age of the world, in those seas, and on that coast, a voyage of three years would not necessarily imply a great distance from port to port. Ophir was perhaps in the land of Tarshish; and it is not improbable that, from the value of its productions and the extent of its commerce, vessels trading in that direction, and always touching there, would be called "ships of Tarshish." By some critics Ceylon is supposed to be the ancient Tarshish.

**TARSUS,** *tar'-sus* [Hard ground] [Acts xxi. 39], the chief town of the ancient Cilicia, and the birth-place of the apostle Paul, was situated on the river Cydnus, about six miles from its mouth, and like Alexandria was celebrated both for its commerce and literature. When Cilicia became a Roman province, Tarsus received from the Emperor Augustus the privileges of a Roman colony. Hence Paul speaks of himself as "free-born," and claims the immunities of a Roman citizen. [Acts xxii. 28.] The privileges of this city made it the resort of many wealthy and learned men, and were the occasion of its rising to great commercial eminence, and to be highly distinguished as a seat of learning. In regard to the latter, profane historians say that in philosophy and polite learning, the schools of Tarsus even excelled those of Athens and Alexandria. Paul was indebted to his native city not only for his privileges of Roman citizenship, but for his scholastic acquirements.

**TASK-MASTERS.** [Exod. v. 10-14.] Such overseers as make the slaves or tasked persons perform their work.

**TASTE.** (1) To try the relish of a thing by the tongue or palate. [Job xxiv. 3.] (2) To eat or drink a little, as if trying the relish of the food. [1 Sam. xiv. 29; Dan. v. 2.] (3) To have an experimental knowledge of; thus men "taste" death, when they feel it. [Matt. xvi. 28.] They taste that the Lord is gracious and good, when they spiritually discern and feel His grace and goodness working for



**Tatters.**

and in them. [1 Pet. ii. 3; Ps. xxxiv. 8.] Hypocrites taste the good word of God, and heavenly gift, when they have such transient experience of the power of the Holy Ghost in and by the word, as fills them with a kind of comfort and joy. [Hob. vi. 4, 5.] There is also taste referred to in Ex. xvi. 31; Job vi. 6. The roof of the mouth, which discerns the relish of meats. [Rev. xxiv. 13.] Then again, our judgment and affections, which discern the propriety and agreeableness of things to the soul. [Ps. cxix. 103; Sol. Song ii. 3.] Moab's taste remained in him, and his scent was not changed. The power, and idolatry, pride, presumption, luxury, and other wickedness of the Moabites continued the same from age to age, as wine standing on its lees retains its strength, colour, and relish. [Jer. xlviii. 11.]

**TATTERS.** [1 Tim. v. 13.] Such as foolishly and rashly speak of things without knowing or being concerned about them.

**TAUNT.** [Jer. xxiv. 9.] A common by-word; a laughing stock. [Ezek. v. 15.]

**TAX.** Toll, tribute. A sum of money or goods paid to rulers in token of submission to them, and in order to reward their labour in government. [2 Chron. xvii. 11; 2 Kings xxiii. 35.] As the Hebrews acknowledged God for their proper king, they paid their tribute to Him in tithes, or offerings, and soul-money. [Exod. xxx. 13; Lev. i.-vii.] Wherever they prevailed over the Canaanites, they laid them under tribute. [Josh. xvi. 10; Judg. i. 30-35.] Towards the end of his reign, Solomon imposed a tribute on the Hebrews, which issued in the revolt of ten tribes from his son. [1 Kings xii.] The Syrians, Assyrians, Chaldeans, Persians, Greeks, and Romans, in their turn, imposed tribute on them and other conquered nations. Seleucus, the son of Antiochus the Great, was a raiser of taxes in the glory of his kingdom; that is, famed for nothing but raising of taxes, to pay his father's debts to the Romans. [Dan. xi. 20.] Cæsar Augustus ordered that an enrolment, taxing, or census, should be made of all his subjects, families, and substance, in order to lay on the tribute in proportion to their ability: this was begun three or four years before the birth of our Saviour; but Providence so ordered it, that it proceeded no farther than Bethlehem, till the time of His birth. [Luke ii. 2.] This tribute was not levied till about ten or eleven years after; the publicans who gathered it were detested. Judas, of Galilee, formed a party of zealots, who seditiously opposed the raising of it. As Jesus miraculously procured money from a fish to pay it for Himself and Peter, He thus directed the Jews to pay it, as by their using the Roman coin they acknowledged their subjection. [Matt. xxii. 16-21.]

**TRANS.** [Ps. lvi. 8.] Allusion is supposed to be made in this passage to an ancient custom, which was preserved among the

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Romans, of collecting the falling tears of mourners at funerals, and putting them into a bottle, or urn, called a "lacrymatory," or "tear-bottle." These vessels were afterwards fixed upon the sepulchres of the dead, thus seeming to preserve a memorial of the affection and grief of the survivors.

**ТЕКОА,** *te-ko'-ah* [2 Chron. xi. 6], or **ТАКОАН** [2 Sam. xiv. 2.] [Pitching of tents.] A city of Judah, south-east of Jerusalem, and a few miles from Bethlehem. It was probably founded by Asher [1 Chron. ii. 2; iv. 5] and was fortified by Rehoboam. [2 Chron. xi. 6.] This seems to have been a spot resorted to by herdsmen, among whom was Amos the prophet. [Amos i. 1.] It was here too that Joab obtained a woman of peculiar skill and address to present a fictitious case to David, in order to force from him a favourable judgment in the parallel case of Absalom. David, however, detected the hand of Joab in the whole device.

**ТЕКОА,** Wilderness of, was in the same region, and constituted part of the wilderness of Judah. Here Jehoshaphat defeated the Ammonites and Moabites. [2 Chron. xx. 20.]

**TELABIB,** *tel-a'-bib.* [Ears of corn.] [Ezek. iii. 15.] A town on the river Chebar, where Ezekiel and many of the Jewish exiles dwelt. Its site is supposed to be occupied by the modern *Thelabar*.

**TEMAN,** *te'-man.* [A desert.] [Amos i. 12.] A city of Edom, not far from Joktheel, supposed to have been settled by Teman, grandson of Esau. [Gen. xxxvi. 11.] In Hab. iii. 3, allusion is made, in the highest grade of poetic imagery, to the removal of the symbols of the divine presence from the land of Teman and Paran to Sinai. [Ex. xix.]

**TEMPLE.** [1 Sam. i. 9.] The sacred edifice erected at Jerusalem as a permanent place of worship for the Jewish Church. In its general form it resembled the Tabernacle, for which it was substituted, and it was the centre of the same great system of ceremonial worship. The Temple was built on Mount Moriah. [2 Chron. iii. 1.] This was one summit of a range of hills, the general name of which was Mount Zion. [Pa. cxxxii. 13, 14.] The idea of building it was suggested to the mind of David [1 Chron. xvii. 1], and became a subject of his lively and unceasing interest. He collected what was equal to forty-eight thousand tons of gold and silver, besides immense quantities of brass, iron, stone, timber, &c.; and he secured skilful mechanics and artificers for every branch of the work. [1 Chron. xxii. 14; xxix. 4, 7.] He also furnished the design, plan, and location of the building, in all which he was divinely instructed. [1 Chron. xxi.; xxii.; xxviii. 12-19.] He was not permitted, however, to see a single step taken in its erection. [1 Kings v. 3.] The superintendence of the building was given

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mitted to Solomon, the son and successor of David, who in the fourth year of his reign commenced the work. There were 183,600 Jews and strangers employed on it; of Jews 30,000, by rotation 10,000 a month; of Canaanites, 153,600, of whom 70,000 were bearers of burdens, 30,000 were hewers of wood and stone, and 3,500 overseers. The parts were all prepared at a distance from the site of the building, and when they were brought together the whole immense structure was erected without the sound of hammer, axe, or any tool of iron [1 Kings vi. 7]; and at the end of seven-and-a-half years it stood complete in all its splendour, the glory of Jerusalem, and the most magnificent edifice in the world.

The Temple, like the Tabernacle, had its front towards the east. The porch, or portico, extended along the whole front, projecting fifteen feet from the main building, and rising to the height of one hundred and eighty feet. Upon the sides and rear of the main building was an additional building of three stories, each nearly eight feet high. This structure was about half the height of the Temple, and though built against the walls, was not fastened into them. [1 Kings vi. 6.] It was divided into apartments like chambers, which opened into the gallery that surrounded it. There was a flight of stairs on the south side which led into the second story, and another leading from the second to the third. [1 Kings vi. 8.] The whole building and its environs were entered by two courts. The inner court, called "The court before the Temple," or the "Court of priests," corresponded generally with the court of the Tabernacle, and did also the sacred apartments, furniture, and utensils.

The Temple of Solomon stood altogether four hundred and twenty-four years, but in the short space of thirty years after its completion it was plundered by Shishak, king of Egypt. [1 Kings xiv. 25, 26.] After this it was frequently profaned and pillaged, and was at last broken down and destroyed by the king of Babylon, B.C. 588, and the nation itself carried into captivity. In fifty-two years after these events a number of the Jews returned, and the rebuilding of the Temple was commenced under the superintendence of Zerubbabel, the Jewish governor, and Jeshua, or Joshua, the high priest. They were permitted and encouraged to undertake it by Cyrus, the Persian emperor, to whom Judæa had now become tributary. [Isa. xlv. 23; xlv. 13.] Much interruption and delay attended the enterprise, of which we have a full account in the book of Ezra. It was completed, however, and dedicated B.C. 515, or about seventy-three years after the destruction of it; and though inferior in many respects to the first Temple, having no ark, no mercy-seat, no visible revelation of the divine glory, no

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sacred fire, no urim and thummim, and no spirit of prophecy [Ezra iii. 12, 13]; still it was in breadth and height twice the size of Solomon's. It furnished a fixed place of worship for the nation, and ultimately became the theatre of far more glorious illustrations of the divine glory than the first Temple ever witnessed. [Hag. ii. 6-9; Mal. iii. 1; Col. ii. 9; 1 Tim. iii. 16.]

The Temple of Zerubbabel had stood nearly five hundred years, and was much decayed, when Herod the Great, with a view to secure the favour of the Jews, and obtain to himself a great name, undertook to rebuild it; so that it was not a new edifice, strictly speaking, but rather a complete repair of the second Temple. He began the work only seventeen years before the birth of Christ, and completed the main building in less than ten years, so that it was fit for the service. The whole work occupied forty-six years. [John ii. 20.] We shall describe it as it stood in the days of our Saviour.

The outer wall, which enclosed the buildings, was about one-eighth of a mile square, and nearly forty feet above the summit of the mount. This wall was built up from the valley beneath, and was in some places from six hundred to seven hundred feet high. It is supposed to have been from this height (or pinnacle) that our Saviour was urged to cast Himself. [Matt. iv. 5-7.] In these walls were seven massive and costly gates, each fifteen feet wide, and thirty feet high. These were in addition to the "Beautiful gate" [Acts iii. 2], which was on the east side, and was called beautiful because it was of the finest brass (copper), seventy-five feet in height, highly polished, and richly adorned. Between the gates, along the inside of the wall, were piazzas supported partly by the wall itself, and partly by a double row of columns, except on the south side, where were three rows of columns. The porch on the east side was called Solomon's [John x. 23], because he built it, or at least the stupendous wall on which it rested. All within the area which these walls enclosed was called the Temple.

The larger part of the area was vacant ground, completely paved with marble, and was distinguished as the Court of the Gentiles, because all classes of persons might enter it. But beyond the wall which separated this from the next court no uncircumcised person was permitted to pass. A prohibition to that effect was inscribed upon the gate-post. [Eph. ii. 13, 14.] Around this outer court the stock for the supply of the Temple service was kept, and the money-changers had their places of business. The second court was enclosed by a wall. It was called the new court [2 Chron. xx. 5], the outer court [Ezek. xlv. 21], or court of the women, because women were not allowed to go beyond it toward the sanctuary, unless when they brought a sacrifice. In this

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court men and women performed their ordinary worship unaccompanied with sacrifices. [Luke xviii. 10-14; Acts iii. 1; xxi. 26-30.] Here also was the treasury [Mark xii. 41], where the gifts for the service of the Temple were deposited in small chests or coffers fixed in the surrounding wall: and this was the place where some of our Saviour's most impressive discourses were delivered. [John viii. 20.]

The next court towards the sanctuary was the court of Israel. The outer half of this court was entered by common Israelites to attend on particular services of religion; but the inner half, next to the sanctuary, was called the court of the priests, and they were separated from each other by a low railing. Our Saviour, being of the tribe of Judah, had no privileges in the Temple above any other Israelite. Hence whatever He is said to have done in the Temple must be intended of the courts of the Temple.

Within the court of the priests stood the altar of burnt-offering and the brazen laver, and not even an Israelite could on any condition pass the railing that enclosed them, unless when he came to offer his sacrifice before the altar.

Next came the sanctuary, the materials of which were beautiful and costly beyond description. [Mark xiii. 1.] The porch extended one hundred and fifty feet across the front of the main building. It was thirty feet wide, and rose at the highest elevation to nearly one hundred and eighty feet. The entrance to this porch was one hundred and thirty-five feet by thirty-seven. It had no door. The sanctuary itself was ninety feet high, ninety feet long, and thirty feet wide. Around it, except in front, was a structure of three stories high, like that attached to the first Temple as before described. The sanctuary had two apartments, separated from each other by a curtain or veil [Matt. xxvii. 51]—viz., the holy place, which occupied sixty feet of the whole length, and in which were the altar of incense, the golden-candlestick, and the table of shew-bread; and the most holy place, which measured thirty feet every way. It is worthy of remark, that in our translation of the Bible, when these apartments are mentioned by these terms, the word place is generally, if not always, supplied by the translators.

This Temple was razed to its foundation by the Romans, A.D. 70-71, and the site of it was made like a ploughed field. [Jer. xxvi. 18; Matt. xxiv. 2.]

TEMPT. (1) To try. So God tempts men when He enjoins the performance of hard duties, to discover their grace and their faith, love, and obedience. [Gen. xxii. 1.] Men tempt God when they unseasonably and irreverently require proofs of His presence, power, and goodness; when they expose themselves to danger, from which they cannot escape without the miraculous interposi-

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tion of His providence; and when they sin with such boldness, as if they would try whether God could or would know and punish sin. [Exod. xvii. 2; Matt. iv. 7; Mal. iii. 15; Acts v. 9.] The Jews tempted Christ by endeavouring to provoke or ensnare Him. [Matt. xvi. 1; xxii. 16.] (2) To entice to sin. So Satan and his agents tempt men, and on that account Satan is called the tempter. [1 Cor. vii. 5; 1 Thess. iii. 5.] God thus tempts no man, nor is He successfully tempted of any. [James i. 13.] The Hebrew martyrs were tempted, were tortured, or burnt. [Heb. xi. 37.]

TEMPTATION. (1) The enticement of a person to sin; and the means thereof; this men are to watch and pray against. [Matt. xxvi. 41.] God leads men into temptation when He withholds His grace and providential restraints; when He gives them up to Satan and their own lusts, or to their wicked neighbours, to be enticed to sin; or when He lays before them such occasions as they will improve to encourage and perpetuate their wickedness. [Matt. vi. 13.] (2) Trials, sore afflictions, persecutions. [James i. 2, 12; Luke viii. 13; xxii. 28.] God's miracles of mercy and judgment, by which He tried the Hebrews' and Egyptians' obedience to His will, are called temptations. [Deut. iv. 34; vii. 19.]

TEN is a number of perfection, and ten times means often. [Gen. xxxi. 7; Num. xiv. 22; Job xix. 3.] Ten pounds, or talents, denote many gifts and opportunities. [Luke xix. 13; Matt. xxv. 28.] Ten days of tribulation denotes a short space; or, perhaps, is an allusion to the ten years' persecution of Dioclesian. [Rev. ii. 10.] A tenth part may signify one kingdom. [Rev. xi. 13.] In Isa. vi. 13, a tenth, or tenth part, may denote a few persons consecrated to the service of God.

TEND. To work towards. [Prov. x. 16.] TENDER. (1) Weak and feeble. [Gen. xxxiii. 13.] (2) Nice and delicate. [Deut. xxviii. 56.] (3) Young and carefully educated. [Prov. iv. 3.] (4) Of a compassionate, kind, and forgiving temper. [Eph. iv. 32.] God's mercy is said to be tender, to import that it is infinitely kind and affectionate. [Ps. xxv. 6.] A tender heart is one which is easily affected with God's law or providence, and cannot endure what is sinful. [2 Chron. xxxiv. 27.] Young and weak believers, and the first motions of good works, are called tender grapes. [Song of S. ii. 13, 15.]

TERAH, *te'-rah*, the son of Nahor, and father of Haran, Nahor, and Abraham, was born A.M. 1878, and at the hundred and thirtieth year of his life had Abraham born to him. He and his family were idolaters. Terah went with Abraham to Haran, and died there. [Gen. xi. 24-32; Josh. xxiv. 2, 14.]

TERAPHIM, *ter'-a phim*. [Prosperous life.] [Judg. xvii. 5.] From comparing Gen.

## Tertullus.

xxxi. 19, 30, it would seem that this word sometimes denotes household idol gods or images. Perhaps it was also applied to the forms or instruments of astrology, and so might be found in the possession of those who were not idolaters. As it is used by the prophet in relation to the state of the Jews [Hos. iii. 4], it probably means that that unhappy nation should be without any god, true or false; not only without sacrifice and ephod which belonged to their religious system, but also without images and teraphim, which were parts of their idolatry.

**TERTULLUS**, *ter-tul'-lus*. [The third.] [Acts xxiv. 1.] Probably a Roman lawyer, who acted as prosecutor in the case of Paul before Felix. The Jews, being ignorant of the Roman forms of law, &c., would naturally employ a person acquainted with them to manage their causes.

**TESTAMENT**. [Heb. ix. 15.] The word testament, when applied to our Scriptures [as the Old and New Testament], is used in the same sense with covenant. The old covenant is spoken of in Exod. xxiv. 8, and the new in Matt. xxvi. 28. The former was ratified by the blood of sacrifices, and the latter (of which the other was a type) was ratified by the blood of Christ.

According to some critics, the word testament is also used by the sacred writers, as it is in modern times, to signify the instrument by which a man directs what disposition shall be made of his property after his death. [Heb. ix. 16.] It is well known that such an instrument takes effect only at the death of the testator, or he who makes the testament. Hence the apostle, in allusion to this fact, says, in substance, that the death of Christ has the same effect on the covenant of redemption, which is the New Testament, as the death of the testator has on his last will and testament—viz., gives it force and validity. Others, however, have supposed that the apostle refers to the ancient custom of confirming covenants by sacrifices [Gen. xv. 9, 10], in reference to which it is true that a covenant was of no force so long as the victim by whose death it was to be confirmed was living.

**TESTIMONY, TESTIMONIES**. [Ps. cxix. 88, 99.] These terms sometimes denote the whole revelation of God's will. They frequently occur in this sense in the above Psalm. They also refer to the tables of stone, which were part of the covenant between God and the people of Israel [Exod. xxv. 16]; and hence the ark in which they were deposited is called the "ark of the testimony." [Exod. xxv. 22.] The gospel is also called the "testimony" in 1 Cor. i. 6, Rev. i. 2, and elsewhere.

**TETRARCH**, *tet-rark*. [Matt. xiv. 1.] This title was given to a sovereign prince, and strictly denotes one who governs the fourth part of a province or kingdom. In our Scriptures, however, it is applied to any one

## Thigh.

who governed a province of the Roman empire, whatever portion of the territory might be within his jurisdiction. The tetrarch had the title of king. [Matt. xiv. 9.]

**THEATRE**. [Acts xix. 29, 31.] A place of public amusement, where, in ancient times, popular assemblies, courts, elections, &c., were often held.

**THEREZ**, *the'-bez*. [Brightness.] [Judg. ix. 50.] A city north-east of Shechem, within the territory of Ephraim, celebrated as the place where Abimelech was slain.

**THEOPHILUS**, *the-off-i-lus*. [Lover of God.] [Luke i. 3.] A distinguished individual, probably of Greece or Rome, to whom, as his particular friend or patron, Luke addressed both his gospel and his history of the Acts of the Apostles. The title "most excellent" probably denotes official dignity. [Acts xxiii. 26; xxiv. 3; and xxvi. 25.]

**THESSALONIANS**, *Epistles to*. These constitute the thirteenth and fourteenth in the order of the books of the New Testament. They were written by the apostle Paul to the church of the Thessalonians. (See **THESSALONICA**.) The first epistle was probably written near the close of A.D. 52 or beginning of 53; and its design is to establish the followers of Christ there in all those graces for which they were so conspicuous, and encourage them, by the most affectionate and pointed exhortations, in seeking for higher attainments and richer consolations in the divine life. The fourth chapter is remarkable for the distinctness with which it reveals the order of the general resurrection.

The second epistle was written soon after the first, and seems to have been designed to correct some misapprehensions which had occurred respecting the first; and, at the same time, still further to establish and encourage them in the works of faith and labours of love. The second chapter contains a very full prophecy respecting the revelation of antichrist.

**THESSALONICA**, *thes-sa-lo-ni'-ka*. [Acts xxvii. 2.] The capital of one of the pretorial districts of Macedonia. It is now called Saloniki, and is situated in European Turkey, at the northern extremity of the Gulf of Saloniki (formerly the Thermaic Gulf), two hundred and seventy-two miles west of Constantinople; and, of the towns of European Turkey, is, in point of commerce, second only to that city.

**THIGH**. [Gen. xxiv. 2.] The practice of putting the hand under the thigh might denote the obedience or subjection of the individual, or it might be connected with the rite of circumcision as a token of God's faithfulness. The inscription upon the thigh [Rev. xix. 16] alludes to the custom of inscribing the names and deeds of conquerors on their garments and weapons. The name might be inscribed on the sword, which was girded on the thigh, or on that part of the dress which covered the thigh. Jacob's



Thing.

Abraham was smitten by the angel [Gen. xxxii. 26], to show that he had supernatural power, and that he yielded in mercy, and not from necessity.

THING. (1) A real substance or quality. [Lev. xii. 4; Prov. iv. 7.] (2) A matter, an affair. [Isa. vii. 13.] (3) A doctrine or opinion. [Ezek. xiv. 9.] (4) Persons, or qualities. [Rev. xxi. 27.] All things in heaven and earth are reconciled by Christ; Jews and Gentiles are brought into one visible church; saints in heaven and saints on earth are united under one head; angels and redeemed men are joined in one family, and all things in heaven and earth are made to promote the same ends—of glory to God and good to His people. [Col. i. 20.]

THINK. (1) To form thoughts. [Ps. xlviii. 9.] (2) To esteem, reckon. [John xvi. 2.] (3) To remember, care for. [Gen. xl. 14.] (4) To devise, resolve. [Neh. vi. 6.] God thinks on men, when He kindly takes notice of them and their good works, and vouchsafes to them His favours and benefits. [Neh. v. 19.] What think ye of Christ? What do ye know, believe, meditate of, esteem, or desire, about the person, office, and mediation of Christ? [Matt. xxii. 42.] Thought is (1) The exercise of thinking. (2) Inward reasonings of conscience; so men's thoughts accuse or excuse their works. [Rom. ii. 15; Luke ix. 46, 47.] (3) Anxious and immoderate care. [Matt. vi. 31, 34; x. 19]: and these texts ought to be rendered—Exercise no anxious care. (4) Opinion. [Job xii. 5.] (5) Purposes, resolutions. [Prov. xii. 5; Ps. lvi. 5.] God's thoughts are either His sentiments and purposes concerning us, or our thoughts and meditations concerning His nature, excellencies, and works. [Ps. xl. 5; cxxxix. 17.]

THIRD. The Jews observe a great many noted third days, as the third day of the loosing of the patriarchs. [Gen. xlii. 18.] The third day of the return of the Hebrew spies. [Josh. iii. 16.] The third day of the giving of the law; the third day of the Hebrew revival. But the third day of Isaac's escape from death [Gen. xxii. 4]; the third day of Jonah's deliverance from the whale's belly [Jonah i. 17]; the third day of Hezekiah's relief from his terrible distemper [2 Kings xx. 5]; and the third day of Jesus' resurrection from the dead, typified by these do more nearly concern us. [1 Cor. xv. 4.] A third part denotes a very large one; so the dragon with his tail drew the third part of the stars of heaven and cast them to the ground. By the heathen persecution of the Christians, especially under Dioclesian, vast numbers of ministers were killed, or compelled to desist from their work and employ themselves in civil business; and not a few were forced into compliance with heathen idolatry. A third part of trees burnt up under the first trum-

Thistles, Thorns.

pet denotes a multitude of great men destroyed by the Goths between A.D. 395 and 408, or a multitude of ministers and noted Christians seduced by the Arian heresy after A.D. 338 to that time. A third part of the sea becoming blood, and a third part of the creatures dying in it, and a third part of the ships destroyed under the second trumpet, denote vast multitudes of the subjects of the tumultuous Roman empire and their cities and wealth being destroyed by the Goths, Alans, Vandals, Suevi, and Burgundians, from A.D. 408 to 455, or vast numbers of souls ruined by the tumultuous and bloody contentions in the church. The third part of the waters, upon which the star called Wormwood fell, under the third trumpet, is a great part of the provinces and populous cities of the empire, ruined by Attila and his Huns, or the many doctrines of the gospel perverted by Pelagius and his followers. The third part of the sun, moon, and stars being darkened, under the fourth trumpet, imports the obscurity and diminution of the power and glory of the emperor, and of the senate and great men in the empire. When two-thirds, that is, a great number of the Jews, were cut off by the Romans and others, a third part (a considerable number) passed through the fire, enduring much persecution, but were saved by the grace of God. [Zech. xiii. 8, 9; xiv. 2.]

THIRST. (1) Vehement desire for water. [Ps. cii. 11.] (2) An eager desire after anything satisfying, as after Christ and His righteousness, or after happiness and pleasure in general [Isa. lv. 1; Rev. xxiii. 17], or after the fulfilment of some filthy lust. [Deut. xxix. 19; Jer. ii. 25.] (3) That which causeth thirst, as the want of water, or sore afflictions which beget an eager desire of deliverance. [Deut. xxviii. 48; Isa. lxxv. 13; Amos viii. 3.] Those are thirsty who greatly need refreshing liquor [Judg. iv. 19], or the influences of God's spirit, or who are in great misery. A thirsty ground or land is either a field scorched and withered, and so in great need of dew and rain [Ps. lxxiii. 1], or an unprosperous and disagreeable condition [Ezek. xix. 13], or the Gentiles or others in great need of spiritual blessings. [Isa. xxxv. 7.] Bloodthirsty are such as delight in murdering others. [Prov. xxix. 10.]

THISTLES AND THORNS. [Gen. iii. 18.] These terms are generally connected in the Scriptures, and probably often denote any kind of useless or noxious plants that grow spontaneously, to the annoyance of the husbandman, and the great injury of his crops. The figurative use of these terms denotes desolation [Prov. xxiv. 31; Isa. v. 6; Hos. ii. 6; ix. 6; x. 8], the visitations of Providence [Num. xxxiii. 55; Judg. ii. 3; 2 Cor. xii. 7], difficulties and hindrances [Prov. xv. 19], and troubles [Prov. xxii. 5].

## Thomas.

The "crowning with thorns" [Matt. xxvii. 29] was probably the wanton invention of the Roman soldiery, and made no part of the established punishment. We are not certain as to the kind of thorns used; some suppose the white-thorn, which grows in abundance near Jerusalem; some the acacia, and others the acanthus, which blossoms in March. The object of the soldiers was to ridicule the idea of Christ being a king, and perhaps to aggravate His sufferings.

THOMAS, *tom'-as* [A twin] [John xx. 24], one of the twelve apostles, was also called "Didymus" (The twin). We know little of his history. He seems to have been of singular temperament. [John xi. 16; xiv. 5; xx. 20-29.] It is supposed he was actively engaged in propagating the gospel, and suffered martyrdom.

THREE TAVRENS. [Acts xxviii. 15.] A place so called, perhaps, from the circumstance that three houses of public entertainment were established there. It was about thirty-three miles from Rome; and Paul was met at that place, when on his way to Rome as a prisoner, by some brethren from that city, who had heard of his approach.

THRESH [Isa. xli. 15], THRESHING-FLOOR [Gen. i. 10]. The ancient threshing-floors were selected on the highest summits, open on every side to the wind. Though called floors, they were anciently nothing but plats of ground, levelled and rolled, so as to be as hard as a floor. The sheaves were thrown together in a loose heap, and the grain beaten out by a machine, or by the feet of oxen. [Deut. xxv. 4.] The threshing-machine was formed of a heavy square frame, with rollers, each of which was encircled by three or four iron rings or wheels, serrated like the teeth of a saw. [Isa. xli. 15, 16.] The machine was drawn by a pair of oxen, the driver sitting on a cross-piece fastened into the frame; and as the heavy rollers passed over it, the grain was crushed out on every side. Sometimes this frame was so constructed as to resemble a cart [Isa. xxviii. 27, 28], and furnishes a striking figure of violence and destruction. [Amos i. 3; Hab. iii. 12.] After the grain was threshed and winnowed the chaff and fine straw were collected on a neighbouring hill and burned. [Isa. v. 24; Matt. iii. 12.]

THUNDER—is formed in the clouds by the kindling of the sulphurous matter exhaled from the earth or sea by the heat of the sun, &c. This being kindled makes a loud explosion, and runs along, where it finds sulphurous particles in the same manner. The flash of lightning and the noise are really contemporary; but the lightning making a quicker motion towards the eye than the noise can do towards the ear, is seen before the noise is heard, especially if the thunder be at any considerable distance. We call the flash of fire a thunder-bolt, as it often breaks, bruises, and rends whatever

## Time.

hard bodies are in its way, the sulphur contributing to the suffocation of animals; but when the flame is weak, or the resisting body is soft, it only sings or scorches it. Great stones, however, have sometimes fallen from heaven in the time of thunder. [Exod. ix. 23.] The unsearchable majesty and almighty influence of God's perfections are called the thunder of His power, or pre-  
vailing excellency. [Job xxvi. 14.] The preaching of the gospel is like thunder; it makes men's hearts to tremble, and subdues their stubbornness. [Mark iii. 17; Rev. xiv. 2.] Terrible and destructive calamities are likened to thunder. [Isa. xxix. 6.] The noise of an army is called "the thunder of the captains." [Job xxxix. 25.] The warrior's neck is clothed with thunder, his neighing for the battle and the shaking of his mane make a noise, but the word might be rendered, "clothed with a cheerful tremor or triumphant shaking." [Job xxxix. 19.] The lightnings and thunderings proceeding from God's throne denote the majesty of His appearance, the enlightening and heart-affecting publication of His will, and the awful judgments which He, as our great Sovereign, sends upon the earth. [Rev. iv. 5.] The voices, thunderings, lightnings, earthquakes, and hail, following on Christ's casting the fire of His vengeance on the earth during the seven trumpets, and that which attends the sounding of the seventh trumpet, are terrible calamities of many different kinds. [Rev. viii. 5; xi. 19.] The seven thunders that uttered their voice when Christ spake under the sixth trumpet may denote the infliction of manifold calamities. [Rev. x. 3, 4.]

THYATIRA, *thi-a-ti'-rah*. [Acts xvi. 14.] A city of the province of Lydia, in Asia Minor. It is situated in an extensive plain, near a small river, a branch of the Caicus, south-east of Smyrna, between Sardis and Pergamos, and was the site of one of the seven churches of Asia, to which John wrote. [Rev. i. 11.] It was also the residence of Lydia, whom Paul met and baptised at Philippi.

TIBERIUS CÆSAR, *ti'-be-ri-us* [Son of the Tiber], CÆSAR, *see'-zar* [A cut or gash] [Luke iii. 1], was the son-in-law and successor of Augustus [Luke ii. 1], and though with some apparent virtues, was one of the most infamous tyrants that ever scourged the empire of Rome. He began his reign A.D. 14, reigned during the eventful period of the succeeding twenty-three years, and was finally murdered by suffocation with pillows.

TIME. [Season.] (1.) The measure of motion, or the duration of things. [Ps. lxxxix. 47.] (2) The particular appointed season or opportunity of doing a thing. [Eccl. iii. 1; Gen. xviii. 10; Ps. lxxxix. 1.] In season and out of season—that is, when there is more or less opportunity. [2 Tim. iv. 2.] The dis-

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ferent times of Spring, Summer, Harvest, and Winter, are called the Seasons. [Gen. i. 14.] The appointed season of God's vengeance on men is called His times, or days, as He displays His power and perfections therein; and their time, or the time of the heathen, as they then receive the due reward of their deeds. [Job xxiv. 1; Jer. i. 27, 31; Ezek. iii. 3.] Christ's time is either the time of His going up to the feast of tabernacles or the time of His death [John vii. 6, 8], or the time of His appearance to judgment [1 Tim. vi. 15], which will be a time of refreshing and restitution of all things; as then He will display His glory to the highest, fully comfort His saints, and restore the system of irrational nature to its original purity and honour. [Acts iii. 20, 21; Rom. viii. 21.] That season in which God calls sinners to Him, and quickens and unites their souls to Christ, is called His time of love [Ezek. xvi. 8]; and it is an acceptable time and day of salvation when God bestows His special favours on men. [Ps. lxxix. 13; 2 Cor. vi. 2.] The last times, or days, denote either the whole latter part of the duration of the world, or the whole of the gospel-period, particularly that in which the Jewish ceremonies were about to be abolished [1 Peter i. 20; Isa. ii. 2; Mic. iv. 1; 1 John ii. 18], or the latter part of the Christian period; which is represented as perilous times, abounding with scoffers and wicked professors [1 Tim. iv. 1; 2 Tim. iii. 1-5; 2 Pet. iii. 3]. To know the times is to know the history of former times, and to observe the present times in their various circumstances, and what is proper to be done therein; thus discerning time and judgment. [Esth. i. 13; 1 Chron. xii. 32; Eccl. viii. 5.] But the knowledge of future times, in their events, is not for men to know, further than God is pleased to reveal. [Acts i. 7.] The Chaldean wise men sought to gain the time, so as to put it off till the king should call to mind his dream, or be diverted to some other business. [Dan. ii. 8.]

Time, in the prophetic style, signifies a natural year, so seven times passed over Nebuchadnezzar in his madness; he was seven years in it [Dan. iv. 16], or a prophetic year; so a time is 360 years, and time, times, and the half, or dividing of time, are three prophetic years and a half, or 1,260 natural years. Compare Dan. vii. 25, and xii. 7; Rev. xii. 14 with Rev. xii. 2, 3, xii. 6, and xii. 5; Dan. xii. 11, 12.

To everything there is a time and season. Providence permits every event in its season; but that does not infer that God's law allows to spend time in each of the pursuits there mentioned; for it is plain, though God permits us to hate such as we once loved, yet He never allows us to hate whom we once lawfully loved. [Eccl. iii. 1-8.] Paul was born out of due time, was late in coming to Christ, and not called to the apostle-

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ship till after our Saviour's ascension. [1 Cor. xv. 8.]

TIMNATH, *tim-nath* [Restrained] [Gen. xxxviii. 12], or TIMNA [2 Chron. xxviii. 18], situated on the northern border of Judah, was one of the oldest towns of Canaan. In Samson's time it belonged to the Philistines, and he obtained his wife there. [Judg. xiv. 1-5.] The inhabitants were called Timnites. [Judg. xv. 6.]

TIMNATH-SERAR, *tim-nath-se'-rah* [Abundant portion] [Josh. xix. 50], or TIMNATH-HURAS [Judg. ii. 9], was a city on Mount Ephraim, given to Joshua at his own request, and the place of his residence and burial.

TIMOTHY, *tim-o-ty* [Honour of God] [1 Tim. i. 2], or TIMOTHEUS [Acts xvi. 1], was a native either of Derbe or Lystra. His mother's name was Eunice, and a woman of distinguished piety, as was also his grandmother Lois [2 Tim. i. 5], and by them he was educated religiously. [2 Tim. iii. 15.] His father was a Greek. Paul found him in one of the cities above named, and being informed of his good standing among the Christians there, selected him as an assistant in his labours, and, to avoid the cavils of the Jews, performed on him the rite of circumcision. [1 Cor. ix. 20.] He afterwards became the companion of Paul; and that he was the object of the extraordinary affection and solicitude of that apostle, his letters plainly show. He was left in charge of the church at Ephesus, and that, probably, when he was quite young. [1 Tim. iv. 12.]

EPISTLES OF PAUL TO. These are the fifteenth and sixteenth in the order of the books of the New Testament. The first is supposed to have been written about the year 60, and contains special instructions respecting the qualifications and the duties of sundry ecclesiastical officers, and other persons, and the most affectionate and pungent exhortations to faithfulness. The second epistle was written a year or two later, and while Paul was in constant expectation of martyrdom [2 Tim. iv. 6-8], and may be regarded as the dying counsel of the venerable apostolic father to his son in the Lord. It contains a variety of injunctions as to the duties of Christians under trials and temptations, and concludes with expressions of a full and triumphant faith in the Lord Jesus Christ, and in all the glorious promises made to His true followers.

TIN. [Num. xxxi. 22.] A well known metal, in use at a very early period, and an article of Tyrian commerce. [Ezek. xxv. 12.] In Isa. i. 25, the word rendered tin probably means a sort of dross.

TIPSAH, *tif'-sah* [Passage, or ford] [2 Kings iv. 24], is the same as Thapsacus, and was situated on the western bank of the Euphrates. It was the extreme limit or Solomon's dominions in that direction. It is generally supposed that the place of his

## Tires.

name, mentioned 2 Kings xv. 16, was near Samaria.

**TIRES.** [Isa. iii. 18.] This generally denotes an ornamental head-dress, but it may mean other parts of the attire; and in the text cited the original probably signifies a necklace, the parts of which might have resembled the moon in shape.

**TIRZAH,** *tir'-zah* [Pleasantness] [1 Kings xvi. 17], was the residence of the kings of Israel from the time of Jeroboam to that of Zimri, or nearly fifty years. Its exact site is uncertain, though it is supposed to have been within the territory of Ephraim.

**TISHBITE,** *tish'-bite*. [Inhabitant of Tishbe.] [1 Kings xvii. 1.] Elijah is called "The Tishbite;" but whether it denotes the place of his nativity or residence, or whether it simply describes his office as a reprover and reformer, is uncertain.

**TITUS,** *ti'-tus*. [Honourable.] [Gal. ii. 1.] A Gentile by descent, and probably converted to Christianity under the preaching of Paul. [Tit. i. 4.] He, however, refused to subject him to the rite of circumcision, though, as some have inferred, he was strongly urged so to do. [Gal. ii. 3-5.] Titus was the companion of Paul in many of his trials and missionary tours [2 Cor. viii. 6, 16, 23], and was intrusted with several important commissions. [2 Cor. xii. 18; 1 Tim. iv. 10; Tit. i. 5.]

**EPISTLE OF PAUL TO,** is the seventeenth in the order of the books of the New Testament. It was designed to instruct Titus in the right discharge of his ministerial offices in Crete, or rather to furnish the Cretans, through Titus, with a variety of important rules of Christian conduct.

**TOB,** *tob*. [Good.] [Judg. xi. 3, 5.] A district in the south-east of Syria, whither Jephthah fled, and whence he was called to lead the army of Israel against Ammon.

**TOBIAH,** *to-bi'-ah*. [Pleasing to Jehovah.] [Neh. ii. 10.] An Ammonite of considerable influence, and a leader in the opposition which was made to the rebuilding of the Temple by Nehemiah. Being connected by marriage with some influential families, he became the head of a formidable party, and maintained a correspondence with the nobles of Judah adverse to the interests of Nehemiah and his party, and even descended to threats, for the purpose of deterring that devoted man from the prosecution of his purpose. During the absence of Nehemiah from Jerusalem, Tobiah obtained apartments in the Temple for his private residence; but Nehemiah, as soon as he returned to Jerusalem, expelled him and his furniture from the holy place, and ordered the chamber which had been thus desecrated to be thoroughly cleansed.

**TOPAZ.** [A precious and transparent jewel.] The finest topazes are brought from the East Indies, and are often found about the

## Traditions.

size of a pin's head. The best are of a golden colour; but Pliny says the best are of a green colour. The most valuable topaz was formerly said to be in the possession of the Great Mogul. It weighed about a hundred and thirty-seven carats, and cost £200,300 sterling. The topaz was anciently found in an island of the Red Sea, called Topazin, and hence it is called the "Topaz of Cush." [Job xviii. 19.] If the Pithath signifies a topaz, it was second in the high-priest's breast-plate, and it was the ninth foundation of the New Jerusalem, and bore the name of Simeon. [Exod. xxviii. 17; Rev. xxi. 20.] At present, the topazes of East India are the best; those of Abyssinia the next; those of Peru, in America, are much softer; and those of Bohemia are still softer, and a little cloudy. By proper firing, crystal is formed into a kind of topaz.

**TOPHER.** A place on the east of Jerusalem: so called from the beating of drums to drown the cries of the children burnt in the fire to Molech. It was also called "the Valley to Hinnom," either from some proprietor of it, or it may be rendered the valley of shrieking. Related places the valley of Hinnom on the west of Jerusalem. It is said to have been a very delightful spot, watered by the streams of Shiloah, and shaded with a number of gardens. But it is more certain that here the Jews burnt their children to Molech. [Jer. vii. 30.] Here, according to the purpose of God, a great part of the Assyrian host were cut off, as in a fire, by a burning pestilence. [Isa. xxx. 33.] To stop the idolatries here practised, Josiah rendered it as filthy as he could, probably making it a burying-place, or a place of burning dead carcasses to that burial was not allowed. [2 Kings xxiii. 10, 11.] It seems that multitudes of the Jews slain by the Chaldeans at the taking of Jerusalem were buried here. [Jer. vii. 32; xix. 11, 13.] Afterwards it seems to have become the common receptacle of carcasses, garbage, and filth, and a fire was kept burning to consume it. The word Gehenna, used for hell, is the same as Gehinnom, "the valley of Hinnom, or of shrieking."

**TORMENTORS.** [Matt. xviii. 34.] This probably means the keepers of the prison, who were often employed to torture criminals in various ways.

**TRACHONITIS,** *trak-o-ni'-tis*. [Stray.] [Luke iii. 1.] A rocky broken district east of the Jordan. It was infested with robbers, and Herod the Great obtained the province on condition that he would extirpate them. At his death his son Philip succeeded to the government of it.

**TRADITIONS.** Things handed down from age to age, without being committed to writing. The Jews say that besides the laws of Moses written in the Pentateuch, God gave him many more, of which he informed Aaron and his sons, who handed them down to the



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elders; and these, in their turn, informed the prophets, who, from one generation to another, conveyed them to posterity. This oral law, conveyed without writing, they reckon the soul of the written law, which, as it were, gives life and sense to it. These traditions, however, were but the inventions of presumptuous men. Moses expressly requires us to regard only what God has revealed to us in His written word. [Deut. xix. 29.] After the time of Malachi these traditions were exceedingly multiplied, but some of them were trifling—as instructions for washing of hands, pots, and tables; and some whimsical—as those relative to the phylacteries; some of them were absolutely wicked—as the notion that a man's consecrating property to God freed him from the duty of supporting his aged parents; their allowance to swear by creatures, pretending that an oath was more binding if sworn by the gifts on the altar, than by the altar itself; their pretending it was lawful to hate enemies, &c. Our Saviour inveighs against them, as making void the commandments of God, and rendering their devotion useless by their traditions. [Matt. xv. and xxiii.] Soon after, their religion consisted almost wholly in observance of these traditions. Rabbi Judah, about A.D. 193, collected what traditions he could, and called his work the Mishna, or Second Law. This not being sufficiently clear on many heads, Rabbi Jochanan, about a hundred years after, wrote a commentary on it. This he called the Gemara, or the Perfection. These two joined together are called the Talmud, or Directory of Jerusalem, because composed chiefly for the use of the Jews in Canaan. But as this Gemara was written in an obscure style, and a multitude of traditions known in the East not mentioned in it, Rabbi Ase and his disciples composed another, which, being joined to the Mishna, formed the Babylonian Talmud. It consists of six parts, sixty-three treatises, and five hundred and twenty-four chapters; and rehearses the various decisions of the rabbins concerning seeds, plants, and fruits, festivals, women, injuries, sacrifices, and other things sacred, and purifications. Though these Talmuds are full of trifles and nonsense, yet they, especially the Babylonians (for the Jerusalem Talmud is little regarded), are what we may call the body of the civil and canon law of the modern Jews, if not their creed, which they reckon incomparably preferable to the Old Testament, and for rejecting which they abhor their brethren the Karaites, who regard only the Bible. As the Talmud is so large that few of their doctors could render themselves master of it, Moses Raimonides, a Spanish rabbi, about A.D. 1180, composed an abridgment of it, which is published in four volumes, folio; and to him they are obliged for curtailing, at least for abridging, a great deal of nonsense. After all, a reader

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endowed with a sufficient stock of patience may find a variety of things in the Talmud tending to illustrate several passages of the oracles of God.

TRAFFIC. Merchandize. [Ezek. xvii. 4.]

TRAFFICKERS. Merchants. [Isa. xxiii. 8.]

TRAIN. A company of attendants. [1 Kings x. 2.] Christ's train filling the Temple may denote either a multitude of angels, or that the perfections of the Deity dwell in, and a rich variety of graces furnish his manhood; and that the fruits of his mediatorial office fill the church with oracles, ordinances, and ministers, and with saints, gifts, and graces. [Isa. vi. 1.]

TRAITOR, one who betrays his king, master, or friend. [Luke vi. 16; John vi. 71.]

TRAMPLE, to tread under foot. [Ps. xci. 13.]

TRANCE, the state of a person's mind, in which, by wonder or otherwise, his outward senses are bound up, and supernatural things are revealed to him. When Ezekiel and John the apostle had their visions, they were often cast into a trance. And so was Peter when admonished to go and preach to the Gentiles. [Acts x. 10; xi. 5.] Balaam stated that he, falling into a trance, saw the glory of the Lord. [Numb. xxiv. 4.]

TRANQUILLITY, quietness and prosperity. [Dan. iv. 27.]

TRANSFER, to apply to one that which respects another: thus Paul in a figure transferred, or applied to himself and Apollos, the comparison of planters, waterers, and stewards. [1 Cor. iv. 6.]

TRANSFIGURE, TRANSFORM, to turn into another shape. To give our Saviour a foretaste of His future glory, and to fortify some of His disciples against the offence of His after sufferings, He, as He prayed, was gloriously transfigured on the mount. [Matt. xvii. 1-5.] Men are transformed by the renewing of their minds, when their nature is changed from its likeness to Satan into the image of God, in knowledge, righteousness, and true holiness, and their practice is rendered conformable to his law. [Rom. xii. 2.] Satan is transformed into an angel of light, when he tempts to things under the appearance of knowledge, holiness, spiritual liberty, eminent fellowship with God; and his ministers are transformed into apostles of Christ, when they pretend a commission from Christ, and have great appearances of seriousness, zeal, and devotion. [2 Cor. xi. 13-15.]

TREAD. (1) To walk upon. [Deut. xi. 24] Men tread God's courts, when there is no more of spiritual service in their worship, than if they were beasts. [Isa. i. 12.] (2) To pasture; to feed. [Isa. vii. 25.] (3) To squeeze; press out the juice of grapes [Job xxiv. 11]; and hence Christ treads the winepress, when He destroys His enemies, and tramples them as if under His feet. [Isa. lxiii. 3; Rev. xix. 15.] Treading, or treading down, imports great affliction and debasement; fall of conquest and ruin. [Isa.

Treasure.

**xxii. 5; Ps. xlv. 5; vii. 5; lx. 12.** Christ's ministers and people tread on adders, lions, serpents, and all the power of the enemy, when they prevail over Satan and his agents, to the spread of the gospel, and growing in grace. [Luke x. 19; Ps. xci. 13.] Anti-christ treads under foot the holy city, oppresses and murders the saints, and debases the ordinances and forms of the church. [Rev. xi. 2.] To tread the poor, is to oppress and afflict them. [Amos v. 11.] To be trodden down as straw for the dung-hill, is to be reduced to great misery and contempt. [Isa. xxv. 10.]

**TREASURE.** (1) A store or collection of valuable things, as of corn, wine, oil, gold, silver, brass. [Jer. lxii. 8; Ezek. xxviii. 4; Dan. xi. 43.] (2) A treasury, or that which contains a valuable collection, as a bundle, packet, cabinet, place; and that part of the Tabernacle or Temple where the sacred gifts were gathered or laid up, was called the treasury. [Matt. ii. 11; Josh. vi. 19; Mark xii. 41.] God's treasures are collected quantities of snow, hail, rain, waters, wind. [Job xxxviii. 22; Jer. li. 6; Ps. cxxxv. 7.] The clouds which water and fructify the earth, are called His good treasure. [Deut. xxviii. 12.] The wealth hidden in the bowels of the earth, is called His hidden treasure. [Ps. xvii. 14.] His people are His treasure, collected from among men, and carefully kept, and highly valued by Him as His jewels. [Exod. xix. 5; Mal. iii. 17.] Christ is represented as a treasury; in Him dwells all the fulness of God, and in Him are laid up, hid, and safely preserved, all the treasures of wisdom and knowledge, and all that is proper to be communicated to sinful men. [Col. ii. 3, 9; i. 19.] He and His gospel are a treasure hid in the field; He, in all His precious, diversified, and enriching fulness of grace and glory, and the gospel in all its precious promises and blessings, are laid up in the Scriptures, and are invisible to most men. [Matt. xiii. 44.] This treasure is in earthen vessels, as it is committed to poor weak men to preach and exhibit. [2 Cor. iv. 7.] Men have within them a good treasure of holy dispositions, gifts, graces, and thoughts [Matt. xii. 35]; or an evil treasure of wicked inclinations and erroneous opinions. [Luke vi. 45.] Wealth obtained by fraud, oppression, and the like, is called treasures of wickedness. [Prov. x. 2.] The fear of the Lord is His treasure; it is delightful to God, and very profitable to the saints. [Isa. xxxiii. 6.] Men's treasure laid up for them, is either eternal glory, prepared in heaven for the saints, and which is laid up by receiving Christ and walking in Him [Matt. vi. 19, 20], or a treasure of wrath, laid up for the everlasting punishment of the wicked. [Jere. v. 3; Rom. ii. 5.]

**TREES,** the largest description of plants, some of which are useful for wood, others for fruit, and some for both purposes. The

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Scripture mentions shittah, cedar, chestnut, cypress, alnog or algum, oak, teal, ash, elm, box, fir, oil, olive, apple, pomegranate, fig, sycamore, mulberry, and other varieties of trees. Every pleasant and fruitful tree grew in the garden of Eden; the tree of Knowledge of good and evil, also the tree of Life, so called, perhaps, because it was a natural means of preserving man's animal vigour, but chiefly as it confirmed to him eternal life, upon condition of his unceasing obedience during his time of trial. [Gen. ii. 9, 17.] Of what kind these two trees were, it is impossible for us to determine. Jesus Christ is called the tree of life, in the midst of the street, and on either side of the river of life, or between the street and river; and which yields its fruit every month, and the leaves of which are for the healing of the nations. He has all life in Himself; and through union to Him, and fellowship with Him, in His blessings and fruits, are sinful men quickened, justified, adopted, sanctified, and healed, and partake of eternal life. [Rev. xxii. 2; ii. 7.] The saints are trees of righteousness planted by the river of Christ's blood and spiritual influences, and whose fruit is for food, and leaves for medicine. Rooted and grounded in Christ, and partaking of His influences, they grow heavenward, and bring forth the fruit of righteousness, to the praise and glory of God, and the edification of those around: nor do they ever wither and fade, but persevere in grace to the end. [Rev. ix. 4; Ps. i. 3; Ezek. xlvii. 7, 12; Isa. lxi. 3; Jer. xvii. 7, 8.]

Kings and great or proud men are likened to trees; their honour, power, and wealth or pride are conspicuous and superior to others, and they are means of protecting or overshadowing others. [Ezek. xxxi. 5; Dan. iv. 10, 23; Rev. viii. 7.] Creatures in general are called trees of the word; all are contemptible, unlovely, and unfruitful, in comparison of Christ. [Sol. Song ii. 3.] Wisdom, or real religion, and the fruits of righteousness, are a tree of life; they render the man lively and active in holiness, and issue in the eternal life of himself and others. [Prov. iii. 18; xi. 30.] A man's hope is removed like an old tree cut down, when it cannot be recovered. [Job xix. 10.]

**TRIBE.** [Num. i. 4.] The posterity of each of the twelve sons of Jacob is called a tribe. Jacob, on his death-bed, adopted Ephraim and Manasseh, the sons of Joseph, as his own children [Gen. iii. xlv. 5], and thus made two tribes of one. In the distribution of the promised land, however, only twelve shares were made; for the tribe of Levi were to minister in the Temple, and to be supported by the contributions of the rest. (See LEVITES, TITHES, &c.) The twelve tribes continued to be one people until after the death of Solomon, when ten of them revolted, and became a separate monarchy.

Tribute.

under Jeroboam, and were called the kingdom of Israel, leaving the tribes of Benjamin and Judah under the government of Rehoboam, with the name of the kingdom of Judah.

**TRIBUTE.** [Gen. xlix. 15.] That which is paid to rulers in token of subjection, and for the support of government. By the Jewish law [Exod. xxx. 13], a tribute or capitation tax was half a shekel, or twenty-five cents, which was expended in the Temple service. The conversation of our Saviour with Peter, on the subject of paying this tribute money, was designed to show him that, being Himself the Son of God, the King for whose service the tribute was paid, He might justly be exempted from paying it; but to prevent any needless irritation on the part of the officers or the nation, He, by miraculous power, provided means of paying the required tribute, which amounted to fifty cents for both. [Matt. xvii. 24.]

**TROAS, tro'-as.** [Acts xvi. 8.] A maritime city of Mysia, on the Mediterranean, near the site of ancient Troy, so celebrated in Grecian history. Paul visited it repeatedly. [Acts xx. 5-12; 2 Cor. ii. 12; 2 Tim. iv. 13.]

**TROPHIMUS, trof'-i-mus.** [Nourished.] [Acts xx. 4.] A native of Ephesus [Acts xxi. 29], and a convert to the faith of the gospel, probably under Paul's ministry. He became one of the apostle's companions and helpers in missionary travels and labours. [2 Tim. iv. 20.]

**TUBAL, tu'-bal.** [Flowing forth.] [Gen. x. 2.] Fifth son of Japheth, whose descendants probably peopled a country lying south of the Caucasus, between the Black Sea and the Araxes, whose inhabitants were the Tibareni of the Greeks. The Circassians, who inhabit this region, are slave-dealers, and they of Tubal traded in the "persons of men." [Ezek. xxvii. 13; xxxviii. 2; comp. Rev. xviii. 13.]

**TYCHICUS, tik-i-kus.** [Fortunate.] [Acts xx. 4.] A companion of Paul, and evidently a devoted and faithful disciple. [Eph. vi. 21, 22; Col. iv. 7, 8.]

**TYPE**, properly signifies a person or a thing, that, by the appointment of God, prefigures something relative to Jesus Christ and His Church. These were many, as none of them could fully set forth its antitype; and they were a kind of real predictions of things to come, as the declarations uttered by the prophets were verbal. There were typical persons: As Adam, Abel, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Job, Moses, Aaron, Bezaleel, Aboliab, Phinehas, Joshua, Gideon, Samson, Boaz, Samuel, David, Solomon, Elijah, Elisha, Jonah, Eliakim, Daniel, Zerubbabel, Joshua the high priest, and John the Baptist. Typical classes of persons: As Israelites; their first-born males; unmarried brothers of him that left his widow childless; kinsmen redeemers; voluntary bond-

Tyre.

servants; hanged malefactors; sojourning strangers: Nazarites, Nathinims, Levites, priests, high-priests, holy prophets, and kings of David's family. Occasional typical things: As Noah's ark, Jacob's ladder, Moses' burning bush, the cloudy pillar, the purified water of Marah, the manna, the water-yielding rock, the well of Beer, the cluster of grapes from Eshcol, Aaron's budding rod, the brazen serpent, the healing pool of Bethesda, the waters of Shiloah, the deliverance of the Hebrews from Egypt, their passage through the Red Sea, their travels in the wilderness, their entrance into Canaan, their wars with the heathens, and their return from Babylon. The miscellaneous typical institutions were: Circumcision, reaping of fields, avoiding of mixed garments, sowing of mixed seed, not muzzling the treading ox, and careful avoidance of the heathenish practice of lacerating the flesh in mourning. The typical places were Canaan, the cities of refuge, Jerusalem, Mount Zion, the Tabernacle and the Temple. The typical utensils were the ark of the covenant, the pot of manna, the table of shew-bread, with its loaves, the golden candlestick, with its oil, the silver trumpets, the brazen lavers, and the brazen altar. Typical offerings were: The burnt-offering, the sin-offering, the trespass-offering, the peace-offering, the meat-offering, the drink-offering. The typical seasons were: The time of the daily sacrifices, the weekly Sabbath, and its ceremonial use, the new moon festival, the passover and the feast of unleaven bread, pentecost, feast of trumpets, the feast of general expiation, the feast of tabernacles, and the jubilee. There were also certain typical purifications; and to those that discern an evangelical signification in these types, the book of Leviticus is not a mere dry legal history, but is replenished with the most beautiful truths of the Holy Gospel, so that Romain used to call it the Gospel according to Leviticus.

**TYRE, tire [Rock]** [Josh. xix. 29], or **TYRUS.** [Ezek. xxvi. 2.] A city of Phœnicia, now in the pachalic of Acre; about ninety miles north-west of Jerusalem, and twenty or thirty miles south-west of Sidon, and a city whose antiquity is of ancient days. [Isa. xxiii. 7.] It was probably built thirteen hundred years before Christ. This, which was on the continent, and was destroyed by Nebuchadnezzar after a siege of thirteen years, must be distinguished from Insular (now Peninsular) Tyre, called Sour (Sur). The latter is about five miles distant from the other, and was the city which Alexander reached by means of a causeway from the main land, and entirely consumed, in accordance with prophecy. [Zech. ix. 3, 4.] Subsequently to this it revived, and belonged successively to Syria and Egypt, to the Romans, Saracens, Crusaders, and finally was

## Uncover.

razed to the ground by the Mamelukes of Egypt, to prevent the ingress of Christians. The city has now about four thousand inhabitants, and has some commercial prosperity.

The luxury, vice, and destruction of this mighty city, which once had the entire control of the trade with India, and into whose lap the treasures of the world were poured, form the subjects of some of the most interesting prophecies [Isa. xxiii.; Ezek. xxvi., xxviii.]; and we are told by modern travellers that its desolation is complete. Messrs. Fisk and Jowett, missionaries, were there in the fall of 1823, and the former describes the town and harbour as environed by rocks, on the ledges of which are scattered in every direction the fragments of ancient columns. They counted no less than one hundred columns in one place on the rocks, and some ten or fifteen feet under water. The harbour is small and shallow, and they express their conviction that the waves of the sea now roll where once stood the vast and magnificent palaces of Tyrian wealth and luxury, and that the monuments of commercial enterprise and prosperity have been overwhelmed by the storm of divine indignation, and are as if they had never been.

## U.

**UNCOVER.** [Lev. x. 6.] Uncovering the head was a token of mourning and captivity. [Isa. xlvii. 2.] Uncovering the thigh was removing the garments from it preparatory to passing through the water. Uncovering the arm [Ezek. iv. 7] was a preparation for the siege, by removing every encumbrance.

**UNCTION** [1 John ii. 20], denotes the grace of God's Spirit bestowed on believers, and used figuratively (in reference to the ceremony of anointing) to signify either health or purity, or as a token of rejoicing.

**UNICORN** [Deut. xxxiii. 17], or "One horned." The animal designated by this name was evidently distinguished for its ferocity (Isa. xxxiv. 7), strength [Num. xxiii. 22; xxiv. 8], agility [Ps. xxix. 9], wildness [Job xxxix. 9], and the prominence of its horn [Deut. xxxiii. 17; Ps. xcii. 10]. But whether the original word translated unicorn means any particular animal, or at least any animal now known, is very problematical. That it was not the rhinoceros seems generally agreed by modern critics, and that it might have been the eastern buffalo is not improbable.

**UR**, *ur* [Light] [Gen. xi. 28], called "Ur of the Chaldees," was the birthplace of Abraham. Its connection with the history of Abraham and Jacob, and the position of the only *riaran* now known, have induced modern geographers to place Ur in the north-

## Urim, Thummim.

west part of Mesopotamia, which was the "land of the Chaldeans" [Ezek. i. 3], where Orfah (formerly Edessa) now stands. A modern traveller tells us that Orfah is between twenty and thirty miles distant from Haran, and that the eastern Jews still make their pilgrimage to this place as Ur of the Chaldees, and the birthplace of their great progenitor. Orfah is known in modern history as the seat of war between the Emperor Julian and the Persians. It has now a population estimated at 30,000, and derives its sustenance from manufactures and the caravan of Aleppo.

**URIAH**, *uri'-ah* [Flame of Jehovah] [2 Sam. xi. 3], or **URIAS** [Matt. i. 6]. The husband of Bathsheba, and an officer in David's army. His death was purposely brought about by an understanding between Joab and David, in order that David's guilt in the case of Bathsheba might be concealed, and that he might obtain her for his wife.

**URIM AND THUMMIM**, *u'-rim and thum'-mim*. [Lights and Perfections.] [Exod. xxviii. 30.] These words literally signify "lights and perfections." And whether they denote some divine manifestation made in or upon the breast-plate itself, or whether it was a visible appendage to the breast-plate, indicating its peculiar and sacred use in this respect, we know not. The utmost that can be satisfactorily known respecting the subject is, that it was the manner or thing through which a knowledge of the divine will was sought and conveyed. [Deut. xxxiii. 8; 1 Sam. xxviii. 6.] Some think they were two precious stones added to the other twelve, by the extraordinary lustre of which God marked His approbation of a design, or by their dimness His disapproval of it. Others think these two words were written on a precious stone, or plate of gold, fixed on the breast-plate. Others suppose the name Jehovah to have been inscribed on a plate of gold, and therein fixed. Others think the letters of the names of the tribes were the "Urim and Thummim;" and that these letters, by standing out, or by an extraordinary illumination, marked such words as contained the answer of God to him who consulted this oracle. Le Clerc will have them to be the names of two precious stones, set in a golden collar, and coming down to his breast, as the magistrates of Egypt wore a golden chain, at the end of which hung the figures of Justice and Truth, engraven on precious stones. Weems thinks they were some ornament, formed by God Himself, and given to Moses. Hottinger thinks they might mean no more but that Moses was to choose the most "shining" and "perfect" stones of the various kinds, to be put into the breast-plate. Prideaux thinks the words chiefly denote the clearness of the oracles dictated to the high priest, though perhaps the lustre of the stones in his breast-plate might repre-



## Usury.

sent this clearness. When this oracle of "Urim and Thummim" was to be consulted, it is said the high priest put on his golden vestments, and in ordinary cases went into the sanctuary, and stood with his face to the holy of holies, and the consulter stood as near to him as the law allotted; but how the answer was given, whether by an articulate voice from the mercy-seat, or by the projection or lustre of the letters in the breast-plate, we know not. This oracle was never consulted in matters of doctrine, as in these the Jews had the written law for their rule; nor was it consulted in matters of small moment; and it is even said, possibly without ground, that none but sovereign judges, kings, and generals consulted it. It is certain that David consulted the Lord in this manner before he came to the throne. While Moses lived, there was no occasion to consult this oracle, as the Lord spake to him face to face. After his death, it was consulted till the building of the Temple and time of the prophets, the latter of which seem to have supplied its room; for we read of instances of its being then consulted. Nor did Josiah, when terrified with the threatenings of God, consult it, but Huldah, the prophetess, in order to know the mind of God. Josephus will have the stones of the "Urim and Thummim" to have retained their lustre till about A.M. 3890; but it is certain the oracle was wanting some ages before, in the days of Ezra and Nehemiah. [Ezra ii. 63; Neh. vii. 65.] Nor is there the least ground to believe that it existed under the second Temple. The Jews pretend that the "Bathcol" supplied its place, whose oracles, they say, were often attended with a clap of thunder; and it seems those with our Saviour regarded the voice that spoke from heaven to be of this kind. [John xii. 29.]

USURY, *yu'-zhu'-re*. [Matt. xxv. 27.] The word "usury," by modern usage, means exorbitant or unlawful interest; but in the Scriptures it means any interest. The law of Moses prohibited the Jews from taking any interest from each other for the loan of money, or anything else, though they were allowed to take it of foreigners. The exchangers of money were in the habit of receiving it at low interest, taking the difference for their gain. [Ezek. xxii. 12.] The practice of usury is severely denounced in the Scriptures. [Neh. v. 7, 10; Ps. xv. 5; Prov. xxviii. 8.]

Uz, *uz*. [Soft and Sandy.] [Lam. iv. 21.] A district of Arabia, which was probably settled by the posterity of Uz, or Huz, a descendant of Shem [Gen. x. 25; xxii. 21], and distinguished as the dwelling-place of Job, whose estate was like that of a modern Bedouin sheikh. It was probably an extensive district [Jer. xxv. 20], and perhaps subject to Idumea.

UZZAH, *uz'-zah*. [Strength.] [2 Sam. vi. 3.]

## Vain.

A son of Abinadab, who was instantly killed, by the immediate act of God, for laying his hands upon the ark, in violation of the express provisions of the divine law. [Num. iv. 2-15.]

## V.

VAIL. A covering. To show their modesty and their subjection to their husbands, women, especially in the east, wear vails on their faces. [Gen. xxiv. 65; Isa. iii. 23.] Possibly it was with such that Paul admonishes the Corinthian women to be covered in their public worshipping assemblies. [1 Cor. xi. 3-10.] Moses covered his face with a veil that the Hebrews might not be affrighted, or their eyes dazzled, with the brightness of his countenance after he came down last from Sinai. [Exod. xxxiv. 33.] It signified the obscurity of his ceremonial law. A veil was spread over the face of persons condemned to death. [Esth. vii. 8.] In the Tabernacle and Temple a fine and strong hanging, or veil, separated between the holy and most holy apartments. The rending of this veil at the death of our Saviour imported the abolition of the ceremonial law, which separated the Jews from the Gentiles; the opening of a free passage into the heavenly state; and the finishing of Jesus' humble appearances, which for a time concealed His glory from men. [Matt. xxvii. 51; Eph. ii. 14; Heb. vi. 19; x. 20.] The veil of the ceremonial law is said to be done away in Christ, as in Him are fulfilled the whole rites of that dispensation. [2 Cor. iii. 13, 14.] But this veil still remains on the Jewish nation, and their blinded hearts are turned to the Lord, they shall abandon these abolished ceremonies and embrace the gospel. [2 Cor. iii. 15, 16.] The church's veil taken from her by the watchman, is considered the doctrine of her justifying righteousness, and her amiable character. [Sol. Song v. 7.] The veil and face of covering spread over the nations, which Jesus destroys, is their ignorance, unbelief, error, and marks of divine condemnation. [Isa. xxv. 7.]

VAIN. (1) Empty, worthless, unprofitable. [Ps. lx. 11.] (2) Wicked. [2 Sam. vi. 20.] (3) Groundless, false. [Ps. ii. 1-4.] (4) Proud, foolish, light, and inconstant. [Job. xi. 11, 12; Ps. xxvi. 4.] The Jews imagined a vain thing concerning the Messiah; that He would be a temporal potentate and deliverer; and that the debasement of Jesus of Nazareth, and His professing to be the Son of God, were evidences of His not being the Messiah, but an impostor. [Ps. ii. 1.] In vain, without due truth, without due reason, without proper tendency. [Exod. xx. 7; Rom. xiii. 4.] Vanity is (1) empty and unprofitable [Eccl. i, 2]; (2) chargeable-

## Vale, Valley.

ness, corruption [Rom. viii. 20]; (3) wickedness, falsehood [Ps. cxix. 37; iv. 2; xii. 2]; (4) pride, lightness, and inconstancy [Eph. iv. 17]; (5) fruitless toil, trouble, wretchedness [Ps. lx. xxxiii.; Job. vii. 3, 16]. Idols are vanity, and lying vanities; they have no real existence; the service of them can do no real good, as is pretended. [Jer. ii. 5; x. 14, 15; Acts xiv. 15; Jon. ii. 8.] Treasures got by lying are a vanity tossed to and fro of them that seek death; they are very uncertain and unstable, and tend to the ruin of their possessors. [Prov. xxi. 6.]

**VALE, VALLEY.** A hollow ground between hills, whether along the banks of the river or not. The Scripture mentions a great number of valleys: as the valley of Siddim, near to which Sodom and Gomorrah stood [Gen. xiv. 3]; of Berachah, west of the Dead Sea; of Zebaim, near Jericho [1 Sam. xiii. 18; 2 Chron. xx. 6]; of Zephathah, near Marchah [2 Chron. xiv. 10]; of Eshcol [Numb. xxxii. 9]; of Gera [Gen. xxvi. 17]; of Sorek, where Delilah dwelt [Judg. xvi. 4]; of Ajalon Rephaim, or the giants [Isa. xvii. 5]; of Elah, where Goliath was slain; of Acher, of Gibeah, and various others, all in the south of Western Canaan. Northward we find the Fat valleys near Samaria [Isa. xxviii. 1]; the valley of Moreh, between Ebal and Gerizim [Gen. xii. 6]; of Meonenim; of Zaanaïm; of Shave, near Salem; of Jezreel [Josh. xix. 18]; of Megiddo; and of Lebanon [Josh. xi. 17]. These are a few of them—there are others. Those beyond Jordan were the valley of Shittim, and which may represent the barren Gentile world [Joel iii. 18]; of Abarim, or Passengers, on the east of the Dead Sea [Ezek. xxxix. 11]; of Zared; of Gad; Succoth; of Mizpeh [Josh. xi. 8]; of Salt, near Tadmor. Jerusalem, or the land of Judaea, is called a valley of vision; as they had the oracles, ordinances, and prophets of God among them. [Isa. xxii. 1.] Obstacles to the spread and success of the gospel are likened to valleys; and they are filled up when rendered incapable, to hinder its progress. [Luke iii. 5.] Of the four words which the Hebrews use to express a valley, Nachal signifies one with a brook in it; Ge, a kind of roundish hollow without a brook; Hhemek, one large and wide, or a plain; and Bikhath a narrow cliff; but this distinction will not always hold.

**VASHTI, vash'-ti.** [A beautiful woman.] [Esth. i. 9.] Queen of Persia, and the repudiated wife of Ahasuerus.

**VENGEANCE.** [Rom. xii. 19.] This word often denotes merely punishment, without any reference to the state of mind in which it is inflicted. In the passage cited, and elsewhere [Deut. xxxii. 35], the exclusive right of God to punish wrong-doers, and to vindicate the right, is plainly asserted. Hence every act of revenge is an interfer-

## Vines.

ence with the divine prerogative. The word is applied to God in the same manner in which anger, hatred, &c., are applied; not as denoting a state or temper of mind, but as implying an act or course of proceeding such as usually indicates a particular state of mind, when done or pursued by man.

**VERMILION.** [Ezek. xxiii. 14.] A chemical substance, used for colouring red, and much valued for ornamenting dwellings [Jer. xxii. 14] and painting images [Ezek. xxiii. 14]. Modern travellers mention that the custom of painting and sometimes gilding the ceilings of eastern houses is still prevalent.

**VINEGAR.** [Prov. x. 26.] The Hebrews seem to have had two kinds of vinegar; one of which they used as a drink [Num. vi. 3], which was probably a weak red wine; and the other as an acid diluted with water. Bread and cider formerly made a common article of food among labouring men in some parts of this country. [Ruth. ii. 14.] The first kind was probably provided for the Roman soldiers on the occasion of the crucifixion. [John xix. 29.] The unpleasant sensation produced upon the teeth by vinegar illustrates the offensiveness of a sluggard to those who employ him. [Prov. x. 26.] And the effervescence occasioned when vinegar is poured upon nitre, or soda, represents the opposition or incongruity of mirth and sorrow, and the effect of attempting to mingle them. [Prov. xxv. 23.]

**VINES** [Num. xx. 5] and **VINEYARDS** [Ezek. xxviii. 26] have been highly prized in every country. We first read of a vineyard in the history of Noah. [Gen. ix. 20.] The cultivation of the vine had attained to some perfection in very early times. In the accounts of Melchizedek, who set bread and wine before Abraham; of Lot, who was drunken; of aged Isaac, when regaled by his sons; in the prophecy of dying Jacob, and in the book of Job, we have the earliest accounts of wine as a common drink. [Gen. xiv. 18; xix. 32; xxvii. 25; xlix. 12; Job i. 18; Prov. xxiii. 30, 31; Isa. v. 11.]

The vineyard is commonly mentioned in the Bible in contradistinction from the field, and is often used in speaking of ordinary gardens. Vines were usually planted upon heights and precipitous crags [Jer. xxxi. 5], where it was sometimes necessary to build walls in order to retain the soil.

The methods of planting the vines were various. They were usually propagated by suckers. The branches were sometimes suffered to creep upon the earth; or the vine stood upright without support; or a post was erected with a cross-piece; or a trellis or harbour was set up, with four or more upright pillars, over which the boughs spread. We are told that the vines in Africa, Syria, and all Asia were left to trail upon the ground, and this method is observed in

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the region of Lebanon, and about Joppa. [Exek. xvii. 6.] Very often, however, the Syrian vines are trained upon trellis or frame-work, in straight rows; sometimes upon trees, and particularly the fig tree, whence the proverbial expression, to repose under one's own vine and fig tree, as an emblem of peace and security. [Mic. iv. 4; Zech. iii. 10.] Vines are found at Hebron trained in this manner, and bearing clusters of ten pounds weight. Sometimes they run up upon the sides of the house. [Ps. cxxviii. 3.]

Vineyards were enclosed with a hedge or a wall, to defend them from the ravages of beasts, to which they are often exposed. A tower was also built as the station of a watchman. [Num. xxii. 24; Ps. lxxx. 8-13; Prov. xxiv. 31; Sol. Song ii. 15; Matt. xxi. 33.]

The Hebrews devoted as much care to their vineyards as to their corn-fields. When Isaiah predicts the invasion of the Assyrians, he declares that the vineyard where there were a thousand vines for a thousand pieces of silver, shall be even for briars and thorns. [Isa. vii. 23.] When he would represent sorrow, he says, "The new wine mourneth, the vine languisheth, and all the merry-hearted do sigh." [Isa. xxiv. 7.] So Zachariah [viii. 12] foretells future prosperity thus: "The seed shall be prosperous, the vine shall give her fruit." [See also Hab. iii. 17; Mal. iii. 11.]

The pruning of the vine is a familiar operation, which we all know to be necessary in order to its fruitfulness. The law which forbade the Israelites to gather the grapes of the first three years [Lev. xix. 23], gave occasion to the more careful and unsparring use of the pruning knife; hence the young stock came to much greater strength. A traveller mentions a custom of the vine-dressers to prune their vines thrice in the year; the first time in March; and when clusters begin to form. They again lop off those twigs which have no fruit; the stock puts out new twigs in April, some of which form clusters, and those which have none are again cut off in May: the vine shoots a third time, and the new branches have a third set of clusters. [See John xv. 2, in which passage the word purgeth may be rendered pruneth.]

What remains of the culture of the vine is very simple. Once or twice in the season the plough was run through the vineyard, to loosen the earth, and free it from weeds; the stones were gathered out, and a proper direction was given to the growing branches. [Isa. v. 2.] The vine-dressers, or keepers of the vineyard, formed a distinct branch of labourers. [2 Kings xxv. 12.]

The regular vintage begins in Syria about the middle of September, and lasts about two months. [Lev. xxvi. 5; Amos ix. 13.] Ripe clusters, however, are found in Pal-

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estine as early as June and July, although the regular vintage begins in September. This difference may arise from the threefold growth of the vine already mentioned. The first gathered in Oanaan is probably meant in Num. xiii. 20.

The vintage was celebrated by the Hebrews with still more festivity than the harvest [Isa. xvi. 9], and was sometimes a season of excess. [Judg. ix. 27.]

Christ is likened to a vine; He is called the true vine. Being planted and dressed by His Father, how He spread and produced the fruits of righteousness! And being trodden in the wine press of His Father's wrath, what sweet, nourishing, new, ever fresh wine of complete righteousness, gospel promises, influences and everlasting blessings, are produced for weak, diseased, and sorrowful men! [John xv. 1; Proverbs ix. 2, 5; Isa. xxv. 6, 7; 1 Matt. xxvi. 29.]

The church is a vineyard. God, the proprietor, first planted the Jews there, as His vine, and gave them His tabernacle or temple as their wine-press; and His oracles, ordinances, and blessings. He let out this vineyard to their keepers, and sent the prophets, and at last His Son, to demand their good fruits; but these being abused and maltreated, He gave their church-state to the Gentiles, and at different seasons of time and life calls men to labour in it. [Isa. v. 1-7; Matthew xxi. 28-45; Luke xiii. 6, 7; Matt. xx. 1-16.] It is a vineyard of red wine, kept and watered night and day by the Lord; amid bloody persecutions and sore troubles, God, by His persevering and actuating influences, causes His people to bring forth the best of fruits, to His glory and their own good. [Isa. xxvii. 2, 3.] It is a vineyard planted at Baal-hamon, Lord of the multitude, and let out to keepers, and for which Christ must have a thousand silverlings, and the dressers two hundred. [Sol. Song i. 6; viii. 11.]

The church is called a vine; planted, protected, supported, and pruned by Jesus and His Father: how her saints flourish and bring forth the fruits of righteousness, acceptable to God and useful to man! But how ready are Satan, indwelling lusts, and false teachers, like so many foxes, to undermine her roots, and spoil her growth. [Sol. Song vi. 11; ii. 15.] Her tender grapes are young converts, and the first motions of good works, which are easily hurt; and her good grapes are saints, and their good works excellent and useful. [Sol. Song ii. 13, 15; vii. 12.] The saints and their graces are connected with manifold pressures and sufferings, but, as wine, they are very delightful to Christ, and refreshing and strengthening to His people. The wine and milk which Christ and His people feast on together, are the refreshing and strengthening promises and blessings of the gospel; or the saints' graces, which are acceptable

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to Him and delightful to themselves. [Sol. Song v. 1.]

The Jews are compared to a vine, or vineyard. God planted them a noble and choice vine; wholly a right seed; their ancestors being pious, and their original laws good; He protected, pruned, dressed, and caused them to spread by His kind providences; but through their apostasy and idolatry they reckoned themselves a barren and empty vine, bringing forth no good fruit; a degenerate plant of a strange vine, like other idolatrous nations; a wild vine, a vine of Sodom bringing forth sour grapes of gall, and which produced wine like the venom of asps; wicked courses, very offensive to God, and in the issue tending to set their teeth on edge; bringing many and painful calamities upon them. [Jer. ii. 21, 22; xxxi. 29; Ps. lxxx. 8; Ezek. xv. 1; Hos. x. 1; Isa. v. 1-7; Deut. xxxii. 32; Ezek. xxviii. 2.]

**VIOL.** [Amos vi. 5.] This was an instrument of music, and supposed by many writers to be the same with the psaltery. Chanting to the sound of it was to make like sounds with the voice, modulating the tones so as to correspond with the sounds of the instrument.

**VIPER.** [Job xx. 16.] A venomous serpent, from two to five feet in length. Its bite is extremely painful, and in many species quickly and certainly fatal; so that it was anciently regarded as a special judgment from heaven to be bitten by one. [Acts xxviii. 1-6.] Hence the viper is an emblem of whatever is deceitful and destructive. [Matt. iii. 7; xii. 34; xxiii. 33; Luke xii. 7.]

**VISION.** [Num. xxiv. 4.] In former times God was pleased to reveal Himself, and communicate His will in what were called visions, which were caused either in the night in ordinary sleep [Dan. vii. viii.], or by day in a temporary trance. [Acts xxvi. 13.]

**VOW.** [Num. vi. 2.] In the scriptural use, this word means a solemn religious promise, or covenant, by which one binds himself to do or suffer certain things, depending on God for power to accomplish it. Hence vows were made with prayer, and paid with thanksgiving. [Num. vi. 2-21; Judg. xi. 30, 31; Ps. lxi. 5; Acts xviii. 18.]

**VULTURE.** [Lev. xi. 14.] A noxious, rapacious bird, unclean by the ceremonial law [Deut. xiv. 13], but useful for destroying substances which might otherwise produce pestilence. They flock to fields of battle to satiate themselves upon the unburied. [Isa. xxxiv. 6, 15.] The extreme acuteness of the sense of sight in the vulture enables it to discern its prey at a great distance: and it is a striking instance in the accuracy of the Scripture writers that, while common sentiment attributes to the sense of smelling the peculiar faculties of this bird, its Hebrew name means seeing. And in the recital of God's wonders in the animal creation, in

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the book of Job, the characteristic of the eagle (one of the same tribe with the vulture) is, that "her eyes behold afar off." The same peculiarity is referred to [Job xxviii. 7], "there is a path which the vulture's eye hath not seen;" implying that its vision is most acute and penetrating. Experiments by a naturalist in South Carolina, where vultures abound, prove satisfactorily that this bird is guided solely by its sight in the pursuit of its prey, and that its powers of vision are very extraordinary: thus sustaining the truth of Scripture, even in matters not of a religious or moral character; and this in contradiction to the common opinion of mankind.

## W.

**WAFER.** [Ex. xvi. 31.] A thin cake of fine flour, used in various offerings anointed with oil.

**WAGON.** [Gen. xlv. 19.] Wagons, and similar vehicles, which are considered by us so indispensable in transportation, are not used at this day in the east, or in Egypt. Niebuhr states that he saw nothing of the kind either in Arabia or Egypt. In ancient times, however, they were well known, and frequently employed. [Num. vii. 3; Amos ii. 13.] We have figures of rude vehicles of this kind on monuments, supposed to be as ancient as the age succeeding that of Joseph.

**WALK, *walk*.** (1) With pleasure to move from one place to another. [Exod. xxi. 19.] (2) To act and behave in the tenor of conversation; and when thus metaphorically taken, walking denotes deliberation, pleasure, perseverance, and progress. Christ's walking in His Church, or among His people, imports His gracious presence with them, His constant delight in them, His observation of them, and readiness to do them good. [Lev. xxvi. 12; Rev. ii. 1.] "God's walking on the waves of the sea," and on the "wings of the wind," denotes the uncontrollable sovereignty, speed, composure, and mysterious nature of His providential conduct. [Job ix. 8; Ps. xviii. 10.] His "walking in the circuit of heaven" imports the immensity of His presence [Job xxii. 14]; but His "walking contrary" to men imports His thwarting their purposes and attempts, and His executing His judgments upon them. [Lev. xxvi. 24.] To "walk in Christ" is, being united to His person, clothed with His righteousness, and animated by His indwelling Spirit; and improving Him as our wisdom, righteousness, sanctification, and redemption, to make daily advances in holiness and nearness to heaven, with composure and delight. [Col. ii. 6.] To "walk in and after the Spirit" is to have the Holy Ghost dwelling in our soul, and being possessed of a new nature, directed,



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animated, encouraged, and drawn by the Holy Ghost, to order our whole conversation according to His word and influence, and agreeably to the inclinations of the renewed heart. [Gal. v. 16; Rom. viii. 1.] To "walk by faith" is to rely upon Christ, as freely and fully offered to us in the gospel, and firmly to credit the accomplishment of the promises; thus receiving out of Christ's fullness grace for grace, to make a continual progress in holiness, and towards eternal glory. [2 Cor. v. 7.] To "walk with the Lord," "before God," and "after the Lord," or "in His name," is to hear and believe His word, depend on Him, and in the study of intimate fellowship with Him, and, under a continued impression of His presence, to worship, obey, and please Him. [Gen. v. 24; Hos. xi. 10; Zech. x. 12.] To "walk in the light," or "in the light of God's countenance," is to enjoy the oracles and influences of Christ, and to improve them to promote a life of upright conformity to the command and example of Christ. [Isa. ii. 5; John ii. 6.] To "walk in the comforts of the Holy Ghost" is habitually to enjoy them in a very high degree. [Acts ix. 31.] To "walk worthy of the Lord" is to behave with pleasure and composure, as persons redeemed by, called to, united with, and receiving influence from, and in subjection to the Holy Jesus, who left us an example, that we should walk in His steps. [Col. i. 10; 1 Thess. ii. 12.] To "walk worthy of our vocation" or "calling" out of the world into the fellowship of God's Son is by denying ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world. [Eph. iv. 1.] To "walk as men" is to behave like the carnal and unregenerate part of the world. [1 Cor. iii. 3.] To "walk after the flesh" or "after lusts" is to be directed and influenced in our practice by the lusts, appetites, and inclinations of our corrupt nature. [Rom. viii. 1; 1 Pet. iv. 3; Jude 16.] To "walk in darkness," in "falsehood," and "craftiness," is to live in an unregenerate state, with a mind ignorant of divine things, and with pleasure to proceed on in lying, deceit, or other wicked courses. [1 John i. 6; 2 Cor. iv. 2.] False prophets "walk in the spirit of falsehood" when, pretending to have the Spirit of God, and being instigated by the devil, they prophecy falsely to the people. [Mic. ii. 11.] To "walk in the way of the people of Judah" was to approve their forsaking the Lord, and then depending on the Assyrians and Egyptians for help. [Isa. viii. 12.] Men "walk through fire and water" when they pass through great dangers and troubles. [Isa. xliii. 2; Ps. lxi. 12.] The king of Tyre "walked in the midst of stones of fire;" his very garments and palace were hung or set thick with shining or sparkling gems. [Ezek. xxviii. 14.]

## War.

**WALLS.** [Gen. xlix. 6.] The walls of ancient times were generally built of earth, or clay, mixed with straw, and hardened in the sun. Hence it was necessary to build them of great thickness, in order to ensure their permanency. When any breach took place in such a mass of earth, either by heavy rains or some defect in the foundation, the consequences were very serious. [Ps. lxi. 3; Isa. xxx. 13.] The fact that bricks were made in such a rude and perishable manner gives force to the contrast presented in Isa. ix. 10; and as considerable straw entered into their composition, and the earth of which they were made was dry and porous, it is not surprising that they could be destroyed by fire. [Amos i. 7, 10, 14.]

The expression in Job xxiv. 11, is supposed by some to refer to the low walls which were built in vineyards for the vines to run upon; and they maintain that the passage should read thus—"They work at midday among their walls on rows of vines." It may be that oliveyards were enclosed with walls, as we know vineyards were, and then the passage would be plain as it stands.

The walls of vineyards were temporary, being probably designed chiefly to guard the enclosure against the jackals, which were numerous in Palestine, especially during the vintage, often destroying whole vineyards and fields of cucumbers. Hence the bitterness of the sarcasm of Tobiah [Neh. iv. 3], as if the wall the Jews were building for the protection of their capital was scarcely better or stronger than a temporary vineyard wall to bar out jackals or foxes.

A fenced wall [Isa. ii. 15] is a fortified wall.

**WAR.** [Gen. xiv. 2.] We read of vast armies in the land of Palestine. [2 Chron. xiii. 3; xiv. 8, 9; xvii. 14-18; xxv. 5-7; xxvi. 11-15.]

From the nature of the arms and the customs of the ancients, their battles were truly murderous. In those times, heroes sought through the whole field for their personal enemies. Scarcely ever was any quarter given, except where the vanquished was retained as a slave, and consequently the number of killed was often immense. [2 Chron. xiii. 17.]

Although the military art was comparatively simple, yet ingenious stratagems of various kinds were practised. Enemies were then, as now, surprised and overcome by unexpected divisions of the forces, by ambushes, and by false retreats. [Gen. xiv. 15; Josh. viii. 12; Judg. xx. 36-39; 2 Kings vii. 12.]

Previously to the invention of firearms it was found necessary to resort to many complicated and unwieldy machines for casting heavy stones, and other destructive missiles. We find, however, little allusion to these in the Bible. About the end of the ninth

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the beginning of the eighth century before Christ, Uzziah made in Jerusalem engines invented by cunning men, to be on the towers and bulwarks, to shoot - throws and great stones withal. [2 Chron. xvi. 15.] These were obviously similar to those in use by the Greeks and Romans.

Among these was the battering-ram. [Ezek. iv. 1, 2; xxi. 22.] This was nothing more than a long beam of strong wood, usually oak. It was intended to batter down walls, and the end with which the assault was made was armed with a mass of heavy metal, in the shape of a ram's head. Occasionally they were sharply pointed at this end. These great beams were at first carried by the soldiers, and driven against the walls; afterwards they were placed upon wheels, but in process of time they were suspended by heavy chains, so that a comparatively small force would impel them with vast effect against a fortification. The men who worked the battering-ram were protected by a covering or roof, spread with something damp and tough (as wet hides), to resist the fire and the weapons of the besieged.

The crow was also the name of an instrument of war.

It is supposed that Hushai [2 Sam. xvii. 13] alluded to a machine like the crow when he said to Absalom, "If David be in a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there." The crow could only be effective where the walls of a town were not in good condition, or not well defended; and then, if the besiegers were sufficiently numerous to work it, by applying a great number of ropes to the same beam, they could soon open a way for the besieging army. There certainly is reason to conclude that Hushai's proposition arose from his knowing that King David was almost deserted, and that the hearts of the men of Israel were after Absalom, and that the plan, though injudicious in itself, alluded to the use of some weapon of attack similar to the crow, which was worked by means of ropes, so pointedly mentioned in this otherwise obscure passage.

But there was no part of the ancient military preparations which was more terrible than the chariot. [Exod. xiv. 7; Deut. xx. 1; Josh. xvii. 16; Judg. iv. 3.] They were in common use wherever there was any cavalry. [2 Sam. x. 18; 1 Chron. xviii. 4; 2 Chron. xii. 3; xiv. 9.]

Walls and towers were used in fortifications, and the latter were guarded by soldiers, and are called garrisons. [2 Sam. viii. 6; Ezek. xxi. 11.]

As to the order of battle we have no certain knowledge. The prophet alludes to it. [Jer. xvi. 3, 4.] Among all ancient nations it was customary to take previous refreshment of food, in order to give strength to

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the army. The soldiers, and especially the commanders, arrayed themselves in their costliest garments and fairest armour, except in cases where disguise was attempted. [1 Kings xxii. 30.]

Various passages lead to the opinion that divisions of the army were common, as in modern times. [Gen. xiv. 15; Judg. vii. 16; 1 Sam. xi. 11.] The most frequent division of the host was into tens, hundreds, and thousands; and each of these had its commander or captain. [Judg. xx. 10; 1 Sam. viii. 12; 2 Kings xi. 4.] This is an ancient method, and is still common in Persia. Among the Hebrews these divisions had some reference to the several families, and were under the heads of families as their officers. [2 Chron. xxv. 5; xxvi. 12.] The captains of hundreds and of thousands were of high rank, or (so to speak) staff officers, who were admitted to share in the councils of war. [1 Chron. xiii. 1.] The whole army had its commander-in-chief, or captain, who was over the host, and its scribe, or keeper of the muster-roll. [1 Kings iv. 4; 1 Chron. xviii. 15, 16; xxvii. 32-34; 2 Chron. xvii. 14; xxvi. 11.] In Isa. xxxiii. 18, the words translated "he that counted the towers," probably indicate what we should call a chief engineer.

Under David, the army of 288,000 men were divided into twelve corps, each of which was consequently 24,000 strong, and had its own general. [1 Chron. xxvii. 3] Under Jehoshaphat this was altered, and there were five unequal corps, under as many commanders. [2 Chron. xvii. 14-19.]

The cohort had five or six hundred men, and the legion embraced ten cohorts.

The light troops were provided with arms which they used at some distance from the enemy. They are designated [2 Chron. xiv. 8], while the heavy armed were those who bore shield and spear. [1 Chron. xii. 24.] The light troops were taken principally from the tribe of Benjamin, as appears from the last cited texts.

Kings and generals had armour-bearers, selected from the bravest of their favourites, who not only carried their armour, which was in those days a necessary service, but stood by them in the hour of danger, carried their orders, and were not unlike modern adjutants. [1 Sam. xxxi. 4.]

The troops were excited to ardour and bravery by addresses from their priests, who were commanded to appeal to them. [Deut. xx. 2.] In later times kings themselves were accustomed to harangue their armies. [2 Chron. xiii. 4.] Finally (perhaps after the sacrifices had been offered) the summons was given by the holy trumpets. [Num. x. 9, 10; 2 Chron. xiii. 12-14.]

It was the practice of the Greeks when they were within half a mile of the enemy to sing their war song. A similar custom

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probably prevailed among the Jews. [2 Chron. xi. 21.]

Next followed the shout, or war cry, which the Romans accompanied with the noise of shields and spears struck violently together. This war cry was common in the east, as it was till recently among the Turks. It was the alarm or shout so often mentioned in Scripture. [1 Sam. xvii. 52; 2 Chron. xiii. 15; Job xxxix. 25; Jer. iv. 19.]

The frequent figurative allusions to the art and weapons of war used by the sacred writers are obvious without explanation.

The practice of offensive war in modern times cannot be defended by reference to sacred history. We have a new and better dispensation, which breathes forgiveness and forbearance, and the tendency and promised fruit of which is to banish wars and fightings from the earth, and make it the abode of peace and love.

WARD. [Gen. xl. 3; Acts xii. 10.] A prison, or an apartment thereof. Also a garrison for military post [Neh. xii. 25], or a class for detachment of persons of any particular service. [1 Chron. ix. 23; xxv. 8; Neh. xiii. 30.]

WASHING was much used among the eastern nations. As they often walked barefoot, or only with sandals, they used for cleanliness and refreshment to wash their feet when they came from a journey. [Gen. xviii. 4; xxiv. 32; xliii. 24.] Ordinarily, servants washed the feet of those of the family; only daughters often washed the feet of their parents. To wash the saints' feet, therefore, implied much humility or kindness. [1 Tim. v. 10.] What love and condescension were manifested by our Saviour in washing his disciples' feet. [John xiii. 1-8.]

The superstitious Jews washed their hands up to the elbows before they took their meals, and even washed their beds, whereon they sat at meat, and their tables. [Mark xii. 3, 4.] At the marriage of Cana, the guests had pots full of water set to wash in as they entered. [John ii. 6.] The ceremonial washing of clothes and flesh, imported our washing the garments of our conversation in the blood and righteousness of Christ; depending on that to cover all our spots of life, and be our only ground of acceptance before God; and our being influenced thereby to repent of our sins, and turn from them to God. [Exod. xix. 10; Rev. vii. 14.] All the washings of priests and sacrifices pointed out the spotless purity of Christ, and our justification and sanctification by His blood and spirit. [Eph. ix. 10.] God or Christ's washing of men, imports His removal of their moral guilt and pollution, by the application of the word, blood, and spirit of Christ. [John xii. 8; Isa. iv. 4; Ps. li. 2, 7.] Men's washing of themselves imports (1) Their setting out their own excellencies to the best advantage [Ezek. xxiii. 40], (2) Their

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legal endeavours to clear or purify themselves; notwithstanding all which, God shall plunge them in the ditch, making their iniquity evident in the troubles inflicted on them. [Job ix. 30; Jer. ii. 22.] (3) Their application of Christ's word, righteousness, and spirit, and endeavouring, under their influence, to mortify the deeds of the body. [Isa. i. 16; Jer. iv. 14.] Washing of steps in butter, and clothes in wine, imports great plenty of these things, or of like comforts. [Job xxix. 6; Gen. xlix. 11.] Eyes washed in milk are such as are very clear and shining. [Sol. Song v. 12.] Moab was David's wash-pot; he was reduced by him to a most base and servile condition. [Ps. lx. 8.]

WATCH. [Ex. xiv. 24.] The original division of the night was into the first, middle, and morning watch; but after the captivity, the Jews adopted the custom of Rome and Greece, which divided the twelve hours of the night into four watches, beginning with six in the afternoon. [Mark xiii. 35.] The time that passed between the watches seems to a person that sleeps soundly as but a single moment. [Ps. xc. 4.]

WATCHER. [Dan. iv. 17-23.] This word is supposed to denote either the Divine Being Himself (ver. 24) or His holy messengers (ver. 13). It imports the special universal providence of God, by which the affairs of the universe are ordered, and the rise and fall of kings and empires controlled. The twelve superior gods of the Chaldeans were called counsellor gods, and were supposed to watch over and interest themselves in the minutest affairs of men.

WATCHMAN. [Sol. Song v. 7; Isa. xxi. 11.] In Persia, the watchmen were required to indemnify those who were robbed in the streets, and hence they were extremely vigilant to give the alarm, and protect the city and its inhabitants from violence. [Ezek. xxxiii. 2-6.] The watchman was also required to call the hours of the night in a loud voice, as he patrolled the streets. This was customary, even in London, until about the year 1830. In time of danger the watchmen were posted in towers over the gates of the city. [Isa. xxi. 8; lxii. 6.]

WATER. [Gen. xviii. 4.] The scarcity of water is one of the calamities of the eastern world, and the distress which is often experienced by man and beast for want of it is indescribable. Park, the Abyssinian traveller, tells us that after several days of privation, he had fallen asleep, and his fancy would carry him to the banks of some clear and beautiful river, which he surveyed with transport, and eagerly hastened to quench his parching thirst, and the fancied effort would wake him to the dreadful disappointment. How admirably does this illustrate Isa. xxix. 8.

In Prov. xxi. 1, the original term rendered rivers signifies divisions, partitions, sec-

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tions, and refers to the ancient oriental methods of conveying water to orchards and gardens. This was by means of canals, or rivulets flowing in artificial channels, called in Hebrew divisions, *i.e.* cuts or trenches, which distributed the water in all directions, to irrigate abundantly their otherwise parched and barren soil. With a similar allusion, the psalmist [Ps. i. 3] says of the godly man, the lover of the divine law, that "he shall be like a tree planted by the rivers of water (divisions or sections of water), that bringeth forth his fruit in his season, and his leaf shall not wither." The reference is doubtless to trees nourished by artificial irrigation, like those in the neighbourhood of Damascus. The gardens are thick-set with fruit trees of all kinds, kept fresh and verdant by the waters of the Barady. This river, as soon as it issues out from the cleft of the mountain into the plain, is immediately divided into three streams, of which the middlemost and largest runs directly to Damascus, through a large open field called the Ager Damascenus, and is distributed to all the cisterns and fountains in the city. The other two, which are taken to be the work of art, are drawn round, the one to the right hand, and the other to the left (as the rivers of water are turned), on the borders of the gardens into which they are let out as they pass, by little currents, (divisions), and so dispersed all over the vast wood; insomuch that there is not a garden but has a fine quick stream running through it. A traveller describing the orange garden of the emir of Beyroot, observes that "it contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange-trees of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone work were troughs very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree, for the stream as it passed by to flow out and water it." With these items of oriental custom before us, we perceive at once the point of the comparison in the passage, Prov. xxi. 1. In Deut. xi. 10, it is said of the land of promise, "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." The phrase watering with the foot may refer to the construction of channels and water-courses like those above mentioned, which was accomplished by the action of the foot in digging. So also in 2 Kings xix. 24, "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places;" *i.e.* I have digged new channels by the labour of the spade, have

## Wedding Garment.

turned the rivers out of their ancient courses, which consequently were dried up, and thus have made my army to drink of strange waters, flowing in channels to which they had never before been accustomed. It would with us be a very bold figure to say that Cyrus dried up the Euphrates, the river of Babylon, with his foot; but when understood, as now explained, of digging a new channel, which was done with proper implements by the agency of many thousand feet, the expression would be by no means high-wrought to the imagination of an oriental. Another, and, as some think, much more natural opinion is, that allusion is made to the machinery for drawing up water, by means of a rope or string of buckets attached to a wheel, which was turned like a modern tread-mill.

In the hot countries of the east the assuaging of thirst is one of the most delightful sensations that can be felt, and hence the frequent allusions to it in the sacred writings. [Ps. cxliii. 6; Prov. xxv. 25, &c.] Every attention which humanity and hospitality can suggest is paid at the present day to furnishing travellers with water. We are told that public reservoirs or pools are opened in Arabia and Egypt; and in the Mohammedan villages of Palestine bread and water were furnished by the inhabitants gratuitously. In India, at this day, the natives offer water to weary travellers, in honour of their gods. Hence the force and beauty of the allusion, Matt. x. 42. Water was commonly drawn out of wells by females, and transported upon the shoulder or head, in large leathern or earthen vessels.

WATER-SPOUTS. [Ps. xlii. 7.] This surprising phenomenon was not unfrequently seen on the Syrian and Jewish coasts. It is forcibly alluded to by the psalmist in the passage above cited. He represents the calamities that came upon him, according to the prediction [2 Sam. xii. 11], as like a violent storm at sea, where the torrents that poured down from above meet the columns of water that ascend from the depth beneath; the clouds above calling to the waters below, and exciting each other to join their forces and overwhelm the despairing sufferer in hopeless destruction.

WAX. [Ps. xxii. 14.] A well-known substance, easily softened and dissolved by heat. [Ps. lxviii. 2; xcvi. 5; Mic. i. 4.]

WEATHER, *weather*. [Job. xxxvii. 22.] The words fair weather might better be rendered Golden Splendour, and then the allusion to the *aurora borealis* is obvious.

WEDDING GARMENT. [Matt. xxii. 11.] The wedding garments were furnished by the host, and were required to be worn by those who were admitted as guests at marriage-suppers. So holiness and righteousness are called the garments in



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which the guests must appear at the marriage supper of the Lamb.

**WEEK.** [Gen. xxix. 27.] The word in this passage means the term of seven days during which the marriage festival lasted, as if Laban had said, "Attend to the ceremonies of the present marriage first, and then commence another term of seven years service for Rachel." The division of time into portions of seven days had its origin at the beginning of the creation [Gen. vii. 4-10; viii. 10-12], and the traces of it are found in every quarter of the world. It is to be observed that this is not a division of time suggested, like the day, month, or year, by the revolutions of the heavenly bodies. It is perfectly arbitrary, and yet in all the countries of the east, among ancient nations, before they had any knowledge of the sacred history, or even in the uncultivated tribes of Africa, this division is recognized, and the days of the week named.

The Jews gave no names for the days of the week, but simply the number, as the first, second, or third day. And this practice is adopted by many persons at the present day, for example by the Society of Friends. The names of the days in modern use are derived from the Saxon language, in which they have a signification derived from northern mythology.

Besides weeks of seven days, which were rendered from one Sabbath to another, they had a week of years, or seven years, and a week of seven times seven years, which brought in the fiftieth, or jubilee year.

**WELLS.** [Exod. xv. 27.] These were very essential in a country of flocks and herds, and were generally provided at each place of pasturage. They were deep [John iv. 11], and expensive to dig and preserve, and hence were a valuable part of the husbandman's property. [Num. xx. 17-19.] They were sometimes owned in common. [Gen. xxix. 2, 3.] To protect them from the sand, and from being used by others, they were covered usually with a stone. [Gen. xxix. 2, 8.] To stop them up was, and still is, regarded as an act of hostility [Gen. xxvi. 15]; and to invade the right of property in them was often the cause of sore contention. [Gen. xxi. 25.] In a country where water was so valuable, and so difficult to be procured, it was an appropriate emblem of rich blessings. [Jer. ii. 13; xvii. 13.]

**WHALE.** [Job vii. 12.] In the Mosaic account of the creation, we are told that on the fifth day God created great whales. [Gen. i. 21.] The word probably means no particular species of animals, but the largest class of created things, whether inhabiting the land or the water. The geological investigations of the present day determine such to have existed of a character different from any now known; and comparative anatomy proves their nature

## White Ass.

to be most accurately described by the term "great creeping things." This use of a general word to denote some huge monster is supposed by some to occur in Ps. civ. 26; Ezek. xxxii. 2, compared with Matt. xii. 40, and also Job vii. 12.

**WHEAT.** [Judg. vi. 11.] This most useful and important of all grains was produced abundantly in the land of Canaan. In our translation it is often mentioned under the general name of corn.

**WHITE, *huite*,** being the purest and most shining colour, is often used to represent what is pure and glorious. God having hair white as wool, and white garments, and riding on a white cloud, denotes His eternity, wisdom, holiness, and the equity of His providential conduct. [Dan. vii. 9; Rev. xiv. 14.] Christ is said to be white; He is pure in His godhead, holy, highly exalted, and abounding in love; and He is ruddy, and red in His apparel. He appeared in our nature, and suffered in it, and in the execution of His wrath conquers and destroys His enemies. [Song of Sol. v. 10; Isa. lxiii. 1, 2.] His hair white as wool, denoting His eternity and wisdom. [Rev. i. 14.] The whiteness of His throne imports the holiness, equity, and glory of His procedure in the last judgment. [Rev. xx. 11.] The "white horses" of Christ and His people are the pure truths of the gospel, by means of which they obtain spiritual victories. [Rev. vi. 2; xix. 11.] Saints are made white when freed from guilt and pollution. [Ps. li. 7.] Their white raiment is the righteousness of Christ imparted to them, and their sanctification, the state of heavenly glory, in which they are peaceable, noble, and triumphant kings and priests unto God. [Rev. iii. 4, 5; iv. 4; vii. 14.] The Nazarites were "whiter than milk" when they kept their vows, and looked fresh and comely. [Lam. iv. 7.] The fields were white to harvest, or ripe, when multitudes seemed fond of hearing the gospel, by the power of which men are cut off from their natural state, gathered to Jesus, and bound up in the bundle of life with Him. [John iv. 35.]

**WHITE ASS.** [Judg. v. 10.] The most beautiful specimen of asses is the Atun, or white ass. Calmet says, that it is the immediate descendant of the wild ass, or onager, and is much valued by the great men of the east, and eagerly sought after for their own personal dignity and accommodation. Such is the price of these lovely and elegantly proportioned creatures, that common people are unable to procure them, and the possession of them is therefore restricted to the great and wealthy. Some writers have stated that the genuine race of white asses is peculiar to the vicinity of the river Euphrates. The *whit* of this comely animal is of a silvery colour, contributing greatly to its noble appearance, and there-

## Whited Sepulchres.

fore so suited to the imposing and graceful possession of ancient eastern princes. In Judg. xii. 13, 14, we read of one of the judges of Israel, Abdon, a Pirathonite; he had forty sons and thirty nephews that rode on threescore and ten ass colts; that is *white* ass colts. This furnishes some idea of the splendour and dignity maintained by Abdon, the judge of Israel. The costly present of the opulent and holy patriarch Jacob to his brother Esau, included twenty she asses and ten foals of this superior race. [Gen. xxxii. 15.] To one of the same species the dying Jacob alluded when he pronounced the blessing on Judah, and described him as "binding his foal unto the vine, and his ass's colt unto the choice vine." [Gen. xlix. 11.] The words "ass's colt" in the original, are the "son of the Atpû," or white ass. David had, as one of the appendages of royalty, a stud of white asses. Therefore we read [1 Chron. xxvii. 30] that over the atunuth, or white asses, was appointed Jehdeiah the Meronothite. Such was the astonishing wealth of Job, that he possessed a thousand she asses, after he had been raised from the depths of poverty, suffering, and disease, to an elevation of power, wealth, and glory, far exceeding that which he originally enjoyed. [Job xlii. 12.]

WHITED SEPULCHRES. [Matt. xxiii. 27.] It was customary to whitewash the Jewish sepulchres annually, that they might be distinctly seen and avoided, inasmuch as coming in contact with them was the occasion of ceremonial defilement. [Num. xix. 16.] This practice gave them a neat and beautiful appearance, and presented a striking contrast to the dark and offensive mass of putrefaction within.

WIDOW, *wid'-o*. A woman whose husband is dead. More than two hundred years before the giving of the law, widows, whose husbands had left them childless, married their deceased husband's younger unmarried brother, to obtain seed for the deceased one. So Tamar married the two elder sons of Judah, and had the third promised to her. [Gen. xxxviii.] Under the Mosaic law this was expressly enjoined [Deut. xxv. 5, 6], or the nearest kinsman might do it. [Ruth iv.] As children were esteemed a great honour, especially in a nation whence the Messiah was expected, widowhood, in such as were not past the age of child-bearing, as well as barrenness, was reckoned a great shame and reproach. [Isa. iv. 1; liv. 4.] It was presumed any young woman of character would find a husband, either in the family of her deceased husband, or some other. The widows of kings, however, continued in their widowhood, and were the property, though not always wives of the successor; and to ask any of them in marriage was considered as indirectly claiming the kingdom. [1 Kings ii. 13-25.] As

## Wild Ass.

widows are too often overlooked by men, God has claimed a peculiar concern with them as their husband, supporter, and judge. [Ps. lxxviii. 5; cxlvi. 9.] He charged the Hebrews to take peculiar care of them, and of fatherless children [Deut. xiv. 29]; and has threatened terrible punishments against such as oppress and injure them. [Isa. xciv. 6; Mal. iii. 5.] Under the gospel, the church is to provide for those that are "widows indeed;" *i.e.* widows of a good character, humble, and liberal when able, and now grown old and truly destitute; but younger widows are advised to marry. [1 Tim. v. 3-16.] To show kindness to widows is a branch of the true religion. [Job xxix. 13; Jam. i. 27.] To mark their desolation, and deprivation of all joy, honour, and comfort, Jerusalem and Babylon are likened to widows [Lam. i. 1; Isa. xlvii. 8]; and often the "leaving wives widows" imports the being cut off by the sword, or by some untimely death. [Jam. v. 3; Ezek. xxii. 25.] "Widowhood and loss of children came upon Babylon in one day;" suddenly she lost Belshazzar, and her rulers, and dignity; and had vast numbers of her inhabitants slain by Cyrus. Under Darius Hystaspas, her inhabitants slew their wives and children, and almost all that were not able to bear arms, that the provision of the besieged city might not be wasted by useless mouths. [Isa. xlvii. 9.]

WILD ASS. [Job. xxxix. 5.] In Scripture there are three names given to the ass. That which is given to the ordinary kind is *chamor*, signifying turbulence; that which is applied to the zebra, a species of the wild ass, namely, *para*, signifying to break loose; the third is *orud*, signifying braying, which is applied to wild asses. This name occurs in Dan. v. 21; what is there translated the beast of the field, is, in the original, *oredia*, or wild asses.

From the very diminutive specimen of the ass in our northern climate, we can form no idea of the loveliness, the elegant proportion, the liveliness, and the exceeding agility and swiftness of this wild but superior animal. In many parts of Asia, in its native wilds, it is remarkable for beauty and vivacity. It is chiefly found in its natural state in the dry and mountainous deserts of Tartary, and in the southern parts of India and Persia. In ancient times it was common in parts of Syria and Arabia. It stands much higher on its limbs than those which are domesticated, and, in proportion, its legs are much more slender. Its hair is very fine, light in colour, soft and silky. Wild asses live in small herds; they are timid and watchful, one of their number acts as leader, and in an eminent degree they possess the senses of smelling and hearing. The food in which they chiefly delight is bitter lactescent herbs and the wild plants of the desert.

## Wilderness.

In Gen. xvi. 12, the Ishmaelites are compared to wild asses, to represent their free wandering habits, and also their ungovernable, lustful, restless, wild, and savage temper and dispositions. "And he," namely Ishmael, "will be a wild man," in the original a man like a wild ass; "his hand will be against every man, and every man's hand against him." How wonderful! To the present day this description is exactly applicable to the wild wandering Arabs, those tribes which are the descendants of Ishmael—man in his natural state, under the dominion of passions which have never been restrained or subdued by grace. [Job xi. 12; xxxix. 5; Jer. ii. 24; xiv. 6; Hosea viii. 9; Ps. civ. 11; Is. xxxii. 14.]

WILDERNESS [Exod. xiv. 3], and "desert." These words do not necessarily import a mere waste, but rather extensive tracts not under cultivation, but affording rich and abundant pasturage. [Josh. xv. 61; Isa. xlii. 11.] The principal tracts of this description were the wildernesses of Jericho, Judah, Engedi, Ziph-maon, Beersheba, Tekoa, Gibeon, and Bethaven. (See these under their respective heads.)

WILL OF GOD [Mark iii. 35] signifies either His purpose or pleasure [Eph. i. 11], or His laws [Matt. vii. 21], or His revealed will contained in the Scriptures of the Old and New Testament. [Rom. xii. 2.]

WILL WORSHIP [Col. ii. 23] means the practice of such expedients for serving and pleasing God as are not required nor sanctioned by divine authority; but are such as man chooses for himself independently of revelation, as deism, and the whole system of idolatry.

WILLOW, *will'-lo*. [Lev. xxiii. 40.] A well-known tree, which flourishes best in marshy ground, and on the borders of water-courses. [Job xl. 22; Isa. xv. 7; xlv. 4; Ezek. xvii. 5.] The beautiful species known to us as the weeping willow is called the Babylonian willow, in allusion to Psalm cxxxvii. 2.

WIMPLES. [Isa. iii. 22.] Supposed by some to mean a broad, full mantle, or shawl, like the veil which Ruth had [Ruth iii. 15], and by others a veil, coil, or hood; and this last is its German signification at the present day.

WIND. The motion of the air, by means of which a large quantity flows from one place to another. The trade-winds are either such as blow constantly from east to west, or which blow three or six months at once from one quarter, and as long from the opposite. When the air, by the heat of the sun or otherwise, is most rarefied, thither the denser part of the distant air bends its course; and so a very rarefied air bodes a storm. The trade-winds which are met with on the vast ocean, chiefly on the Pacific, blow not directly from east to west, or from west to east, but incline towards the

## Wind.

equator, where the air is most rarefied. This rarefaction of the air under much rain happens in the torrid zone in the summer season. Winds blow almost constantly from off the sea, in places very hot. Winds from the sea are warmest in winter, and coldest in summer; and land winds are coldest in winter and hottest in summer. Winds blowing over hills covered with snow, or over cold countries, are thereby rendered colder. In different countries the wind is often in different, or even in opposite quarters at the same time; and the north and south winds are wet or dry. [Prov. xxv. 23.] A whirlwind is a strong blast, which winds about in a somewhat circular manner. Multitudes of such blasts come from the deserts of Arabia; and out of one of them the Lord spoke to Job. [Isa. xxi. 1; Job xxxvii. 9; xxxviii. 1.] Whirlwinds sometimes sweep down trees, houses, and everything in their way. The Holy Ghost is likened to wind, or winds, because He is incomprehensible in His nature; and how self-moved, powerful, convincing, quickening, comforting, and purifying in His influences! May not the north wind figure out His convincing, and the south wind His cherishing and comforting efficacy? [John iii. 8; Song of Sol. iv. 16; Ezek. xxxvii. 9, 10.] The destructive or afflictive judgments of God are like wind, the east wind, or whirlwind. How unsearchable in their nature and number! How violently they bear down men before them, and blow them and their property to ruin! Or are the Assyrians, who from the east came and almost ruined the whole nation of the Jews, and bound them up in their wings, to carry them captive to a foreign land, this east wind? [Isa. xxvii. 8; Hos. iv. 19; Jer. xxiii. 19; xxv. 32; xxx. 23.]

The Chaldeans are called a dry wind, and a full wind from the wilderness, not to fan or cleanse; or a whirlwind. From the side of the Arabian desert they came, and furiously marching against the Jews, they wasted their country, and destroyed their lives and wealth. [Jer. xlii. 24; iv. 12.] The Turks are like to a whirlwind. How furious and destructive were their inroads! [Dan. xi. 40.] Temptations of any kind are called wind; they tend to toss men from one principle and practice to another, and put them to the trial whether they be rooted and grounded in Christ and His truth or not. [Matt. vii. 27.] God's "lifting up Job to the wind" imports His exposure of him to terrible troubles and temptations, in order to try the truth and strength of his grace, and to purge away his corruption. Men lift up thrashed corn to the wind to separate the chaff from it [Job xxx. 22], and Satan is said to sift men. [Luke xxii. 31.] Men's sins are called wind; how they unsettle men, and toss them from goodness or happiness. [Luke i. 77.] Anything unprofit-

## Window.

able and unsubstantial is called wind. The Hebrews in the desert, and proud men, in any age, are likened to wind; how unsubstantial, and how quickly driven away, and passed out of life. [Ps. lxxviii. 39, 40; Prov. xxv. 14.] Men's life is likened to wind; it depends on breath, and how vain and unsettled, and how quickly passed away. [Job vii. 7.] False prophets become wind when their predictions are falsified, and themselves condemned. [Jer. v. 13.] Words are wind, or strong wind, when destitute of sense, noisy, or passionate. [Job vi. 26; viii. 2.] False doctrines are called wind; how unsettled, inconsistent, and noisy; how they carry off light and unsettled persons, but make little or no impression on such as are well rooted and grounded in the truth. [Eph. iv. 14.] Molten images are called wind and confusion; instead of doing men service, they contribute to their disgrace, shame, and perplexity. [Isa. xli. 29.] To "sow the wind and reap the whirlwind" is to contrive unprofitable schemes, that issue in the ruin of the contrivers. [Hos. viii. 7.] To inherit wind is to possess what is unsubstantial and hurtful. [Prov. xi. 29.] The Israelites "fed on wind, and followed after east-wind." Their dependence on the Syrians, Assyrians, or Egyptians, did them no real service, but much hurt, blasting and ruining their country, and so increased their lies and falsehood, and hastened the desolation of their country. [Hos. xii. 1.]

WINDOW. [Gen. vi. 16.] In eastern houses the windows open upon the court within, and not upon the street without. One of the objects in view is to escape the dust of the narrow eastern streets. This gives a melancholy aspect to the streets, as nothing but an unbroken line of blind walls is seen on either side. There is sometimes a projecting balcony, or porch, in front of the house, carefully closed by lattices of what is called Venetian work, and opened principally upon some festival. From such a place Jezebel is supposed to have been looking out when she was seized and put to death by Jehu. [2 Kings ix. 30.] And this was probably called the casement. [Prov. vii. 6. See also Song of S. ii. 9.]

WINE. [Gen. xiv. 18.] There has been some controversy as to the nature and qualities of the liquor which is called wine in our Scriptures. The plain reader of the Bible will be satisfied, however, that it was unquestionably an intoxicating drink. [Lev. x. 9; Eph. v. 18; 1 Pet. iv. 3.]

The ancient Egyptians drank no wine, unless we give that name to the sweet, unfermented juice of the grape, such as Pharaoh's butler was accustomed to express into the cup in the king's hand [Gen. xl. 9-11], and which was mixed with water. Fermented wine they considered as the invention of an evil spirit, and it was not offered

## Wine.

to their gods. Yet in very early times they had learned the art of brewing a kind of beer from barley, which, according to the Greek historians, was called "barley wine." This beer is said to have been costly, and little, if at all, inferior to wine. It was also known to the Hebrews, who, however, had less need of it, as their land was productive of the richest vintage.

Like all other countries, Canaan had wines of various strength; and a distinguished writer on Jewish antiquities observes, "The wines in those countries cannot easily be used without water." Another ancient author says that, "The wine at Aleppo resembles that of Cyprus, and is so fiery that when drunk unmixed it causes great inconvenience." It is very clear, however, that intemperance prevailed among the Jews [Isa. v. 11; xxviii. 1-8; lvi. 12]; and it is not inconsistent with any known facts to suppose that their wines generally had the intoxicating principle. Whether the wine into which our Saviour miraculously changed the water at Cana [John ii. 3] possessed this principle or not we cannot know, nor would a decision of the question in the least degree affect the character of the transaction, any more than it would affect the prescription of the apostle to Timothy. [1 Tim. v. 23.] The process by which the juice of grapes, apples, pears, &c., becomes an intoxicating drink, is as kindly and benevolently provided as the process by which those fruits themselves come to maturity; and so far as the use of the liquid, after this process has taken place, tends directly or indirectly to the injury of body or soul, so far are we forbidden to use it on any pretence or consideration whatever. The inquiry, therefore, what the wine of the Bible was in this respect, seems to be without any practical advantage, inasmuch as the injurious use of it is forbidden in a thousand forms; and when it possesses the intoxicating quality, the inordinate use of it is decidedly wrong.

In the east, casks were unknown. The wine was kept in jugs, or flagons, and improved by age [Luke v. 37-39], and by standing on the lees. [Isa. xxv. 6.] The original word rendered "lees" signifies "preservers."

The "mixed wine," often mentioned by the sacred writers [Ps. lxxv. 8; Prov. xxiii. 30], was not diluted with water; but, on the contrary, was increased in strength, or improved in flavour and colour, by a mixture of drugs, herbs, and spices. [Song of S. viii. 2.] Saffron is used at this day among the Persians to give a deep colour to their wines. Some suppose, however, that the phrase, "mixed wine," denotes wine rendered stronger by being shaken up and mingled with the lees.

It is necessary for the liquor to remain on the lees for a time after the fermentation has ceased. Whenever this first fermenta-



## Wine-presses.

tion has been deficient, the wine will have a richer and sweeter taste. Unless, however, it undergoes a farther fermentation, the lying upon the lees will not secure strength or flavour, but after repeated partial fermentation, will run into a thin acid. This beautifully explains Jer. xlviii. 11.

WINE-PRESSES [Job. xxiv. 11] were cavities in the ground [Matt. xxi. 33], built up or lined with mason work. They are now found in this form in Persia, eight feet square and four feet deep. In Isa. v. 2, and Mark xii. 1, the term wine-press rather means the open place or vessel which received the expressed juice from the wine-press. It was in one of these cavities that Gideon worked. [Judg. vi. 11.]

WINE-VESSELS. The Hebrews, as well as the Greeks, preserved their wine in large earthen vessels, or jars, which were buried up to their necks in the ground. These jars are quite large, containing often as much as one of our barrels. The "must," or new wine, after being poured into such vessels, is stirred for about twenty days, thrice a day, with wooden rods. When wine is to be transported, the Persians sometimes decant it into flasks or bottles, but skins are in common use, as they were among the ancients. The Hebrews poured even the "must," or new wine, into these sorts of skins; but for this purpose they used such as were fresh and flexible, and therefore not liable to be broken by the fermentation of the liquor. [Matt. ix. 17.]

By "new wine" [Joel i. 5] is intended sweet wine, which was purer and stronger, and more capable of preservation, and of course more inebriating. [Isa. xlix. 20; Acts ii. 13.]

Red wine is more esteemed in eastern countries than white.

The wines of Lebanon and of Helbon, near Damascus, were celebrated for their excellence [Ezek. xxvii. 18; Hos. xiv. 7], and the former retains its character to this day.

Drinking wine in bowls [Amos vi. 6] is supposed to refer to the richness and magnificence of the vessel, and not to the quantity of wine drank.

WINGS. Those feathery limbs of fowls with which they fly through the air. [Job xxxix. 13.] The Hebrews gave the name of a wing to anything that resembled it—as (1) The skirt of a garment. [Ruth iii. 9; Jer ii. 34.] (2) The outside or end of a country. [Job xxxviii. 13.] (3) The battlement of a house; hence, perhaps, the part of the Temple our Saviour stood upon is called a pinnacle or wing. [Matt. iv. 5.] (4) The spreading and warming rays of the sun. [Mal. iv. 2.] (5) The sails of ships, or the shadows of high mountains. [Isa. xlviii. 1.] (6) An army spread out like wings. [Isa. viii. 8.] And so the "wing of abomination" may denote the Roman armies who rendered

## Wisdom.

Judges a desolation. (7) The motions of the wind. [Ps. xviii. 10.] As the wings and feathers of birds are instrumental of their flight, and of hiding, protecting, and cherishing their young, wings and feathers, when ascribed to God or Christ, import His speed to deliver His people, and the full, comfortable, and strong protection and influence they receive from His righteousness, love, power, promise, and providence. [Ruth ii. 12; Ps. xvii. 8; xci. 4; Matt. xxiii. 37.] Wings ascribed to cherubims and living creatures import the readiness and activity of angels and ministers in the service of God. [Isa. vi. 2; Ezek. i. 9.] The saints' wings are their faith, love, hope, holy affections, and heavenly meditation, by which they mount up towards their Saviour and things above. [Isa. xl. 31.] The two wings of a great eagle, given to the true Church for flying with into the wilderness, may denote God's special assistance, in bearing her up, protecting, and comforting her, and directing to proper methods of security against anti-Christian corruptions. [Rev. xii. 14.] Wings ascribed to Pharaoh, Nebuchadnezzar, Alexander, and their kingdoms, or armies, may denote the rapidity of their conquests, the extent of their dominion, and their great power to protect their subjects and allies; but Alexander's four wings may also denote the partition of his empire into four kingdoms, soon after his death. [Ezek. xvii. 3, 7; Dan. vii. 4, 6.]

WINNOW. [Isa. xxx. 24.] The process of winnowing among the Hebrews was much like that in use at the present day. The grain was taken upon a shovel and thrown up in the wind, and the lighter chaff and straw separated, sometimes by the help of a fan. [Isa. xlii. 15, 16; Matt. iii. 12.]

WINTER. (See SEASONS.)

WISDOM. [Prov. i. 2.] (1) Prudence and discretion to perceive what is fit or unfit to be done with respect to the time, place, manner, instruments, or end of an action. [Eccles. ii. 13.] (2) Knowledge of sciences; so Moses was learned in all the wisdom of the Egyptians. [Acts vii. 22.] (3) Quickness of invention, and dexterity in framing curious works; with such wisdom Bezaleel and Aholiab were qualified to fashion the furniture of the tabernacle. [Exod. xxxi. 2-6.] (4) Craftiness in carrying on projects; such was the wisdom of Pharaoh in oppressing the Hebrews [Exod. i. 10], and of Jonadab, who contrived how Amnon might seduce his half-sister. [2 Sam. xiii. 3-5.] The three last are called the wisdom of this world. [1 Cor. ii. 6.] (5) Natural instinct and sagacity; thus the ostrich is made without wisdom. [Job xxxix. 17.] (6) True godliness; when one, being taught of God to know His will, seeks what is proper, shuns what is improper, and studies to perform every duty in the proper season. [Ps. xc. 12; Job xxviii. 28.] This wisdom

## Wisdom.

is from above; is a special gift of God; is pure, making men careful to avoid error and everything sinful, and to cleave to truth and holiness; is peaceable, disposing men to make and keep peace with others as far as is consistent with holiness; it is gentle, disposing men to bear with the infirmities of others, and to forgive injuries, and interpret everything to the best sense it will bear; it is easy to be entreated, making men ready to receive the persuasions of God's word, and yield to good counsel and reason; it is full of mercy and pity towards such as are in poverty or distress, or have offended; it is full of good fruits, benevolence, liberality, and brotherly kindness; it is without partiality, not preferring one to another for carnal reasons; and without hypocrisy, disposing a man to unfeigned holiness, and to judge himself by the law by which he judges others. [James iii. 13-17.] (7) The gospel is called wisdom, and the wisdom of God in a mystery, or hidden wisdom; it is a display of the wise purposes and methods of God concerning the salvation of men, and renders them wise to salvation. No creature could discover it. Anciently, it was altogether unknown among the gentile nations, and was but darkly revealed to the Jews in mysterious types; nor is it now fully understood. [1 Cor. ii. 6, 7.] (8) Christ is called wisdom, and the wisdom of God. As God He is infinitely wise; as God-man mediator, all the treasures of wisdom and knowledge are hid in Him. He has infinite wisdom for managing all the affairs of providence and grace, to promote our salvation; in Him is given the most grand and full display of the wisdom and knowledge of God; He is made of God, to us wisdom; He savingly reveals to us the nature and will of God; and renders us wise to salvation. [Prov. iii. 19; viii.] Wisdom is justified of her children—that Jesus Christ was no wine-bibber or gluttonous person, but one perfectly righteous; and the true Messiah is truly believed, professed, and evidenced by the practice of His true followers; and the gospel, and true godliness founded on it, are sufficiently acknowledged to be full of wisdom, holiness, and equity; and by such as devote themselves to the study and practice of holiness are vindicated against all the cavils of the ungodly. [Matt. xi. 19.] The mouth of the righteous speaketh wisdom; when the discourses of others are wicked or vain, his are pious and profitable, flowing from an inward knowledge of God, turning upon divine things as their subjects, and tending to render men wise unto salvation. [Ps. xxxvii. 30.] The wisdom of God in the hand of Ezra was either the law of God, of which he studied the knowledge, or his knowledge of it. [Ezra vii. 25.] The wisdom that Solomon had denoted knowledge of sciences, and sagacity

## Witchcraft, Witch, Wizard.

and prudence for government. [1 Kings iii. 9, 12.] In the wisdom of God, the world by wisdom knew not God. God wisely ordered it, that neither by the discoveries of God in the works of creation and providence, nor by all their philosophy, should the heathen attain the true saving knowledge of God. [1 Cor. i. 21.] The wisdom of this world, and of its princes, which comes to nought, is their carnal policy in managing temporal or state affairs, or the maxims relative to it, which frequently rather promote ruin than secure men against it. Fleshly wisdom is that craft and carnal policy which tend to promote the service of sin. [2 Cor. i. 12.] No doubt ye are the people, and wisdom shall die with you; that is, you imagine yourselves the only wise persons, and that if you were dead all knowledge of divine things would perish from the earth. [Job xii. 2.] Scorners seek wisdom, but find it not; their attempts towards knowledge only render them vain and self-conceited. [Prov. xiv. 6.] To preach the gospel with wisdom of words, or words of man's wisdom, or excellency of speech, is to do it in bombastic and affected eloquence, and pompous and swollen phrases. [1 Cor. i. 17; ii. 1, 4.]

WISE MEN. [Matt. ii. 1.] Men of wisdom and learning in things natural and divine, devoted to philosophy, especially to astronomy, and to the contemplation and worship of the Deity. They were of Persian origin, but had spread in Arabia and other neighbouring countries of the east; distinguished from other classes of their countrymen by their peculiar habits and pursuits. They worshipped the only one God, and so blameless did their studies and their religion appear to be, that the prophet Daniel, scrupulous as he was, to the hazard of his life, with respect to the Jewish religion, did not refuse to accept the office which Nebuchadnezzar gave him, of being master of the Magi, and chief governor over all the wise men of Babylon. As they thus acquired great honour and influence, they were introduced into the courts of kings, and consulted on all occasions. They also followed them in warlike expeditions; and so much importance was attached to their advice and opinions, that nothing was attempted without their approbation.

WITCHCRAFT, WITCH, WIZARD. [1 Sam. xv. 23; Deut. xviii. 10; Lev. xx. 27.] A man who pretends to supernatural power, so that he can foretell future events, cure diseases, call up or drive away spirits, or disclose information beyond the reach of the natural powers, is called a wizard. A woman of like practices is called a witch, and the evil art itself is called witchcraft. No sin is more severely denounced by the sacred writers, not only under the Mosaic dispensation [Exod. xxii. 18; Deut. xviii. 11, 12], but under the gospel [Gal. v. 19].

Withs.

Those who consult such foolish and wicked pretenders are partakers of their guilt, and are abominable in God's sight. [Lev. xx. 6; Nah. iii. 4.] A famous pretender to supernatural power lived at Endor. [1 Sam. xxviii. 7.]

WITHS. [Judg. xvi. 7.] A band of pliable twigs (as of the willow or osier kind), twisted closely together while green, and used instead of ropes. The marginal rendering of the above passage is "small cords."

WITNESS. [Gen. xxi. 30.] One who gives testimony. Two or more were required in judicial investigations [Deut. xvii. 6, 7], and when the sentence of stoning was pronounced they were required to commence the process of execution.

The witness of the Spirit with our spirit [Rom. viii. 16] denotes the consciousness, more or less distinct, of the operations of the Spirit upon the mind, enlightening the understanding, and inclining the subject of them to do the will of God.

The expression "faithful witness" [Ps. lxxxix. 37] is supposed to refer to the moon [Jer. xxxiii. 20], that rules the night, and will remain as long as the night itself, which, by the terms of God's covenant, shall not cease. [Gen. viii. 22.]

John often exhibits the gospel in the light of a testimony [1 John v. 9], and Christ Himself is called "the faithful and true witness" [Rev. i. 5; iii. 14], not only to the glory and perfection of the Father, but also to His own divine mission, and to the universality and perpetuity of His kingdom.

WO. [Num. xxi. 29.] This term often denotes a feeling of compassion or sympathy [Matt. xxiv. 19], or a simple lamentation, as "Alas for me!" [Ps. cxx. 5.] In other connections it is equivalent to the threatening of punishment. [Hab. ii. 6, 9, 15, 19; Zech. xi. 17.]

WOLF. [Isa. xi. 6.] A fierce, cruel, ravenous animal, in size and general appearance resembling a dog, and a most terrible enemy to sheep. [Isa. xv. 25; Matt. vii. 15; x. 16; John x. 12; Acts xx. 29.] The rapaciousness of the tribe of Benjamin was foretold by Jacob by a comparison with the wolf. [Gen. xlix. 27; Judg. xx. and xxi.; and comp. 1 Sam. ix. 1, and xx. 31, and Acts ix. 1; Rom. xi. 1; Phil. iii. 5.] The sacred writers also illustrate the cruelty of Israel's oppressors by an allusion to the wolf [Ezek. xxii. 27]; and the rallying forth of the "evening wolf" in search of prey [Hab. i. 8] is emblematical of the destruction which awaits wicked men. [Jer. v. 5, 6.] The allusion [Zeph. iii. 3] is to the circumstance that the wolf in its greediness often seizes on more than it can consume.

WOOD. (1) The timber of trees. [Gen. xxii. 6.] They used it for fuel; and "to fall under the wood," is to faint under the most slavish service, as bearing of wood. Cedar

Word.

is the wood of the cedar tree, chiefly of Lebanon. [Sol. Song iii. 9.]

The Assyrian army before Jerusalem were as wood or fuel, when the Lord, by some fiery plague, cut off 185,000 of them in one night. [Isa. xxxiii. 33.] Doctrines, vain, empty, and false, which cannot abide the trial of God's word, which is likened to fire, are called wood. [1 Cor. iii. 12.] (2) An idol made of wood. [Hab. ii. 19.] (3) A forest or multitude of trees growing together; or the place where they grow. There was a variety of forests in Canaan; as the forest of Hareth, in the south of Judah [1 Sam. xxii. 5], of Mount Ephraim [Josh. xvii. 18], of Bethel [2 Kings ii. 14], and of Carmel [2 Kings xix. 23]. On the east of Jordan was a forest called the Wood of Ephraim, because there Jephthah had routed and cut off multitudes of the Ephraimites. [2 Sam. xviii. 6; Judg. xii. 5.] We read also of the forest of Arabia; but that of Lebanon is the most noted, and it is called the King's forest, as the Persian kings took it under their special care. The Assyrian army is called a forest: how numerous and how stately was their appearance, but how soon were they consumed by the wrath of God. Egypt and her numerous cities, and her large army, under Pharaoh-Necho, is called a forest. Jerusalem is called the forest of the south field; it lay near the south of Canaan: the Chaldeans marched southward to it, and numerous were its houses and inhabitants. A dangerous and troublesomelike condition is likened to a wood where serpents and wild beasts abound; and to sleep safely in wildernesses and woods, is to enjoy the most complete safety and happiness. [Isa. x. 18, 19; xxi. 13; xxxii. 19; Neh. ii. 8; Jer. xli. 23; Ezek. xx. 46; xxxiv. 25.]

WOOL was anciently plucked off the sheep, though alive; and so a fleece taken off a sheep at a time, was called by the Romans *Vellus*, the plucking. In China, the sheep are shorn thrice every year. Anciently, the best wool was had from about Damascus; now the Spanish is reckoned the best in Europe. In countries either too hot or too cold, the wool is coarse or short. Snow is like wool in softness and whiteness; its broad flakes are like locks of wool, and it warms the earth as a woollen garment does the body. [Ps. cxlvii. 15.] Crimson-like, or very aggravated transgressions, are as white wool when fully pardoned. [Isa. i. 18.] Superstition, carnal sloth, and self-righteousness, are like wool that causeth sweat; how defiling and fatiguing. [Ezek. xli. 17.]

WORD. [John i. 1.] This is one of the titles of Jesus Christ. It may denote that He is the medium by which the Father declares His word or will. The Jews commonly used this term to designate the Messiah; and so prevalent was its use among

## Works.

the Gentiles also, that the evangelist is particular to define clearly the true doctrine respecting Him to whom it was applied; and no language can more clearly express the idea of eternity and self-existence than the language he employs to describe the being and attributes of the Messiah. The Scriptures are figuratively called the word of God [Rom. ix. 6]; the word of righteousness [Heb. v. 13]; the word of faith [Rom. x. 8]; and the word of salvation [Acts xiii. 26].

**WORKS.** [Ps. cxlv. 9.] The works of God are the things created and governed by His wisdom and power.

Good works [Eph. ii. 10] are such as proceed from love to God, and are done in obedience to His law, and from a regard to His glory and man's welfare.

We are saved by faith, but faith without works is dead—i.e., it is without any evidence of life. Works constitute the evidence and determine the strength and character of faith.

**WORLD.** [1 Sam. ii. 8.] This term is used by the sacred writers in a variety of senses, each of which may ordinarily be determined by its connection. Among them may be mentioned the following:—The habitable earth [Ps. xxxiii. 8]; time [Isa. xlv. 17; Matt. xxviii. 20]; present existence [John i. 9]; future existence [Mark x. 30]; the nations and kingdoms subject to Rome in the time of our Saviour [Luke ii. 1]; an indefinite number [John xii. 19; Acts xix. 27]; close of the Jewish dispensation connected with the final consummation of all things [Matt. xxiv. 3]; the corrupt sentiment, disposition, and practices of sinners [James i. 27; 1 John iv. 5].

**WORMS.** [Exod. xvi. 20.] A large class of animals without any of the senses belonging to other animals, except feeling. From the circumstance that one or more species of worms are found in putrefying flesh, we have the figurative expressions in Job xix. 26; xxi. 26; xxiv. 20; Isa. xiv. 11. Owing to the constant accumulation of filth and putrefaction in a valley near Jerusalem, it was always alive with worms, and fires were maintained day and night to consume the sources of pestilence. Hence the allusion [Isa. lxvi. 24; Mark ix. 44, 46, 48]. At an advanced stage of some diseases worms are bred in the flesh. [Job vii. 5; xvii. 14; Acts xii. 23.] The meanness of the worm, and its liability to be trodden down unnoticed, afford the illustrations in Job xxv. 6; Ps. xxii. 6; and Isa. xlii. 14.

**WORMWOOD.** [Deut. xxix. 18.] A plant of which there are several species, and all distinguished for intense bitterness; and probably some may be not only bitter and nauseous, but positively hurtful. Hence it is often joined with or used in the same sense as gall and hemlock, to denote what is offensive or injurious. [Deut. xxix. 18; Prov. v. 4; Amos v. 7; vi. 13.] To be obliged

## Writing.

to use it as food expresses the extreme of suffering. [Jer. ix. 15; xxiii. 15; Lam. i. 15, 19.]

**WORSHIP.** [Matt. ii. 2.] This word, as used in our Bible, has various significations. In most instances it means simply an act of respect [Matt. ix. 18; Acts x. 25], and does not imply any religious emotion. Where the act respects the Divine Being, the only proper object of religious worship, the connection shows it. [John iv. 24; Heb. i. 6; Rev. xxii. 9.] It is used, however, in relation to idol gods. [Dan. iii. 5, 12, 14; Acts xix. 27.]

**WRATH, *rath*.** [Anger, indignation, fury.] It is a passion which prompts a human being to revenge injuries. [Gal. v. 19, 20.] The hurtful effects of such a passion are shown in Prov. xxvii. 3. But wrath, in Scripture, sometimes marks the just punishment of crime. [Romans xiii. 4, 5.] God's wrath denotes His indignation at obstinate sin and His determination to punish it. [Rom. i. 18.] The manifestation of His hatred at sin is shown in Psalm xc. 11; 1 Thess. 5, 9. Men are said to pass their days in God's wrath when they spend them under the apparent tokens of His displeasure. [Ps. xc. 9.] His chastisement of His people is called a little wrath; it marks His displeasure at their sin, but great mercy to them. Men are said to treasure up unto themselves "wrath against the day of wrath" when they expose themselves to just punishment in time and eternity. [Rom. ii. 5.]

**WRITING, *ri'-ting*.** [Exod. xxxii. 16.] Writing by pictures, or in hieroglyphics, is an art of very ancient date, and is even now common in many savage nations. An eye represented God as the Omniscient; an eye and sceptre, a king; a lion, courage. This is common in its most unimproved form among the American aborigines, and was the common method used by the Mexicans, some of whose ancient pictures of this kind are preserved.

The most numerous and remarkable specimens of hieroglyphic writing exist in Egypt; they have been sought out by travellers, and copied in drawings and copper plates. There is a very large collection in the British Museum, and, thanks to the successful investigation of the Rosetta stone, the hieroglyphics are now decipherable, and the result has been to throw a great light upon the Scriptures, and vindicate the Mosaic history from a multitude of objections.

It is not improbable that these pictures, which were at first accurate resemblances of objects, became at last merely signs of ideas, and that hence alphabetical writing came into use. It is the prevailing opinion that the Israelites were acquainted with letters when they were in Egypt as bondmen; and when they took possession of the land of Canaan they found a city called



## Yarn, Linen.

**Kŕjathsepher**, which means the city of books or letters, and indicates the existence of the art among that people. Through all the Mosaic history books and writings are mentioned as in familiar use. The practice of employing an amanuensis was much more common in ancient days than now. Hence Paul notices it, as a special circumstance, that he wrote the letter to the Galatians with his own hand. [Gal. vi. 11.] This fact also explains Rom. xvi. 22; 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17.

## Y.

**YARN, LINEN.** [1 Kings x. 28.] There is a diversity of opinion as to the meaning of this term. There is very strong reason to doubt the correctness of the rendering in our translation.

**YEAR.** [Gen. xvii. 21.] That space of time wherein the sun finishes his course through all the signs of the zodiac circle of the heavens, consisting of the four seasons of spring, summer, autumn, and winter. It consists of three hundred and sixty-five days, five hours, forty-nine minutes. Julius Cæsar fixed the Roman year at three hundred and sixty-five days and six hours, which in four years make one day, and in the fourth year is added to February, and occasions that year to be called leap-year. By this year we still reckon our time; but as it includes about eleven minutes too much, this in one hundred and thirty years runs the reckoning forward one day, and in our reckoning had run forward the year full eleven days, till this was rectified by the introduction of the new style among us, as it was in several countries abroad, by Pope Gregory, more than two hundred years ago. In prophetic language, a year signifies three hundred and sixty years, and a month thirty, a day being put for a year; and so three years and a half, and "times, time, and half a time," or forty-two months, or twelve hundred and sixty days, are supposed to denote the twelve hundred and sixty years duration of the mysterious Antichrist. [Rev. xi. 2, 3; xii. 6, 14.] With the Jews the year was civil or sacred, solar or lunar.

**FALLOW YEAR.** In the seventh year all agricultural labour was suspended, and spontaneous productions were left to the poor, the traveller, and the wild beasts. [Lev. xxv. 1-7.] This was (1) For the sake of the ground; (2) For the preservation of wild beasts; and (3) To make the people provident and sensible of dependence. The people could fish, hunt, take care of bees and flocks, repair buildings, manufacture clothes, and carry on commerce. This year was religiously observed. [Deut. xxxi. 12-13.]

**YOKE.** [Gen. xxvii. 40.] The yoke was

## Zacharias.

laid upon the neck of the beast, and fastened with thongs to the animal, and to the plough-beam. It thus became a lively image of slavery, subjection, imprisonment, and severe rule, while the removal of the yoke indicated the corresponding deliverance. [Jer. ii. 20.] Breaking the yoke also represents the rejection of authority. [Jer. v. 2; Nah. i. 13.]

## Z.

**ZAANAN, za-a-nan.** [A place of flocks.] [Mic. i. 11.] Most probably a city of Judah, the same as *Zenan* mentioned in Josh. xv. 37, situated in the valley or plain towards the Mediterranean coast.

**ZAANANNIM, za-a-nan'-im.** [Removings.] [Josh. xix. 33.] A city of Naphtali, in the plain of Zaanaim [Judg. iv. 11], north-east of Kedesh, near the waters of Merom.

**ZACCHÆUS, zak-ke'-us.** [Pure, innocent, righteous.] [Luke xix. 2.] A rich Jew resident in Jericho, and chief officer of the tax or tribute collectors in that place, and hence he is called a sinner, for the Jews regarded all publicans or tax-gatherers in this light. His curiosity to see Christ was so much excited that he took pains to climb into a tree by the road-side, that he might have a fair view of Him as the crowd passed. Jesus, knowing his character and motives, proposed to spend the day with him, to which Zacchæus gladly assented. His mind was probably brought at once under the influence of the Spirit of God, and on that very day he and his family became interested in the salvation of the gospel. [Luke xix. 1-10.] The expression "Forasmuch as he also is a son of Abraham" probably denotes that he was not only a natural descendant of the patriarch, but that he had now become a partaker of the like faith and promises.

**ZACHARIAH, zak-a-ri'-ah** [Whom Jehovah loves] [2 Kings xiv. 29], was the son and successor of Jeroboam II., king of Israel. He reigned but six months, and then fell by the hand of Shallum, who took the throne. [2 Kings xv. 8-11. Compare Amos vii. 9.]

**ZACHARIAS, z.** [Matt. xxiii. 35.] 2. [Luke i. 5.] A priest of the family of Abia the father of John the Baptist. The character of himself and his wife is given us in the simplest yet most expressive language. [Luke i. 6.] The birth of John was announced to him in a miraculous manner, and seemed so beyond the range of probability, that his faith failed, and he asked for some extraordinary sign that the promise should be accomplished. He was immediately deprived of the power of speech, and remained dumb until the eighth day after the birth of the promised child; when, being asked to give the infant a name, in obedience to the angelic direction he called him John, and

Zadok.

forthwith the power of speech was restored to him, and he employed it in a strain of the most devout gratitude and praise. [Luke i. 57-80.]

**ZADOK**, *za-dok* [Just one] [2 Sam. viii. 17], the successor of Abiathar in the Jewish priesthood, was the son of Ahitub, of the family of Eleazar. [Compare 1 Sam. ii. 30-36; 1 Kings ii. 27, 35.]

**ZALMON**, *zul-mon* [Shady] [Judg. ix. 48], or **SALMON**. [Ps. lxxviii. 14.] A hill near to Shechem, which, it appears from the above passage in Psalms, was covered with snow. It is also the name of a person. [Matt. i. 5.]

**ZAMZUMMIMS**, *zam-zum'-mins* [Tribes making a noise] [Deut. ii. 20], or **ZUZIMS**. [Gen. xiv. 5.] A tribe of people of gigantic stature and strength, who inhabited the country east of the Jordan and the Dead Sea. They were attacked and routed by Chedorlaomer, and afterwards expelled by the Ammonites.

**ZANOAH**, *za-no'-ah*. [Bog or marsh.] [Josh. xv. 34, 56.] There were probably two cities of this name, both in Judah; one in the valley, or low country, the other in the mountains, or interior.

**ZAPHON**, *zu-fon* [North] [Josh. xiii. 27], or **SEOPHAN**. [Num. xxxii. 35.] One of the cities of Gad, situated in the valley lying along the east side of the Jordan.

**ZARETAN**, *za-re-tan* [Cooling] [Josh. iii. 16], or **ZARTANAH** [1 Kings iv. 12], or **ZARTAN** [1 Kings vi. 46], or **ZERRA** [1 Kings xi. 26], or **ZERRATHA** [2 Chron. iv. 17], or **ZERRATH** [Judg. vii. 22], all supposed to denote one and the same place, viz. a town on the west bank of the Jordan, at the place where the Israelites crossed, when the waters were gathered into a heap on either side. It was near Bethshean, and opposite to Succoth, and was distinguished as the birthplace of Jeroboam.

**ZEAL**. An eagerness towards or against a thing. [2 Kings x. 16.] God's zeal is His wise, high, and holy regard to His own honour, and to the welfare of His people. [2 Kings xix. 31.] Men's zeal is either holy, which is an intelligent and prudent eagerness to have God honoured, true holiness promoted, and error and wickedness opposed and extirpated [Ps. lxxix. 9; Numb. xxv. 13]; or ignorant and furious, when men are zealous without knowledge of the nature of things and prudence, and are zealous chiefly for trifles, or even for sin. [Rom. x. 2; Phil. iii. 6.]

**ZEALOUS**. Eagerly concerned and active about a thing. [Numb. xxv. 11; Tit. ii. 14.]

**ZEBULON**, *zeb-u-lon* [Habitation] [Gen. xxx. 20], or **ZABULON** [Rev. vii. 8], the sixth son of Jacob and Leah. The portion of his descendants in the promised land was assigned prophetically by his father to their ancestors. [Gen. xlix. 13.]

**ZEBULON**, Tribe of, possessed that dis-

Zedekiah.

trict of Canaan which lay between the Sea of Galilee [Matt. iv. 13] and the Mediterranean, bounded south by Issachar, and north by Asher and Naphtali. This last tribe allied itself to the tribe of Zebulon, and joined the forces of Barak and Debcah against the army of Jabin. [Judg. v. 18.]

The town of Zebulon [Josh. xix. 27] was within the territory of Asher, but was probably a possession of the tribe of Zebulon. Elon, a judge of Israel, was of this tribe, and was buried within its bounds. [Judg. xii. 12.]

**ZECHARIAH**. [Ezra v. 1] The prophet was the son of Barachiah, and grandson of Iddo. [Zech. i. 1.] The expression in Ezra is consonant to the Jewish usage of calling a descendant son or daughter, and an ancestor father or mother, though they might be removed two or three degrees from these relations. Zechariah returned from Babylon with Zerubbabel, and prophesied contemporaneously with Haggai.

**ZECHARIAH**, Prophecy of, is the last but one in the order of the books of the Old Testament. Its grand design is to encourage the Jews in the re-establishment of their national institutions. Though the language is often obscure, and the style seemingly unconnected, it contains several animating predictions of the future glory of Christ's kingdom, in terms remarkably full and explicit.

**ZEDEKIAH**, *zed'-e-ki-ah* [Justice of Jehovah] [2 Kings xxiv. 17], the last king of Judah, was the son of Josiah, and the uncle of Jehoiakin, his immediate predecessor on the throne. His proper name was Mattaniah, but Nebuchadnezzar changed it to Zedekiah. He commenced his reign at twenty-one, and reigned eleven years. [2 Chron. xxxvi. 11.] He is represented as a very wicked man, and the nation during his reign was remarkably bold and obdurate in sin. For this cause the prophet Jeremiah was commissioned to threaten them with severe judgments, which were visited upon them in the most fearful manner. In the ninth year of his reign, he revolted against Nebuchadnezzar, in consequence of which the Assyrian monarch marched his army into Judaea, and took all the fortified places. In the eleventh year of his reign, on the ninth day of the fourth month (July), Jerusalem was taken. The king and his people endeavoured to escape by night; but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. Zedekiah was seized and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused all his children to be slain before his face, and his own eyes to be put out; and then loading him with chains of brass, he ordered him to be sent to Babylon. [2 Kings xxv. 1-7; 2 Chron. xxxvi. 11, 20.] It is worthy of special remark, that two prophecies, seemingly irreconcilable, were both literally fulfilled in

## Zephaniah.

the case of Zedekiah. [Jer. xxxii. 4, 5; xxxiv. 3; comp. Ezek. xii. 13.]

There were two or three false prophets of this name, one of whom withstood Micah in a most insolent manner. [1 Kings xxii. 11-37. See also Jer. xxix. 22.]

ZEPHANIAH, *zef-a-ni'-ah* [One whom Jehovah hides or defends] [Zeph. i. 1], was the son of Cushi, and lived in the days of Josiah.

ZEPHANIAH, Prophecy of, is the thirty-sixth in the order of the books of the Old Testament. It was uttered in the early part of the ministry of Jeremiah, and is designed mainly to excite the Jewish nation to repentance, in view of threatened judgments, and to comfort the people of God with promises of the final triumph of righteousness.

ZEPHANIAH [Jer. xxix. 25], the son of Maseiah, who is called the "Second priest" [2 Kings xxv. 18. See HIGH-PRIEST], was put to death by Nebuchadnezzar at Riblah. [2 Kings xxv. 18-21.]

ZERAH, *ze'-rah*. [Light arising.] [2 Chron. xiv. 9.] An Arabian king, who, with an immense army, invaded the kingdom of Judah, in the reign of Asa. The pious king of Judah, depending on the arm of the Lord, went out against him without fear, and obtained a signal victory. The prayer of Asa on this occasion is worthy of all admiration. [2 Chron. xiv. 11.]

ZERUBBABEL, *ze-rub'-ba-bel* [Born at Babylon] [1 Chron. iii. 19], or ZOROBABEL [Matt. i. 12], was the leader of the first colony of Jews that returned from the captivity in Babylon [Ezra ii. 2], and was of the family of David. To him Cyrus committed the sacred vessels that were returned to Jerusalem. He laid the foundations of the Temple [Zech. iv. 6-10], and was chiefly instrumental in restoring the usual religious rites of the nation. [Ezra iii. 2-13.]

ZIKLAG, *zig'-lag*. [Out-pouring.] [Josh. xix. 5.] A city in the southern extremity of the territory of Judah, though allotted to Simeon. In the time of Saul it was in the hands of the Philistines, and Achish, their king, granted it to David as a temporary residence when he was flying from the persecution of that wicked monarch. [1 Sam. xxvii. 6.] During the absence of David and his principal men on a campaign, the Amalekites burned the city, and made the women and children prisoners. David pursued them under divine direction, and surprised the Amalekites, and not only defeated them, but recovered all that had been taken. [1 Sam. xxx.]

ZIMRI, *zim'-ri*. [My pruning vine.] [1 Kings xvi. 9-20.] A general to Elab, the son of Baasha, king of Israel. As his master drank heavily at Tinnah, he murdered him and ascended the throne. He immediately caused the whole of the royal family to be put to death. Hearing of this catastrophe, the army raised the siege of Gibbethon, and hastened to dethrone Zimri, who, finding himself incapable of resisting

## Zoa.

the force brought against him, consumed himself and his family after a reign of seven days.

ZIN, Desert of, *zin* [A flower] [Num. xx. 1], or Wilderness of [Num. xiii. 21], stretched southwardly, about five miles in breadth, from the Dead Sea to the Red Sea, and was once probably the valley of the Jordan. It is now called *El Ghor*. It is often mentioned in the journeyings of the Israelites, and is connected with some of the most interesting events of that period.

ZION, *zi'-on* [Sunny mountain] [Ps. cxxxiii. 3], or STON. [Deut. iv. 48.] The last name seems to have been applied to Mount Hermon. Both names are applied principally to the hill or fortress called the Castle of Zion [1 Chron. xi. 5], which was taken from the Jebusites by Joab, one of David's chief captains. Thither David removed from Hebron, whence it was called the City of David. [2 Sam. v. 9; vi. 10.] It was the southernmost of the hills on which Jerusalem was built, having the valley of Kedron on the east, and the valley of Hinnom or Gehenna on the south and west, Acra to the north, and Moriah northeast. On it was erected Solomon's palace, called "The house of the forest of Lebanon;" and afterwards the magnificent palace of Herod, destroyed by the Romans. The Temple and its courts on Mount Moriah were called Zion [Ps. lxxv. 1; lxxxiv. 7]; and the appellation is appropriated figuratively to the Church, whether on earth or in heaven, as the living temple of Jehovah. [Isa. ii. 3; Heb. xii. 22; Rev. xiv. 1.]

ZIPH, *zif*. [Borrowed, flowing.] [Josh. xv. 24.] There were two cities of this name in the lot of Judah; one towards the coast of Edom, south-west [Josh. xv. 55], the other [Josh. xv. 24] a few miles east of Hebron, on a hill, on the border of the wilderness of Ziph [1 Sam. xxiii. 13-24], into which David fled from Saul and concealed himself. The latter was probably the one which Rehoboam fortified. [2 Chron. xi. 8.]

ZIPPORAH, *zip'-po-rah* [A little bird], the daughter of Jethro or Reuel. Her marriage with Moses, and bearing him two sons, her accompanying him part of his way to Egypt; her return to her father's house on account of anger; her coming with her father some months after to Moses; and Aaron's and Miriam's jealousy of her influence over him, we find related in Ex. ii., iv., xviii; Numb. xii.

ZIZ, or ZIZA, *ziz, zi'-zah*. [A flower.] A hill in the south of Canaan, near the valley of Berachah. It is supposed by some that it was north of Engedi. [2 Chron. xx. 16.]

ZOAN, *zo'-an* [A low region] [Num. xiii. 22], by the Greeks called *Tanis*, and by the Arabs *San*, was one of the oldest cities of the world, founded only seven years later than Hebron, and situated on the Tanaitic arm of

Zoar.

the Nile. It was evidently the residence of a line of princes [Isa. xix. 11-13; xxx. 4], and probably the place where Moses wrought the Egyptian miracles. [Ps. lxxviii. 12, 43.] Ezekiel prophesied against it [Ezek. xxx. 14], and its ruins are yet visible, and present numerous pillars and obelisks, as evidence of its former magnificence.

ZOAR, *zo'-ar*. [Smallness.] [Gen. xiv. 2.] A small city, originally called *Bela*, at the southern extremity of the Dead Sea, whose king, with four others, rebelled against Chedorlaomer, and was conquered. It was afterwards threatened with the same destruction as Sodom, but spared at Lot's request, who fled to it for safety from the storm of divine wrath. [Gen. xix. 20, 22.]

ZOBAN, *zo'-bah*. [A station.] [1 Sam. xiv. 47.] A town and province of Syria, lying along the Euphrates, north of Damascus, and extending towards Aleppo, whose king (Hadarezer) was smitten by David, when he went to recover his border on the Euphrates. [2 Sam. viii. 3.]

ZOHK-LETH, *zo'-he-leth*. [Serpents, stone of the serpent.] A noted stone near Enrogel, at which Adonijah held his usurpation-feast. Whether this stone was used by the young man to exercise themselves in rolling it, or

Zur.

if the fullers beat their cloth on it, is not known. [1 Kings i. 9.]

ZOPHAR, *zo'-fur*. [A sparrow.] [Job ii. 11.] One of Job's three friends. He is called the Naamathite, probably because he belonged to Naamah [Josh. xv. 41], a town assigned to Judah.

ZORAH, *zo'-rah* [A place of hornets] [Josh. xix. 41], or ZORAN. A city belonging originally to Judah, and afterwards to Dan, near the boundary line between them; the birthplace of Samson [Judg. xiii. 2], and probably fortified by Rehoboam. [2 Chron. xi. 10.] It is called Zoreah [Josh. xv. 33], and its inhabitants are called Zorites [1 Chron. ii. 54], and Zorathites [1 Chron. iv. 2].

ZUPH, *zuf*. [Flag, sedge.] [1 Sam. ix. 5.] The land of Zuph probably derived its name from Zuph, one of the ancestors of Samuel, the prophet. [1 Chron. vi. 35] Ramath, which was within the province of Zuph, was thence called Ramath-zophim, or Ramathaim. [1 Sam. i. 1.]

ZUR, *zur*. [Shape or form.] [Josh. xiii. 21.] A Midianitish prince [Num. xxv. 15], who was slain, with others, by the Israelites, when the Midianites suffered the judgments of God for their sins. [Num. xxv. 17, 18.]









